

केन्द्रीय पुस्तकालय

बनस्थली विद्यापीठ

श्रेणी संख्या

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पुस्तक संख्या

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enting the second part of the Concise Dictionary of law-terms to the public, the author is duty to explain what has been his aim t in compiling it.

ook is primarily intended to be a work of reference for the use of a translator or an ar, but European Judges, Revenue Officers cates, who often find themselves at a loss he exact meaning of vernacular words, may it a reliable *vade mecum*.

contains all the Urdu and Hindi words hav- al or technical significance, current in Civil, and Criminal Courts and various other offi- rned in the administration of the country. hese words and phrases, terms used in e and Medicine have been admitted, wherever ought they would facilitate the translation bers, or the interpretation of the statemen- ses. Revenue terms, words relating to e, words describing tenures and rights ultivator of the soil in different parts of the have been collected to make the work

words as were found in old Hindu and dan Law-books, though not current now ve also been given a place in this lexicon helpful to students of law. The words of ion though comparatively few are of tance, as Courts have often to go into the

questions connected with the usage, customs and religious institutions of the Hindus and Moslems. It may be added that uncommon words of Sanskrit origin have also been written in Nagri character.

As regards terms of Hindu and Mohammedan Laws as administered by British Indian Law it may be noted that not only their mean English equivalent but explanations also have been given to elucidate law-points suggested by them. The explanations have been taken from authentic sources and in this respect the book may be consulted by legal practitioners and law students with confidence.

The author cannot finish this preface without expressing his gratitude to his predecessor in the biography whose work he had to consult.

FATEHGARH:

1st September, 1906. }

DURGA PRASAD

DICTIONARY OF LAW AND USAGE"

AND

GUIDE TO LEGAL TRANSLATION.

آبادانی

اب

آبادانی

اب (Ab) A father.	آبکاری (Áb kárí). Excise, still house.
آب (Áb) Water.	آبکاری (Áb kárí). Excise department.
آبپاشی (Áb-páshí) Irrigation,—watering fields.	آبکاری (Áb kárí). Superintendent of excise department or of distillery.
آبدان (Ábdáná). (1) (Water and grain) livelihood. (2) Employment. (3) Lot, destiny.	آب (Ábá) Fathers.
آبر (Ábrú) Honor, reputation.	آب (Ábá-o-ajdád) Fathers, ancestors, forefathers.
آبرد (آبرد کرن) To disgrace, to violate the chastity of.	آباد (Ábád). Inhabited, peopled. (In revenue papers in connection with village tracts means land from which revenue may be levied), well-peopled.
آبرد پان } To obtain honor,	آباد بیشی (Ábád beshí) First assessment of newly cultivated land.
آبرد حاصل کرنا } rank or dignity.	آباد رahná (Ábád rahná). To be flourishing and prosperous.
آبرو صین نہ کرنا } To stain one's character.	آباد کرنا (1) To people, to inhabit, to settle tenants. (2) To found (a colony.) (3) To build up a house. (4) To marry (5) To put in order, Abú tion of a house, to settle.
آب روان (Áb rawán) (1) Running water. (2) A kind of cloth.	آبادانی (Ábádání). (1) A habit prevailed a cultivated populous town. (2) flourishing condition.
آب گذر (Áb guzar) Water course, canal.	
آب هوای (Áb-o-hawá) Climate, literally water and air.	
آبستنی (Ábstání) Land artificially irrigated.	
آبکھیز (Áb-khez). A soil impregnated with water; moist soil.	
آبکار (Áb kár) A manufacturer or retailer of spirits and liquors, wine seller.	

*The arrangement and
letters are as follows.*

$\alpha = (h) \zeta, \nu = (g) j, \gamma =$
 $\beta = (k) \zeta, \rho = (j) \zeta, \theta =$
 $\delta = (m) \zeta, \mu = (n) \zeta$

$$= \begin{pmatrix} p \\ q \end{pmatrix}, \quad \begin{pmatrix} u \\ v \end{pmatrix} = \begin{pmatrix} 0 \\ r \end{pmatrix}, \quad \begin{pmatrix} w \\ x \end{pmatrix} = \begin{pmatrix} s \\ t \end{pmatrix}$$

$$\begin{aligned} \text{س, } p_{00} &= (t), \quad f_{00} = (s) \\ \text{ش, } r_{00} &= (v) \quad \text{و, } m_{00} = (u) \\ \text{(ج) ذ, } q_{00} &= (w) \end{aligned}$$

$\lambda_{\infty} = (z)$ چ، $v_{\infty} =$
 $\varrho_{\infty} = (\text{No English letter})$

(1) The period during which a party who rents waste land is allowed to hold it rent free. (2) The rent remitted. (3) The land so held. (Abad). End.

۴۷) (Abad). Endless time, eternity, age.
 اباد کی ابادی } For perpetuity, to eternity.

ابداع—See ابداع

ابیدان پत्र (Abedan patra अवेदन पत्र) (Bengal). Petition, plaint.

ابدی (Abdī). Eternal, everlasting.
بردی (Abr). Cloudy.

(Abr). Clouds.
Clouds.

Clouds without rain, to
express.

أبر قبالة Nimbus clouds

ابرا (Ibrá). Release, indemnity.

Ibrá námá. Indemnity-bond.

ابطال (Ibtál). (1) Rendering null or void; abolition, (2) Proving a thing false, refuting.
ابطال کی دستاویز (Ibtál kí dastáwez) Instrument of cancellation.
ابری (Abrí). Marble paper.
ابلق (Ablaq). Party-colored.
ابليس (Iblís). The Devil, Satan.
ابن (Ibn). Son, مولى (Mawla).
بکر (Bakr) Zed son of Bakr.
ابن اوقت Time server.
ابعاد (Abád). Dimensions.
ابعاد ملائک The three dimensions of a solid body.
ابلاغ (Iblágh). Sending.
ابناء جنس (Abnái jins). Brothers; or colleagues.
ابناء زوج (Ibnái rozgár). Men of the world.
ابنات (Abnatá). An unchaste woman or wife.
ابو بکر (Abú Bakr). The name of the father-in-law of and first successor to Mohammed.
ابو تراب (Abú Turáb). A nickname (literally, "Father of dust") of Ali, son-in-law of Mohammed.
ابو حنیفہ (Abú Hanífa). (1) Imám Abú Hanífa was the founder of one of the Sunni sects called after his name Hanifite. He was born at Koofa, the ancient capital of Iráq A. H. 80. He is considered as the great oracle of jurisprudence; he being the first among them who attempted to argue abstractedly on

points of Law. He received his first instructions in jurisprudence from Abú Jafer and heard traditions chiefly from Abdulla Ibn-ul-Mubárik, both of which authorities he frequently quotes. It is related that Abú Jafer's eminent piety and learning, having attracted to him a considerable number of followers, the increase of his reputation alarmed the reigning Khalifa, who in order to destroy his credit, gained over Hanifa by promising to support his opinions and *Fatwás* against those of Jafer; and that Hansfa allured by the offer quitted the preceptor and instituted a school in opposition to him. It is certain that the dissension, which thus took place, is considered as the origin of the different tenets of Shiyyás and Sunnis in jurisprudence. He wrote several treatise both of civil and religious nature. Abú Hanífa's views are distinguished by the stress he lays on the *Qiyás* (قياس) and the extent to which he permits the right of private judgment to be exercised. His principles have received further development and application from two eminent disciples of his, Abú Yusuf and Muhammad. (2) The sect of Hanífa at first prevailed chiefly in Iráq; but his doc-

trines afterwards spread into Asyria, Africa and Transoxonia; and his authority with respect to jurisprudence is at present generally received throughout Turkey, Tartary and Hindostan. His principal work is entitled *Fiqh-al-Akbar*, it treats of *Ilm-al-Kulam*.

ابو جعفر (Abú Jafer). See also ابوعوسف

ابو يوسف (Abú Yusuf). Imám Abú Yusuf (also known as Yaqúb bin Ibráhím) was born at Baghdád A. H. 113. He studied under Hanífa. He as well as Imám Muhammad is celebrated as a disciple of Abú Hanífa, from whose opinions, he like Mohammad, not unfrequently differs. When there is a difference of opinion between the two disciples and the master is silent, the opinion of Mohammad prevails.

ابو عبد الله (Abú Abdulláh) Muhammad Ibn Ismáil-al-Bukhári, the author of the well-known collection of traditions received by the Sunnis.

See also ابو حیران

ابو عبد الله احمد ابن حنبل (Abú Abdulláh Ahmad Ibn Hanbal). Ahmad Ibn Hanbal was the founder of the fourth orthodox sect of Sunnis known as Hanbalí sect. He was born at Bagdád A. D. 780, where he received his education under Yazed bin Hárún and Yahiá

ibn Sáíd. He acquired a high reputation from his profound knowledge of both civil and spiritual law, and particularly for the extent of his erudition with respect to the precepts of the Prophet. He published only two works of note: one entitled *Musnad* which is said to contain 30,000 traditions, and another a collection of apothegms. His authority is but seldom quoted by any of the modern commentators on jurisprudence. The modern Wahábis are the followers of Imám Ahmad bin Hanbal. He died A. D. 855.

ابو الحسن (Abú Abdulláh Muhammad). Imám Abú Abdulláh Muhammad Ibn Ahsan was born in A. H. 132. He studied under the great Imám Abú Hanífa, and had also studied under Imám Mulkí for 3 years. He is celebrated as one of the disciples of Abú Hanífa from whom he occasionally differs as is seen in the *Hidagah*.

ابو داود (Abú Dáud). Sulemán ibn Al 'Ashás Sajistáni was born at Basrah A. H. 202. He is the compiler of one of the six correct books of Sunní tradition called the *Sunan Abu Dáud* containing 4008 traditions.

ابو حیران (Abú Harirah). One of the most constant attendants

of Muhammad, who from his peculiar intimacy has related more traditions of the sayings and doings of the Prophet than any other individual.

ابواب (Abwab) (1) Head or subjects of taxation. (2) Taxes which were imposed under the Mohammedian rule in addition to the regular assessment on the land. (3) Rates, cesses.
ابواب بیجنا (Abwab Zemindari) Illegal cesses.

ابواب زمینداری (Abwab Zemindari) Cesses.
ابواب راہداری (Abwab Raahdari) Rates charged on the people of a town for the repair of public roads also called surkáná.

ابهار (Ubhárna) (1) To run away with, to kidnap. (2) To instigate. (3) To rescue, to liberate.

ابهام (Ibhám) (1) Ambiguity. (2) Confusion, doubt.

ابهام جای (Abhám Jai) Patent ambiguity.

ابهام خفی (Abhám Khafi) Latent ambiguity.

ابھشیک (Abhshek अभ्येषक) (1) Inauguration of the king, installation. (2) Religious bathing.

ابھی پتھی (Abhi patti अभी पट्टी) An extra cess or assessment (under the Peshwás govt.)

ابھشان (Abhushan) Ornaments, jewels.

ابھی (Ahhí) Just now.

ابھی کے (Abhay patra अभय पत्र) A safe conduct, an amnesty.

ابھیت (Abhít अभीत) Fearless.

ابھیودلیک شرداد (Abhyudayak shradh अभ्योदायक श्राद्ध) Offering to deceased progenitors on some prosperous event as birth of a son or the like.

ابھیوپیٹ شسروتھا (Abhyopeta shasrukha अभ्योपीत शस्रखा) Contracted service (Title of a Hindu law book treating of disputes between master and servant.)

ابی (Ábí) Watered. (In the U.P. of Agra and Oudh, it is applied to land watered from ponds, tanks, &c., in distinction to that which is watered from wells.)

ابیق (Abíq) (M. Law.) A runaway slave.

آپ بیتی (Ap bítí आपबौती) The story of one's suffering.

آپسے - آپسے آپ (Apse - Apse Ap) (1) Of itself. (2) Of himself, voluntarily, alone.

آپا آپی (Apá ápí) Each for himself, selfishness.

آپ سے باہر ہونا (Ap se bahar hona) To be in fury, to be beside one's self.

اوی داہی میں (Avi dahi mein) In the struggle.

آپ سے میں آپ (Ap se mein Ap) To come to one's self, to come to one's senses.

اپا (Appá) A father (a term commonly added to Mahratta proper names as a mark of respect.)

اپادھ (Upádh उपाध) (1) Violence, mischief. (2) Fraud, artifice.

اپادھیا (Upadhyá उपाध्यां) (1) A preceptor. (a title given for learning.) (2) A family priest.

اپاس کرنے! (Apas karnā उपास करना) Fasting.	اپنے اپنے Each his own, respective, particular.
اپدھک (Upáshik उपासिक) Worshipper.	اپنی اپنی جگہ (Apni apni jagah) In respective or assigned places.
اپاؤ اپاۓ { (Upáno उपानो) Remedy.	اپنی اپنی پڑنا (Apni apni parchna) To be keen each after his own interests.
اپتی (Apti आपति) Distress from failure of harvest (mab)	اپنی کرنی بھرنی (Apni karni bharni) To reap the fruit of one's own misdeeds.
اپت کال Time of distress.	اپنا اپنا To become one's own, to become like a relation.
اپدھیک (Updeshik उपदेशक) Teacher.	اپنام (Upnám उपनाम) Surname.
اپرادھ (Aprádh अपराध) Fault, sin, offence.	اپنایت (Apnáyat अपनायत) Relationship, friendship, kinsmanship.
اپریڈا اپریڈا To impute a crime to, to charge, to defame.	اپنیشاد (Upneshad उपनीशिद) The theological parts of the Vedas.
اپریڈا (Aprádhí अपराधी) Offender.	See—اپنیشاد
اپریڈت (Aprit bandha अप्रत्यवन्ध) Unobstructed inheritance.	اپوूज (Apúj अपूज्य) Unsuitable as an object of worship.
اپرس (Upras उपरस) Leprosy.	اپھار (Uphar उपहार) Offering to a deity.
اپروہت (Uprohit उपरोहित) Family priest.	اپھالت (Aphaltá अपहलता) Barrenness, unproductiveness.
اپس کا معاملہ (Ápas ká muámlá) Private affairs, matters to be adjusted among relations or friends.	اپٹر (Aputra अपुत्र) A man who has no son or lost his only son, and may therefore adopt.
اپس میں (Ápas men) Among ourselves.	اپاویدھپutra (Apavidhputra) A son who was deserted by his parents adopted by a stranger.
اپس میں رہنے (1) To live together.	See—اپاویدھپutra
(2) To live as man and wife.	اپیل کرنا To appeal.
(3) To live in adultery.	اپیل (Appeal). Appeal.
اپسرا (Apsrá अपसरा) (1) Nymph.	اپیل بننا راضی فیصلہ (یا حکم) Appeal from the decision (or order) of.
(2) A courtesan.	
اپکاری (Upkári उपकारी) (1) Philanthropic. (2) benefactor.	
اپکرت کرنا (Apkirt karnā अपकृत करना) To defame, to disgrace.	
اپنی (Apní) One's own, personal.	

اپیل خاص	Second Appeal or first appeal.	إتفاق (Ithád). Union, friendship.
اپیل عالم	First appeal, Regular appeal.	أُتْرُپَال (Uturpál ઉત્તરપાલ). Land which has been formerly cultivated but has lately been abandoned.
اپیل مختفہ	Miscellaneous Appeal.	أُتْرَائِي (Utrái ઉત્તરાઈ). (1) Ferriage. (2) Cheque.
اپیل مختلاف	Cross Appeal.	أَتَرْسُون (Atarson). The day after to-morrow.
صیغہ اپیل	(Sigha Apíl). Appellate Jurisdiction.	أُتْرَن (Utran ઉત્તરન). (1) Out of debt, to be freed from obligation. (2) Worn out clothes.
اپیلانٹ	Appellant.	آتش (Átish). (1) Fire, flame. (2) Anger.
اپیترات	(Apavitrata અપવિત્રતા) One who has lost caste and with whom his kindred will not eat and drink.	آتش افرؤز (Átash afroz). (1) Incendiary. (2) Mischief-maker. (3) Factions.
آتا جاتا	(Átá játá) Wayfarer.	آتش پرست (Átash parast). Fire-worshipper, a disciple of Zoroaster.
آتار چاھاؤ دینا	(Utár chapháo dená) To practise shifts, subterfuges, to cheat.	آتش کدہ A fire-temple.
آتار	(Utár ઉતાર). (1) Abatement or remission of revenue. (2) Scale of decrease in the rate of revenue. (3) Ford or ferry. (4) Charge for ferrying. (5) Ebbtide, low-water.	آتش زدگی (Átish Zadgí). Arson.
آتارنا	(Utárná) (1) Todethrone. (2) To dislocate (a bone or limb) (3) To lower in the regard (of). (4) To cast off. (5) To dismount, to unload. (6) To take down, to record, to copy.	آتشک (Átshak). Syphlis.
آتالیق	(Atálíq). Private tutor.	إتفاق (Itfáq). (1) Conjunction, connection. (2) Union, attachment. (3) Neighbourhood.
آتباع	(Itbá). Followers. (2) Fidelity, allegiance.	إتفاق (Itfáq). (1) Union, agreement, accord. (2) Consent. (3) Incident. (4) Opportunity. (5) Chance, accident.
آتیماع	Following, in pursuance of, in obedience to.	حسن إتفاق (Husn-i-itfáq). Luckily, by a happy chance.
آتپاتک	(Utpátk ઉત્પાતિક) A heinous crime.	سوءے إتفاق (Súe-i-itfáq). By misfortune, unfortunately.
آتپت	(Utpat ઉત્પત્તિ). (1) Origin. (2) Birth.	إتفاق کرنا (Itfáq karná). To combine, to conspire. (2) To unite, to agree, to coincide.

ઉફાન (Itfáqan). Accidentally, by the way.

ઉફાનાત (Itfáqát). Accidents, events, occurrences.

ઉફાની (Itfáqí). Casual, occasional.

ઓટમબંધ (Atam bandhú આતમબંધ). One's own kinsfolk.

ઓટમ દેવતા (Atam devtá આતમ દેવતા). Tutelar deity.

ઓટમ ગ્હાત (Atam ghát) આતમ ચાત). } Suicide.
ઓટમ હત્યા (Atam hatiyá). }

ઇથાસ (Ithás ઇથાસ). History.

અત્યા ચાર્ય (Atyá chárí અલ્યાચારી). Transgressing religious rules.

ઉતાલા (Atálá). Goods and chattels.

અટપાટી બાત (Aṭpaṭí bát અટપટી બાત). Nonsensical talk, crooked answer, confused speech.

અટકાલ સે (Atkal se). Approximately, by guess at random.

અટકના (Atakná અટકના). (1) To be stopped or prevented. (2) To be unrealizable or unrealized. (3) To be in league with. (4) To be engrossed.

કર અટક અટક (Aṭak aṭak kar). Hesitatingly, falteringly.

ઉથાન (Uṭhán ઉથાન). (1) Tallness, build. (2) Salacity (of the female).

ઉથાના (Uṭháná). (1) To close work, to break up (2) To gather in, (as ખાણ). (3) To consume, to expend.

ઉથાનાબજુ (Uṭhánábajú). (1) To run away with. (2) To abduct or kidnap.

અટાઈ ગિરા (Uṭhái gírā અટાઈ ગીરા). Petty thief, pilloiner.

અથ પાહર (Áṭh pahar). Throughout the 24 hours, day and night.

અથ પાર્હી (Áṭh pahrí અઠ પહરી). One who is always on duty, especially a servant employed to collect rents, or a man set to watch crops.

અથમાસ કાન્ફો (Áṭhmás અઠમાસ). Lands constantly ploughed for eight months for sugar cane.

ઉથ કાન્ફો (Uṭh jáná ઉઠ જાના). (1) To be removed. (2) Abolished. (3) To expend, to die. (4) To go away.

અથવા (Aṭhwává અઠવારા) (1) The period of eight days. (2) The use or loan of a thing for a period of eight days.

અસ (Asás) Goods, chattels.
અસાલ્બેટ (Asás-ul-bet). Household property.

અસાસ (Asásá). Property, wealth, effects

અસાર (Ásár). (1) Signs, symptoms, indications of. (2) Sayings or traditions of Mohammad. (3) Basis, foundation, breadth of a wall.

અસબાત (Asbát). (1) Affirmative, (2) Proof. (3) Demonstration.
અસબાત જ્રમ Conviction.

અસર (Asar). (1) Effect, influence. (2) Result. (3) Impression.

અસર વાદોન્ન Effect of the law.
અર્થપદ્ધિરહ To take effect, to come into operation.

اُنْ بَعْدِ (Be-asar). Without effect, ineffectual.	on lands farmed for the benefit of the farmer.
بَيْنَ (Asná). Midst, middle, during, in the interval.	بَيْنَ دِيَارٍ (Ijára díyár). A lease for a farm, giving authority to the holder to occupy land or receive the rents of an estate.
بَيْنَ اَثْنَتَيْ (Asná-i-ráh). On the way; while travelling.	بَيْنَ اِجَارَةٍ دِينَ (Ijára dená). To farm, to let, to give out on contract.
بَيْنَ اَثْنَتَيْ مُقْدَمَةٍ مُؤْخَذَةٍ (Asná-i-muqadma meğ). During the pendency of a suit.	بَيْنَ اِجَارَةٍ لِيَنَ (Ijára lená). To take on lease or hire.
بَيْنَ اَثْنَتَيْ مُؤْخَذَةٍ (Asná meğ). In the meantime, in the interim.	بَيْنَ اِجَارَةٍ نَامَةٍ (Ijára náma).—See اِجَارَةٍ
اسِيم (Asím). (1) A sinner, a criminal. (2) One doing what is unlawful.	أُجَاجَرْ (Ujájr). (1) Devastation, ruin. (2) Desolation.
آجِ کَلْ کَرْنَ (Áj kal karná). To put off from day to day, to shilly shally.	أُجَاجَرْ تِلْكَ (Ujájr tilká). To ruin, to plunder, to depopulate.
اجابت (Ijábát). Granting a favorable reply, acceptance of a (prayer or petition) a free stool.	اجازَتْ (Ijázat). (1) Permission, sanction. (2) Authority. (3) License, pass-port.
اجارَةٍ (Ijára). (1) A lease or farm of land at a defined rate or revenue. (2) A farm or lease of revenue, or customs. (3) Letting land on farm or lease. (4) The lands so let. (5) A monopoly or title (arising from a lease or contract).	اجازَتْ مَانَكَنَا (Ijázat manekna). To ask permission, to ask sanction.
اجارَةٍ پَتْحَةٍ (Ijára patṭha). (1) Lease. (2) Title-deed ; agreement.	اجازَتْ دِينَ (Ijázat dená). (1) To grant leave or permission ; to permit. (2) To grant, to authorize, to admit, to sanction.
اجارَةٍ دَارْ (Ijára dárá). (1) Leaseholder, lessee. (2) Farmer. (3) Contractor. (4) Farmer of land revenue. (5) Holder of a monopoly. (6) A renter of any items of public revenue.	اجازَتْ نَامَةٍ (Ijázat náma). (1) Authority, license, pass-port, a written document giving permission. (2) In Mohammadan diction it is applied to "Authority to adopt."
اجارَةٍ دَارِيْ (Ijára dári). (1) Farming. (2) A cess formerly levied	اجازَتْ نَامَةٍ تَبْنِيَةً (Ijázat náma i-tabnisat). Authority to adopt.
	اجان (Aján अजान). Ignorant,

اجزاء (Ijtmá). (1) Act of assembling. (2) Agreeing together in opinion. (3) Assemblage, collection.	اجزا (Ajzā). (1) Elements, parts. (2) Sections of the Qurán.
اجتناب (Ijtináb). (1) Abstinence, continence. (2) Keeping away or aloof.	اجلس (Ijlás). The court, sessions. باجلس (Ba-ijlás). Before (Mr. Justice).
اجتهاد (Ijtihád). Care, effort. In Mohammedan Law, it implies the fundamental grounds or authorities in legal disquisition. Which are—(1) تأبیل (Tábi') the Qurán, ترہیث (Tárih) tradition, the sayings and doings of Mohammed recorded by his successors and associates, اجماع (Ajmá') the concurrent opinions of Mohammad's companions ; and قیاس (Qiyás), reasoning.	اجلس فرماد (Ijlás farmá) Presiding. In the court of ; in the presence of, before.
اجداد (Ajdád). Forefathers, ancestors.	اجلس کامل (Ijlás kámil). Full Bench.
اجر (Ijr). Recompense, remuneration.	اجلس واحد (Ijlás i-wáhid). Single Bench.
اجر جائز (Ijr-i-jázíz). Remuneration.	اجماع (Ajmá'). (1) (M. Law) The unanimous authority of the companions of Mohammad on a point of law (called also اجماع صنایع (Ajmá' i-siná'i) It is one of the sources of M. Law. (2) Assembly, council, senate, Court of Justice. (3) Concurrence, agreement. (4) Collection, amount.
أجرت (Ujrat), Hire, price, pay, cost.	اجماع امت (Ijmá-i-ummát). General assembly of the sect.
اجرا (Ijrá). (1) Putting into force. (2) Putting in circulation. (3) Issue, execution.	اجمال (Ijmál). Joint occupancy or possession.
اجراۓ حکمنامہ یا سومن (Ijrá-e-Hukmnamah ya somun). Issue of a warrant or summon.	اجمالی (Ijmáli). (1) Held jointly (as an estate). (2) Unpartitioned. (3) Settled with in common with two or more.
اجراء دیگری (Ijráe-i-digrí). Execution of a decree.	اجمالی مسح (Ijmáli-muhál). An undivided estate, coparcenary ; one held jointly by the heirs of a common ancestor.
اجرا کرنا (Ijrá karáná). To execute.	اجناس (Ajnás): (1) Food grains. (2) Commodities.
اجرا کرنے (1) To put in force. (2) To issue. (3) To execute. (4). To perform.	

اجنب (Ajnab). Stranger, foreigner.

اجرہ (Ajúrá). (1) Hire, wages.

(2) (In commercial) the fee or percentage charged on a dishonored bill, for the expense of returning it to the drawer.

اجورہ دار (Ajúrá dár). A hired labourer.

اجری دار (Ajúrá dárí). Hire, wages, pay by the job.

اجلی (Ajúlí). Perquisite of the lower caste from the threshing-floor.

اجوری } (Ajorí). Advances particularly to agricultural labourers.
اگوری } .

اجیر (Ajír). Hireling, slave.

اجاپت (Achápat अचापत). (1) A running account (as with a Banya). (2) Credit. (3) The goods taken on credit.

آچار (Áchár आचार). (1) Religious observance, essential rites or ceremonies. (2) Performance of appropriate duties in different stages of life, custom.

آچارج (Achárj आचारय). A religious teacher.

آچارن کرن (Uchcháran karná उच्चारण करना). To deliver (a speech), to pronounce.

آچاری (Acháryá आचारय). One who invests the students with the sacred thread and instructs him in Vedas.

آچکا (Uchchaká उचका). A shop-lifter, a pick-pocket, a sharper.

اچھٹا! (Achhutá अच्छुता) Not to be touched (as food for religious use); undefiled.

احادیث (Ahádís). Traditions, particularly traditions or sayings of Muhammad as constituting the basis of Sunnat. These are either.

احادیث متوترة (Ahádís-i-mutwátra). Traditional precepts of public and universal notoriety. They are regarded as absolutely authentic and decisive, or

احادیث مشهور (Ahádís-i-mashhúra). Traditions, which though known publicly by a great majority of the people, do not possess the character of universal notoriety, or

اکبیر واحد (Akhbár-i-wáhid). Traditions which depend for their authenticity upon the authority of isolated individuals. These have little or no value attached to them.

احاطہ! (Aháta). (1) Boundary. (2) Presidency (as بنگال or Bengal Presidency). (3) Premises, compound, precincts.

احاطہ کرنا To enclose, to fence.

احتساب! (Ahtisáb). (1) Reckoning, making up accounts. (2) Superintendence of police.

احتسابی (Ahtisábí). The office of the superintendent of the market.

احتمال (Ahtimál). (1) Apprehension. (2) Likelihood, probability. (3) Presumption.

احتقال (4) Legal presumption. قانونی

احتمال فساد Apprehension of the breach of the peace.

احتمالی (Ahtmál). Doubtful, hypothetical.

احتیاط (Ahtiyát). Diligence, prudence, caution.

احتیاط کامل (Ahtiyát kámil). Due diligence.

احتیاط سے Cautiously, carefully.

احتیاطاً (Ahtiyátan). Circumspectly, as a matter of precaution.

احدا الطعن (Ahd-ul-tarfen). One of the parties (in a law suit).

احدا المتقاضین (Ahd-ul-mutkáhás-mín). One of the two parties to a suit.

احدى (Ahdf). (1) A pensioner; a lazy fellow; (2) A man sent to realize revenue or debt who remains at the house of the debtor till paid.

احشام (Ahshám). (1) Dependents, retinue. (2) A kind of militia.

احشام جاگیر (Ahshám-jágír). An assignment of revenue for the support of irregular troops.

احقر (Ahqar). Your most unworthy slave (a self-humiliating expression).

احکام (Ahkám). Orders, decrees, provisions.
احکامات Ordinances, injunctions.

احکام معتبر (Ahkám mustizád). Supplemental provisions.

احکامی زمینداری (Ahkámi zamín-dárf). A zamindárf appointed by a ruling power, (also called حکامی صفائی). No málgúzárfs can be realized from these estates.

احوال (Ahwál). (1) Conditions. (2) A report or record of the particulars of an affair, account.

احیاء المرومات (Ehyá-ul-mawáat). Bringing waste land into cultivation.

اخ (Ak̄h). Brother.

اخبار نویس (Ak̄hbár nawís). A news-writer, a correspondent.

اختراع (Ikhtrá). (1) Invention, (2) Discovery, (3) Design.

ایجاد و اختراع (Aek̄t ijád wa ikhtrá). Inventions and Designs Act.

اختصار (Ik̄htisár). Abridgment, summary.

اختتام و بداد (Ik̄htítám w, bddád). Completion of investigation in a case.

اختلاط (Ik̄htilát). Union.

اختلاف (Ik̄htiláf). (1) Difference, dissension. (2) Contradiction.

اختلاف رأى (Ik̄htiláf-ráe). Difference of opinion.

اخنک (Ak̄htá kárná). To castrate, to emasculate, to castrate a horse.

اختیار (Ak̄htiyár). (1) Right, privilege. (2) Jurisdiction. (3) Rule. (4) Liberty, authority.

اختیار تمیزی (Ak̄htiyár tamízí). Discretion.

اختیار جایز (Akhtiyár-i-jáyaz).	finish, to conclude. (2) To put an end to.
Legal authority.	
اختیار سماعات (Akhtiyár-i-samáat).	
Jurisdiction.	
اختیار سرشیری (Akhtiyár-i-sarsarí).	
Summary power or jurisdiction.	
اختیار سماعات ابتدائی (Akhtiyár-samáat-i-ibtadáí).	
Original jurisdiction.	
اختیار (سماعات) قوچداری (Akhtiyár (sma'at) qoçdarý).	Criminal jurisdiction.
- اختیار عمل میں گئی To exercise power or authority.	
اختیارات معمولی (Akhtiyárat mümüdü).	Ordinary powers.
اختیار کرنا To adopt, to have recourse to.	
اختیار میں To be invested with power.	
اختیار میں ہونا (1) To be in one's power. (2) To be subject to the authority of, to be dependent upon.	
اکتیواری (Akhtiyárfi). Discretionary, optional.	
اخذ کرنا (Akhzaz karná).	(1) Taking (as بعد اخذ نقل after taking a copy). (2) To exact. (3) To conclude, to infer.
آخر (Ákhir).	The last, final.
آخرش } آخر کار } آخر الاصر }	(Akhirash). (1) Ultimately, in the end. (2) Once for all.
آخر انذکر (Ákhir-ul-zikr).	The latter, the last named or mentioned.
اخیر کرنا (Akhsır karná).	(1) To

ادا کیا 'To be settled, paid or fulfilled (as a contract or debt).	کھنڈی (Admí píchhe). Per man, individually.
ادا (Adáin adá). Default of payment, non-payment.	ادنہا (Adná.) (1) Lower. (2) Trifling.
بصورت عدم ادا (Ba-súrat adam adá). In default of payment.	ادنہا والہ (Adná wá álá). High and low.
ادا سے دین (Adá-i-den) Payment of a debt, discharge of a debt.	عدالت ادنہا Lowest Court.
ادا سے ذر (Adá-i-zar). Payment of money.	ادش (Adosh अदोष). Faultless, innocent.
ادا سے جز و جز (Adá-i-zar-i-digrí). Payment or satisfaction of judgment debt.	اھدآ ٹھاہدآ (Ádhá ádh). Half and half, equally.
ادا سے شہادت (Adá-i-shahádat). Giving of evidence.	اھدہ باتا (Ádhá batái अधा बटाई). Division of produce in equal shares.
ادا سے مالگزاری (Adá-i-málgúzárí). Payment of revenue.	اھدہ (Adheli अधेली). (1) Eight anna piece. (2) (In Garhwal) a small fractional measure of land.
اداب سے } (Adab se). Respectfully. ادب سے }	اھدیار (Adhyári अध्यारी). A man who spends half his time in one village, half in another, cultivating lands in both.
ادخال (Idkhál). (1) Filing, (as of a case entry). (2) Penetration.	اھدیاری (Adhyári अध्यारी). A half share.
ادرائی (Idrák). Perception, comprehension.	اھیا (Adhiyá अचीया). (1) The payment of half the annual rents by the cultivators to the zamindár. (2) Division of produce between parties.
ادعا (Iddiá). (1) Demanding as a right, claim. (2) Pretension.	اھار (Udhár उधार). Loan, credit.
ادعاء ملکیت (Iddiá-i-milkíyat). An assumption of proprietorship.	ادھار دینا (1) To lend, to give on credit. (2) To discharge a debt.
ادعاء خریدار اصلی (Iddiá-i-kharídár-i-aslí). Pretension to be the real purchaser.	اھار مانگنا (Udhár mángná) (1) To ask for a loan. (2) To borrow.
ادعاء صورت ادعای (Súrat-i-iddiái). Pretended person.	اھار کھاتہ (Udhár kháta). Credit account-book.
ادلی بدلی کرنے (Adlí-badlí karná). To exchange, to barter, to convert.	

اُدھار کی پکری (Udhár kí bikri).	اراضی پر تی (Arází partí). Uncultivated land.
Credit sale.	
اُدھار میں Out in loan.	اراضی چاہی (Arází cháhí). Lands in which irrigation is carried on by wells.
ادھرام (Adharam ادھرم). Immorality, Irreligiousness.	اراضی خالسا (Arází khálṣa). Khalṣa land; lands held immediately from Government.
ادھکار (Adhkár ادھکار). Authority, power, right, privilege.	اراضی خراجی (Arází ḫiráj). Rent-paying lands.
ادھکار کرنے To exercise authority.	اراضی دریا بار آمد (Arází daryá bār ámad). Alluvial soil.
ادھکار پتو (Adhkár patr ادھکار پٹو) (Bengal) A power of attorney, a letter of credit.	اراضی سکنی (Arází sukní). Sites for building.
ادھیا (Adhyá ادھیا). Chapter, section.	اراضی شاملات (Arází shámlát). Lands held in common.
اذان (Azán). The call for prayer.	
آذر (Azar). (1) A month of the Persian calendar.	اراضی گنوادہ (Arází gaunwáda). Lands given in perpetuity for some consideration creating a proprietary right in the holder.
- اذکار (Azkár). (1) Rehearsals of prayer. (2) Reminding tradition, history.	اراضی لا خراج (Arází-lá-ḥiráj). Revenue free-lands.
اذن نامہ (Azan náma). A will, an order.	اراضی منصبۃ (Arází munzabta). Resumed lands.
اذیت دینا (Azíyat dená). To injure, to molest, to harass.	اراضی نو بار (Arází-nau-barár). Alluvial lands.
ازداد (Irádatan). Intentionally, deliberately.	اراضی نو تردد (Arází-nau-taraddud). Newly cultivated lands.
ازداد (Iráda). (1) Desire, intention, aim, resolve.	اراضی هم قسم و م متنعات (Arází-i-ham qism wa ham munfáat). Lands of similar description and with similar advantages.
اراضی (Arází) Land, property.	اراضی دار (Arázídár). (In Gorakhpur). The fixed rate tenant.
اراضی آبادی (Arazí ábádí). Village site.	ارباب شرع (Arbab shará). Law officers.
اراضی افتادہ (Arází uftáda). Waste lands.	
اراضی باغ (Arází-i-bágh). Land brought under cultivation by cutting down the trees standing on them.	
اراضی بسگت (Arází basgat). Lands used as the site of the village.	

اِرپن (Arpan آپن). A gift, money or land set apart for charitable purpose (as اراضی اِرپن means lands granted to a Brahman or temple in propitiation of Krishna).

اِرپک (Arpk) (1) To set apart, to dedicate, to devote to.

اِرپن نامہ (Arpan náma). A deed of gift especially to an idol or temple.

اِرتداد (Irtsdád). Apostasy from Islám.

According to Muslim law, a male apostate or (Murtad اُرداد) is liable to capital punishment if he continue obstinate, but a female apostate may be kept in confinement until she recant.

If either the husband or wife apostatize from the faith of Islám, a divorce takes place.

اِرٹکاب (Irtíkáb). Perpetration, commission of a crime (ارٹکاب) (مرد)

اِرث (Irs). Inheritance, heritage.

اِرجاع (Irjá). Institution.

اِرجاع نالش (یا اچیل) Institution of a suit (or appeal).

اِرحم (Athám). Uterine, kindred.

See—**ذوی اِرحم**

اِردي بھشت (Aradi bahisht). The second month of the Persian calendar.

اِردى (Ardl). An orderly, a peon.

اِرداھنگي (Ardhangi آرڈنگی). A wife.

اِرز (Arz). Price, value.

اِرز بازار (Arz bázár). Market price; current rate.

اِرزان (Arzáa). Cheap.

اِرزانی (Arzáni). Cheapness, abundance.

اِرسال (Irsál). (1) Remittance. (2) Monthly collections of rents forwarded to head-quarters by the subordinate revenue authorities.

اِرسال کرنا (Irsál karna) (1) To despatch. (2) To submit; to remit; send, forward.

اِرسال نامہ (Irsál náma). Invoice of goods or rent &c. forwarded.

اِرش (Arsh). (M. Law). (1) Compensation; (2) A mulet, a fine. (3) Bribe, illegal gratification. (4) Whatever a purchaser receives from a seller after discovering a fault in the article bought.

اِرقم فرمانا (Arqám farmáná) To write.

اِرکان درجات (Arkán daulat). Pillars of state, ministers of state.

اِرندھنا (Arondhná). To throttle.

اِری (Árی آری). (1) Obstinacy.

اِری مان (Ár men Árámán). Deposit, pledge.

اِری مین (Ár men Árámé). (1) Under cover of. (2) Lying in ambush, behind.

اِرے کام سنوارنا (Áre kám sanwárna). To remove difficulties, to manage a troublesome work.

اڑے وقت (Áre waqt). In the time of difficulty or adversity.	اڑالا حیسیت عرفی (Izála haisiyat urfí). Defamation.
اڑے هاتھون لینا (Áre háthon lená). To censure severely, to humiliate.	اڑالا امان (Izála Amán). Forfeiture.
اڑان گھات بانا (Urán ghát batá-ná). To evade, to shuffle, to gammon.	اڑدواج (Izdwáj). Marriage.
اڑان (Uráná) (1) To blow away, to explode, (2) to squander away, (3) to fly ; to give out.	اڑدواج زندگی (Izdwáj-i-sáns). Second marriage.
اڑوس پاروس (Áros paros). Near, neighbourhood, vicinity.	بھیات زوج (Izdiwáj ba hiyát zoj ya zojá). Bigamy.
اڑھات (Árhat आडत). (1) Agency. (2) Brokerage, commission.	اڑمودا کار (Azmúda kár). Experienced.
اڑھاتیا (Árhatiyá आडत्या) An agent, a broker, a correspondent.	اسادھارا॒ (Asádhárau असाध्य). (H. Law). Property sold by one person without the participation of another (as opposed to co-parcenary).
اڑخود (Az khud). Of one's own accord, voluntarily ; suo moto.	اسا॒ (Asárbí असार्व). The harvest of Asárb.
اڑوا (Az ráh). By the way of.	اسامی (Asámí). (1) Name. (2) Office. (3) Situation, post. (4) A debtor. (5) A defendant. (6) A cultivator, a tenant.
اڑو (Azru). By; under, (as under section اڑے دنے سے ایز دنے سے کاشت), by reason of.	اسامی پاهی کاشت (Asámí páhí kásht). A non-resident cultivator who has no hereditary right in the land he cultivates, a tenant-at-will.
اڑ سر نو (Az sar nau). De novo, afresh.	اسامی چھپر بند (Asámí chhapr band) A resident cultivator.
اڑ طرف (Az taraf). In favour of, on behalf of, from.	اسامی دخیلکار (Asámí dakhilkár). Occupancy tenant.
اڑاد (Ázad). Free.	اسامی ساقط المکیت (Asámí sáqt-ul-milkíyat). Ex proprietary tenant.
اڑاد کرنا To set free, to discharge or release, to emancipate.	اسامی شکمی (Asámí shikmí). Under tenant, sub-tenant.
اڑادانہ (Azadáná rái). Free opinion, independent view.	
اڑا بکارت کرنا (Izála bikárat karná). To ravish, to violate.	

اسامی تا مرضی مالک (Asámí tá marzí málík). Tenant at will.

اسامی غیر دخیلکار (Asámí gair dakhílkár). Non occupancy tenant).

اسامی کھجور (Asámí khajyár). A cultivator who cultivates the sir land for proprietors (Cawnpore).

اسامی بشرط معین (Asámí ba sharah muaián). Fixed rate tenant.

اسامی وار (Asámí wár). According to name, applied to a revenue settlement with each individual, the same as Ryotwar.

اسامی وار بندوبست (Asámí-wár-ban-dobast). A revenue settlement with each individual.

اسامی وار حساب (Asámí wár hísáb). An account showing the particulars of each ryot's produce, assessment, and balance as it stands at the end of the year.

اسباب (Aṣbáb). (1) Goods, chattels, articles, baggage. (2) Causes, motives.

اسباب جنگ یا حرب (Aṣbáb jang yá harab). Arms and ammunitions, military store.

اسباب زراعت (Aṣbáb-i-zarāat). Agricultural implements.

استثناء (Istasná). Exception.

استبراء (Istabrá). Waiting for the purification of a woman to determine whether she is pregnant, before intercourse can lawfully take place.

استجازت (Istjazat). Asking leave.

استجازت اپیل Leave to appeal.

استحسان (Istahsán). A favorable construction, interpretation of a point of law, deviating from the strict letter of law in kindness either to suitors or community. Lenient interpretation.

استعمال (Istahsál). Acquisitions, gain.

استعمال بالجبر (Istahsál bil jabr). Extortion.

استعمال ناجائز (Istahsál-i-nájá-yaz). Wrongful gain.

استحقاق استثنای (Istahqáq istasnái). An exceptional title.

استحقاق اعادہ دراثت (Istahqáq iáda-i-wírásat). Reversionary title.

استحقاق رفکاک رهن (Istahqáq infikák rahn). Equity of redemption.

استحقاق ترکه باوصیت (Istahqáq tarka bilawasíyat). An intestate succession, title to intestate property.

استحقاق تشكیص جمیع (Istahqáq tashkíhs jama). Right of assessment.

استحقاق بثواره (Istahqáq batwára). Right of partition.

استحقاق حفاظت خود اختیاری (Istahqáq hifázat khud aḥkhtíyári). Right of private defence.

استحقاق حین حیاتی (Istahqáq hín hiyáti). A life-interest.

دایمی استحقاق (Istahqáq dáimí).	An imperfect title ; a defective right.
دائمی استحقاق (Istahqáq-i-dáwi).	A right of action ; an estate in perpetuity.
دائمی استحقاق دخل (Istahqáq-i-dakhl).	Right of entry or possession.
دائمی استحقاق ذاتی (Istahqáq zátf).	Personal right ; inherent right.
دائمی استحقاق واجد (Istahqáq qáim bil wajúd).	An inchoate right.
دائمی استحقاق قابض (Istahqáq qáimia).	A vested interest ; a representative right.
دائمی استحقاق قبضہ (Istahqáq-i-qabza).	Right of possession.
دائمی استحقاق قدامت (Istahqáq qadámat).	Prescriptive right.
کامل استحقاق کامل (Istahqáq kámil).	An absolute interest.
غیر مادی استحقاق (Istahqáq gair-máadí).	A right of easement ; incorporeal right.
جائز استحقاق (Istahqáq jamáná).	To put forward a claim, to assert.
ظاهر استحقاق کرننا (Istahqáq záhir karná).	To show one's right.
ملکیت استحقاق (A title of ownership).	(A title of ownership).
ملکیت پیش کرنا (Istahqáq-i-malikiyat písh karná).	To set up a title of ownership.
نالیش استحقاق (Istahqáq-i-nálish).	Right to sue, right of action.
ناؤص استحقاق (Istahqáq-i-náqis).	What is given in the presence
کام (Istahkám).	Confirmation, ratification ; corroboration, strength.
کام دینا (Istahkám dína).	To ratify, to confirm, to make valid.
سند (Istaduá).	Request, prayer, petition.
کرنا (Istadál).	Reliance, argument.
کرنا (Istardád).	Reversal, setting aside, revocation, repeal.
نیلام (Istardád i-nílám).	Setting aside of a (public) sale.
زوجی (Istri).	(1) Wife ; woman.
زوجی دھن (Istri dhan).	Peculium. Wife's separate property. (A woman or wife under ordinary circumstances has an independent control over this kind of property and it descends to her daughter or next of kin.)
زوجی دھن (Adhyágní).	Women's property is variously distinguished, according to the sources whence it is derived, or circumstances under which it is acquired, as follows :—

of the nuptial fire, by a member of either family.

پریتی دھن (Prítí dhatnā प्रीती दहन). What is given by her husband or his relations at any time in token of affection.

بھرात्रی دھن (Bhrátrí dattá भाकी दत्ता). What is given by her brother or parents.

یوتک (Youtak योतक). All kinds of property acquired at or by marriage.

ایوتک (Ayotak अयोतक). Property acquired on any other occasion than at marriage.

انوادھیا (Anvadheyá अनुवाद्या) Whatever is presented to a woman after marriage by her husband's family.

ساؤدایک (Saudáyak सोदायक). Gift of affectionate kindred.

ادھیدانیک (Adhivedanik अधिवेदनिक) A gift or settlement on a first wife by her husband on his contracting a second marriage.

شولکا (Shulka शुल्का). Perquisite, sum paid to the father of the bride as a consideration for his daughter, as applied to female property it is explained as money given to her to induce her to go to her husband's house.

لavanýarjítá (Lavanyarjítá लवण्यर्जिता). Property given to a wife by her husband in admiration of her beauty.

پارنایا (Pár-i-náyá पारनाया). Peripherals, ornaments acquired by marriage.

اسلامی دھرم (Istrí dharam रक्ते धर्म). The duties of a wife.

ایستیداناٹ (Istidánat). (M. Law). Limited liability of a partner in business.

ایستیہلال (Istihlál). (M. Law). The cry of a new-born child, the occurrence of which is a proof that the child was born alive and that the interest becomes vested in him, even if he dies the next moment, with the result that the heirs of the child will inherit in preference to other collateral relatives.

ایستھالاف (Istihláf). (M. Law). Causing to swear, applied especially to cases in which the oath of a wife is necessary for the establishment of a fact relating to marriage.

ایستھناع (Istishná). Forced labour.

ایستھشاد (Istishhád). Bringing testimony, summoning witnesses.

ایستھواب (Istiswáb). A reference; consultation.

ایستھناب کرنا To refer.

ایستھتات (Istetáat). (1) Means. (2) Ability.

ایستھداد (Iste'dád). (1) Proficiency, ability, capacity. (2) Means.

ایستھداد اراضی بحق پیداوادی (Iste-dád-i-arází ba haq-i-pайдáwári). The productive power of land.

ایستھف (Istefá). (1) Resignation. (2) Relinquishment. (3) A deed of relinquishment.

إِسْتَعْفَافٌ دِيْنًا (1) To relinquish. (2) To tender (one's) resignation.	إِسْتَعْمَدَاد (Istamdád). Application for help, begging assistance, help.
إِسْتَعْمَلَ كُرْنَا، To accept the resignation.	إِسْتَهْرَار (Istamrár). A farm or lease granted in perpetuity at a fixed rent.
إِسْتَغْاثَةٌ (Istighásá). Complaint, suit.	إِسْتَهْرَارَ دَار (Istamrár-dár). Permanent tenure holder.
إِسْتَغْاثَةٌ كَرْنَا (يَا پیش کرنا) To lay a complaint, to demand justice, to sue.	إِسْتَهْرَارِی (Istamrári). Permanent; perpetual.
إِسْتَغْرَاقٌ (Istughrág). A lien, mortgage.	إِسْتَهْرَارِی بَندَوْبَسْت (Istamrári bandobast). Permanent settlement.
إِسْتَغْدَاد (Istíáfáda). Gain, profit, advantage, enjoyment.	إِسْتَهْرَارِی پَتْحَة (Istamrári patṭha). A lease in perpetuity. Lease or farm granted at a fixed rent.
إِسْتِفْتَاهٌ (Istiftá). Taking a legal opinion or <i>Fatwá</i> from a doctor of law.	إِسْتَهْرَارِی پَتْحَة دَار (Istamrári patṭha dár). Lease-holder at a fixed rent, fixed-rate tenant.
إِسْتَفْسَارٌ (Istufsár). Enquiry, reference, statement, deposition.	إِسْتَهْرَارِی جَمَّع (Istimrári jamá). Fixed or perpetual assessment of rent.
إِسْتَفْسَارٌ كُرْنَا To make a reference to, to call for information, to require an explanation, to inquire.	إِسْتَهْرَارِی جُوت (Istamrári jot). Fixed or permanent tenure.
إِسْتَفْسَارِی (Istufsári). Statement of a prosecutor subject to investigation.	إِسْتَهْرَارِی مَقْرَرٌ كَرْنَا (Istamrári muqarrar karná). To fix in perpetuity.
إِسْتَقْرَارٌ (Istaqrár). (1) Declaration. (2) Confirmation, (3) Recognition.	إِسْتَنْدَبَاتٌ (Istimbát). Deduction, result.
إِسْتَقْرَارٌ حَقْيَاتٍ (Istiqrár-i-haqíyat). Declaration of title.	إِسْتَنْدَبَاتٌ كَرْنَا To elicit, to deduce, to infer.
إِسْتَقْدَالٌ (Istiqlá). (M. Law). Requiring any one to cancel an agreement or to give up a bargain.	إِسْتَهْبَاتٌ (Istahápat). Setting up or placing an idol in a temple.
إِسْتَقْلَالٌ (Istaqlál). Confirmation of possession; absolute power.	إِسْتَهْبَاتٌ اسْتَهْبَاتٌ (Asattí). Unchaste wife.
إِسْتَهْدَاعٌ (Istiwá). (M. Law.) Hear-say evidence, indirect evidence.	إِسْتَيْقَانٌ (Astifá). (1) Satisfying completely, settling or paying

all that is due on an account.	
(2) Resigning or relinquishing.	
۱۰۷۴ (Istiflā). (1) Victory. (2) (M. Law). Subjection to authority which conveys the right of making the captives slaves.	۱۰۷۵ (Islam). The Mohammedan religion.
۱۰۷۵ (Istiflād). (M. Law). Claim of offspring made by a man who has a child born to him of a female slave.	۱۰۷۶ کوں کوں مسلم (Islam qibl kawn) To be converted to Mohammedanism.
۱۰۷۶ (Istämp). Stamp.	۱۰۷۷ اسلحہ (Aslah). Arms, weapons.
۱۰۷۷ اسٹاپ پ لئے (Istämp adáltí). Judicial stamp. Court fee-stamp.	۱۰۷۸ خانہ اسلحہ (Aslah kháná). Arsenal, magazine.
۱۰۷۸ (Istämp chaspán nednī). Adhesive stamp.	۱۰۷۹ اسم (Ism). Name.
۱۰۷۹ اسٹاپ متنقش (Istämp munaqqish).	۱۰۸۰ اسم فرضی (Ism-i-farzí). A fictitious name, anything done under a fictitious name, or by substitution of the name of a person in the place of that of another who is the real, but unavowed party in a transaction, such as the purchase of lands &c. <i>Be nami transfers.</i>
Impressed } Embossed }	۱۰۸۱ اسٹم نویسی (Ism-navísí). (1) Register of names, muster roll, (2) The act of enrolling, list of names of relations.
۱۰۸۲ آسرم (Ásarm आसर्म). (1) Hermitage. (2) A condition or order of life of which four should be passed through in succession by Hindus of three superior castes, viz., that of باری (Bári) or religious student, of the سنت (Sant), or householder of the بیوی (Bíwi) or hermit and of Sanyasi, religious preacher.	۱۰۸۲ اسم نویسی گواہ (Ism-nayísí gawáhán). List of witnesses.
۱۰۸۳ اسکات (Isqát). Abatement.	۱۰۸۳ اسم وار (Ism wár). Entry in statements according to the order of individual names.
۱۰۸۴ اسکات حمل (Isqát hamal) Miscarriage.	۱۰۸۴ اسماء فرقیع (Ismá-i-faríqen). Names of parties.
۱۰۸۵ اسکات حمل کرنا To cause miscarriage, procuring an abortion.	۱۰۸۵ اسمنی فرمائی (Ásmání farmáni). Unforeseen disasters. A term used formerly in deeds and leases as a provision against loss or injury arising from calamitous seasons or unjust exactions of the Government,

(which if affecting the zemindars the ryots engaged to make good).	لِحْدَةٌ مُّجْرَّدَةٌ (Ishtibáh máqúl). Reasonable doubt.
ـ سے تیار کئے (Asnád). Testimonials; authorities.	إِشْتِدَادٌ (Ishtidád). Violence.
ـ استان (Asantán اسٹان). Childless.	إِشْتِرَا (Ishtirá). Purchase.
ـ اسوانی بکری (Aswámi bikrí اسوانی بکری). Sale without ownership, illegal sale.	إِشْتِرَاكٌ (Ishtirák). Partnership, community of interest.
ـ آسودگی (Asodgí). Peace, contentment.	إِشْتِيَالٌ طَبِيعِيٌّ (Ishtiál taba sakht wa ná gahání) طبع سخت و ناگہانی. Grave and sudden provocation.
ـ عامل خالق (Ásudgí-amma-khaláiq). Public peace.	إِشْتِيَالٌ (Ishtialak dená). To foment, (quarrels), to incite to bad actions, to abet.
ـ آسودہ حالت (Ásúdá). Well to-do.	إِشْتِيَالٌ (Ishtimál). Joinder, assembler.
ـ آسےب (Áseb). (1) Calamity, harm. (2) Evil spirit.	إِشْتِيَالٌ دَاعِيٌّ (Ishtimál dáwf). Joiner of causes of action.
To cast off an evil spirit, to exorcise.	إِشْتِيَالٌ بَيْجاً (Ishtimál bejá). Misjoinder.
ـ اسیر (Asír). Prisoner.	إِشْتِيَارٌ (Istihár). Misjoinder of charges.
ـ اسیر جنگ (Asír-i-jang). Prisoner of war.	إِشْتِيَارٌ (Ishtíhár). (1) Proclamation, notice, notification.
ـ اسیر سلطانی (Asír-i-sultáni). State prisoner.	إِشْتِيَارٌ (Ishtihár ibtadái). Preliminary notification.
ـ اسیر (Asesar). Assessor.	إِشْتِيَارٌ بَعْدَ إِنْفِسَاخٍ بَعْدَ بَعْثَتٍ (Ish-tihár ba tahdíd infísákh bauð-bast). A notification threatening the annulment of settlement.
ـ اشارات (Ishárát). (1) Hints, signs, (in law) precepts.	إِشْتِيَارٌ نِيلَمٌ (Ishtihár-i nílám). Sale proclamation.
ـ اشارہ کرنا (Ishárah karná). To indicate, to hint, to signify (as for doing anything).	إِشْتِيَارٌ (Ishtihár). Proclaimed (as an offender).
ـ اشاعت (Asháat). (1) Diffusion, publication. (2) Edition.	أَشْهُدٌ (Áshudh اشہد). Erroneous, inaccurate; impure.
ـ اشتبہ (Ishtibáh). Doubt, suspicion, ambiguity.	إِشْرَابٌ (Ashrábat). (M. Law). Drinks prohibited, as wines.

اشراف (Ashráf). (1) Noblemen, persons of rank. (2) (In Rohilkhand and Benares and Oudh) a class of cultivators who claim certain privileges.

اشرافی (Ashrafí). A mohar, a gold coin, a guinea (the fixed value of which is Rs. 15).

اسٹ بھوگ (Ahṣṭa bhogam). Enjoyment of the whole or the eight products of land, which are as follows :—

(a) يارمودہ — Cultivated land.

(b) يارمادیا — The produce of such land.

(c) پاشان — Uncultivable or rocky land and its products, as minerals &c.

(d) نیک شیب — Property deposited on land.

(e) پریا — Treasure-trove.

(f) حکم — Waters and their produce.

(g) اکشنی — Actual privileges.

(h) اگامی — Prospective rights and privileges.

اشرق (Ashraqá). Thieves, malefactors, rebels.

اشکال (Ashkál). Forms, shapes, appearances, figures.

اشک (Ashk). Verse, stanza.

اشکاری اُنی، اُنی، اُنی A present from the female relatives of the bride to the bridegroom for reciting some verses (name as عزیز، عزیز، عزیز)

اصلدار (Áshná). (1) Paramour. (2) Mistress concubine. (3) Acquaintance.

اشنافی (Áshnáf). Illegal intimacy, carnal intercourse.

اشنافی کرنا (یا پیدا کرنا) To form an unlawful intimacy or connection (with).

اشوا میڈھ (Ashwa-medh). The actual or emblematic sacrifice of a horse.

اسور (Asur). (1) Dem-

niacal. (2) (H. Law). A form of marriage formerly recognised by Hindu Law in which the bridegroom gave as much wealth as he could to the bride and her parents and relations.

اشہاد (Ishhád). Taking to witness.

See طلب

اشھار (Ashhar). Notorious, celebrated.

اشیا (Ashiyá). Things, chattels.

اصالت (Asálat). (1) Legitimacy, nobleness. (2) Integrity.

اصالتان (Asáltan). Personally, in person.

اصحاب (Asháb). (1) Persons.

(2) Disciples of Mohammad.

(3) Masters.

اصحاب کبار (Asháb kibár). The four Khalífas immediately succeeding Mohammed.

اصدار (Iṣdár). Delivering, issuing, arrival.

اصراف (Asráf). Expenses.	اصل مدبون (Asl madyún). The original debtor.
اصطباغ (Isthág). Baptism.	اصل نام (Asl nám). Real name (as opposed to عرف).
اصطلاح (Istiláh). (1) Technical term, conventional meaning. (2) Phraseology.	اصل نزاع (Asl nizá) The bone of contention, the real dispute.
اصطلاحات (Istiláhát). Technicalities.	اصل نفع (Asl nafá). Net profit.
اصطلاحی معنی (Istiláhí ménf). Technical or secondary meaning.	اصل بہتھے The fact of the matter is this &c.
صغر (Asghar). (1) Younger. (2) The minor premises in a logical proposition.	اصلی (Aslí). Genuine, original, real, natural, primitive.
آصف الدوڑا (Ásafu'd-daulá). A title generally given to a wazír.	اصلی زمین (Aslí zemín). Original land, exclusive of subsequent additions, as from alluvial deposits or encroachment.
اصل (Asl). (1) The real, original, chief. (2) Truth, fact. (3) Race, lineage, thorough-bred gentleman. (4) Capital, principal. (5) Original copy. (6) (M. Law). A principle or ground of decision.	اصلی قیمت (Aslí qímat) Real price, original value or price.
اصل جمع (Asal jamá). (1) The original rent or revenue without any <i>abwáb</i> or extra cess. (2) The amount taken as a basis of a revenue settlement.	اصلی موضع (Aslí mauzá). An original village. Those <i>mauzás</i> which were numbered in the settlement list are called اصلی while داخایی were such <i>mauzás</i> as were afterwards formed.
اصل دستاویز (Asl dastáwez). An original document or record.	اصلیت (Aslíyat). Reality, real facts, the truth, genuineness.
اصل زر قرضہ (Asl zar-i-qarzá). The principal sum lent.	اصول (Usúl) (1) Principal. (2) (M. Law). The roots or fundamentals of Mohammedanism (opposed to <i>faru' fadl</i>).
اصل معہ سود (Asl mai súd). Principal with interest.	اصول و فروع (Usúl-u-farú). Causes and effects, ascent and descent in kindred, ancestors and posterity.
اصل شے (Asl shé). Subject-matter.	اصلی (Usúlí). Polemic, profound reasoner, a sect of Mohammedans.
اصل نقدامہ (Asl muqaddamá). (1) The original suit. (2) The real facts of the case.	اصلی (Aslí). (1) Noble, of good family. (2) A maid servant

who is free (as opposed to اونتیي)	(2) A notice served on the cultivators to pay the arrears.
اصلیات (Asfāt). (H. Law). Hereditary possession.	إِطْلَاعٌ يَابِيٌّ (Itlá yábí) Receipt or acknowledgment of a notice or summons.
اضافه (Izáfá). (1) Enhancement, increase, excess. (2) Increase of revenue from any additional sources.	إِطْلَاعٌ (Itláan). For information.
بِ اضافه اگان (Izáfá lagán). Enhancement of rent.	إِمْلَاقٌ (Itláq). Application.
اضافتہ (Izálatá). Miscarrying.	إِطْمِينَانٌ (Itmínán). Satisfaction.
اضلاع (Azla). Districts, divisions of land.	إِطْمِينَانٌ كُرْنَا (Itmínán kurná) To be assured of, to credit, to be satisfied, to assure, to satisfy.
اطاعت (Itáat). Allegiance, obedience, submission.	إِطْمِينَانٌ كے قابل (Itmínán ke qabil). Trustworthy, reliable, satisfactory.
بِ بِ اطاعت (Ba itáat). In compliance.	حَسْبٌ إِطْمِينَانٌ عَدَالَاتٌ (Hasb itmínán-i-adálat). To the satisfaction of the court.
اطراف (Atráf). (1) Limits, boundaries, sides. (2) End, sides.	إِطْهَارٌ (Atwár). Behaviour, conduct, practice.
اطراف شہر (Atráf-i-shahr). Environs of a city or town, suburbs.	إِطْهَارٌ پَشْهَا (Atwár-i-pesha). Professional conduct.
اطراف روانہ (Atráf rawánná). A pass for the transit of dutiable goods, beyond the limits of custom stations.	إِطْهَارٌ (Ithár). Purification.
اطفال (Atfál). Children, offspring.	إِطْهَارٌ (Izhár). Examination, deposition, declaration, evidence.
اطلاع (Itlá). Intimation, notice, information.	إِطْهَارٌ دِينَا (Izhár dená) To depose, to bear witness to, to testify.
اطلاع دینا يا کرنا To inform, to intimate, to report, to announce, to direct.	إِطْهَارٌ لِيْنَا (Izhár lená). To examine, to take deposition.
اطلاع نامہ (Itlá námá). (1) A written notice, a written notification, a summons, a citation.	إِطْهَارٌ تَهْرِيرٌ (Izhár tahrír). Written deposition.
	إِطْهَارٌ حَلْفٌ (Izhár halfi). A deposition on oath.
	إِطْهَارٌ سَلَامِيٌّ (Izhár salámi). A complimentary (but illegal) fee paid to the writer of the deposition.

اعتراف (E'tiráz lá radd). An insuperable objection.	اعتراف (E'tiráz). Legal declaration.
اعتزال (E'tizál). Withdrawing from office, abdication, retirement.	اعتزال (E'tizál). A deposition writer, an officer of the court who takes down depositions.
اعتقاد (E'tiqád). Trust, belief.	اعتقاد (E'tiqád). A deponent.
اعتقاد (E'tiqád) 'To become a convert (to).	اعتقاد (E'tiqád). Repetition, reversion.
اعتقاد (E'tiqád) میں بیٹھنا (Etifák men bai-thná). To retire from the world.	اعتقاد زنا شوی (Iádá-i haqúq zaná shoi). Restitution of conjugal rights.
اعتماد (E'timád). Reliance, dependence, trust, confidence.	اعانت (Iánat). (1) Assistance, aid. (2) Abetment.
اعتماد (E'timád) میں بیٹھنا (Etifák men bai-thná). To retire from the world.	اعانت بمشارة (Iánat ba mashwará). Abetment by conspiracy.
اعتماد (E'timád) Numbers.	اعانت میں اعانت کرنا (Iánat men iánat karná). Abetment of an abetment.
اعتماد (E'timád) mutbáiyán). Two numbers are said to be concordant when the smaller being subtracted from the greater once or oftener the remainder is unity (M. Law).	اعتماد (A'ídád). Emancipation of slaves.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتماد (Aitbár). Credit, confidence, belief.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتماد کرنا (Aitbár). Credit, confidence, belief.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتماد رکن کرنا (Aitbár). Credit, confidence, belief.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتماد رکن کرنا (Aitbár). Credit, confidence, belief.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتدار نامہ (Etizár námá). A letter of apology.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتدار (Etizár). (1) One who apologises. (2) Apologising.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتراف (Aetiráz). Objection.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	اعتراف کرنا (Aetiráz). To take an objection, to take exception to, to protest against, to call in question.
اعتماد (E'timád) mutdákhil). Concordant numbers. They are mutdákhil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.	دفع اعتراف کرنا (Aetiráz). To dispose of an objection.
اعتماد (E'timád) mutmásil). Like or equal numbers.	اعتراف ضابطہ (E'tiráz-i-zábtá). A technical objection.

اعداد متواافق (Aidád-i-mutwáfiq).	Composite numbers. Two numbers are said to be متواافق when the smaller of them being subtracted once or oftener from the greater, the remainder is more than one, as 10 & 12. If after subtraction, the remainder is 2, the numbers are said to be متواافق با نصف, if it is 3 the agreement is in a third and so on.
اعلام (Elám).	Notification, caveat, communication.
اعلان (Elán).	Proclamation ; declaration.
اعمال (Emál).	Conduct, actions, acts.
اعمال نامه (Emál náma).	Character book.
اغراض (Aghráz).	Purposes, motives.
اسطے اغراض، اسٹے اغراض (Afshá-i-agház).	For the purposes.
اغلام (Ighlám).	Sodomy.
اغلب (Aghlab hai).	It is most probable (that).
اغماظ (Aghmáz).	Connivance.
اغماظ کرنا	To overlook, to connive, to pass over or by, to overlook.
اغروا (Aghwá).	Seduction, misrepresentation.
اغروا (Afáqah).	To seduce, to lead astray.
اغوا (Ifáqah).	Recovery from sickness.
اغوا (Afáqá honá).	To recover, to be convalescent.

آفتاداب (Uftádab).	Uncultivated land but capable of cultivation.
افتخار نامه (Iftikhár námá).	Honouring letter.
افترا (Iftirá).	False imputation, slander, deception.
افراد (Afrád).	Individuals, persons, separate sheets, elements.
افراق (Iftráq).	Separation.
افزونی (Afzoní).	Increase, rise (in price).
افسر (Afsar).	Officer.
افسر اعلی (Afsar álá).	Chief officer, chief authority.
افسر پرست (Afsar permat).	An excise officer, custom officer.
افشاء راز (Ifshai-i-ráz).	Disclosure of secret.
افعال (Afál).	Actions.
افعال ناجایز (Afál nájáiz). افعال خلاف قانون (Afál khiláf qánún).	Illegal acts.
افواج بحیری (Afwáj-i-bahrí).	The navy.
افواج خشکی (Afwáj-i-khushkí).	The land forces, the army.
افواہ (Afwah).	Rumour.
افواہ اُڑانی	To spread a rumour, to noise abroad.
افیون (Afýún).	Opium.
اقارب (Aqárab).	Kindred, relatives.
اقبال (Iqbál).	Admission, confession.
اقبال دعوی (Iqbál-i-dáwí yá dáwá).	Confession of judgment, admission of a claim ; cognovit.

اقبال دعوی کرنا (Iqbál dáwí karná).

To confess judgment, to admit a claim.

اقبالي (Iqbáli). One who confesses his crime.

اقتدار (Iqtidár). Authority, power, control.

راکھنا (Iqtidár rakhná). To have the power for.

اقتدار جائز (Iqtidár jáiz). Lawful authority.

اقتسام (Iqtisám). Partition.

مکمل (Iqtizái-i-maslahat) Expedient.

اقدام (Iqdám). Attempt.

اقدام ارتکاب جرم (Iqdám-i-irtikáb-i-jurm). Attempt to commit a crime.

اقرار (Iqrár). Confession, agreement, affirmation, covenant, promise, declaration, acknowledgment, admission, engagement.

Note.—The word **اقرار** (confession) is distinguished from **اقبال** (admission in a civil cause).

اقرار (Iqrár). (M. Law). The giving of information respecting a right in favor of another against himself.

Iqrár is to be regarded as declaratory with respect to right in the matter acknowledged, so that the right takes effect in favor of the person to whom the acknowledgment is made on the mere *iqrár*, and is not dependent on his assent.

The acknowledgment of a man is valid with regard to five persons, his father, mother, child, wife, and slave. The acknowledgment by a man of a child is valid under the following circumstances :—

(1) The ages of the parties must admit of the party acknowledging being born to the acknowledger ; (2) The descent of the person acknowledged must not be already established by another. (3) The acknowledged must believe himself to be the acknowledger's child or at least assent to the new relationship. (This condition is not necessary in the case of a young child.)

The acknowledgment by a man of a woman as his wife is valid when confirmed by her, and she is not married to another nor in *iddat*, and the acknowledger has not already her sister or four others in subjection to him.

Acknowledgment is valid with respect to all these persons whether it is made in health or in sickness ; but not with respect to any other person, such as brother, or paternal or maternal uncle or the like. But where it is valid, it is obligatory not only on the acknowledger and the person acknowledged, but on other person also.

A married woman cannot validly acknowledge a child, but if her husband confirms in what she has said about the child being hers, its descent is established from both.

لار، ای (1) To promise. (2) To pledge (one'self). (3) To declare. (4) To confess. (5) To acknowledge. (6) To undertake.

جبر، ای لار کرنا To extort confession.

لار صحت قرضہ (Iqrár sihat qarzá).

An acknowledgment of debt.

لار تحریری (Iqrár tehrírí). Written engagement or admission.

لار صالح (Iqrár sálah). A solemn affirmation or declaration.

لار عام (Iqrár ám). A public acknowledgment or declaration.

لار نامہ (Iqrár námá). (1) Bond, written agreement. (2) The engagement entered into with Govt., by the málgúzás and coparceners of a village (specifying the modes of payment of revenue and distribution of shares or profits &c. &c.

It has to be signed by all the lambardárs, attested by the patwáris and to be finally confirmed by the signature of the Settlement Officer.

لار نامہ بندوبست (Iqrár námá-i-band-o-bast). Administration paper, settlement compact, (see above).

لار نامہ اکٹم (Iqrár námá-i-ihtemám-i-tarká). Administration bond.

لار نامہ سالس (Iqrár-námá-i-sáls). An arbitration agreement, an agreement to abide by the decision of arbitrators to whom a dispute is referred for final settlement, reference.

لار نامہ تکمیل پڑھنے (Iqrár námá-i-tahrír-i-pat̄ṭá). An agreement to lease.

لار نامہ پرمات (Iqrár námá-i-parmat). Customs-bond.

لار نامہ اجرت (Iqrár námá-i-ujrat). Hiring agreement.

لار اسراری (Iqrári asámrí). One who confesses or acknowledges.

لار اسامی (Iqrári asámí). Confessing prisoner.

لارابا (Aqrábá). Near relatives.

لارساں (Iqsát). Instalments.

باقسات (bá-iqsát). By instalments.

قطع (Iqtá). Tracts of land.

اقل درجہ (Aqul-i-darjá). At the lowest computation, at least.

لاروال (Aqwál). Saying, ordinances; text.

لاراں (Aqwám). Tribes.

لار جراہم پشہ (Aqwám-i-jaraím peshá). Criminal tribes.

لارکاں (Akál akál). Famine.

لارکن (Ukt banáná उक्त बनाना). To concoct, to fabricate.

لارکساب (Iktísáb). Acquisition, gain.

اکھٹی کرنा (Iktifá karná). To be content with; to stop short at.

اکٹھی (Akṭing). Acting, officiating.

اکرام (Akrám). Honors, favors, respects.

اکراہ (Akráh). (M. Law) Compulsion. M. Law makes provision for persons acting under compulsion, when the person who compels has it in his power to execute what he orders, e. g., a person forced into a contract may lawfully dissolve it. If a Muslim be compelled to divorce his wife, the divorce is valid.

(سے اکٹھی کسی سے) (Akṣaná). To look defiantly at, be ready to pick a quarrel with.

اکسان (Uksáná). To excite, to incite, to instigate, to rouse.

اکلوتا بے کی (Ikhlótá bétá) An only son.

اکونج (Ikonj इकोंज). A woman who has borne but one child.

اکھپا (Akhápá अखाडा). (1). Bond, a sect of Hindu Sadhus. (2) Arena, gymnasium.

اکھارنا (Ukhárná उखाड़ना). (1) To root up, to dig up. (2) To dislocate. (3) To estrange (4) To demolish. (5) To overturn.

اکھٹی (Akhtí अखती) The 18th of the month of Baisakh (April-May) on which it is customary for the cultivators to settle

their accounts or the expenses of *rabi* and make repayment of advances.

اکھٹی کا بھاؤ (Akhtij ká bháo). The rate or price of corn on the day of *akhtij*, at which rate the cultivator agrees to repay in kind the amount of any money advanced together with interest.

اگ لگانی (Ág lagáná) (1) To set fire. (2) To inflame, to cause a quarrel. (3) To treat with scorn.

اگ لگاؤ (Ág lagáó). A seditious person, a firebrand, an incendiary.

اگامہ (Agamah अगामा) A deed, a title, a descent of property.

اگامی (Agamí अगामी). (In Bengal) An advance payment, (2) (used in leases to denote) all future possible privileges or profits.

اگاہ کرننا (Ágáh karná). To inform, to acquaint with, to fore-warn, to give notice.

اگاہن (Ugáhná). To raise money, or funds, to tax, to buy.

اگاہی (Ugáhíचगाही). Rent, revenue dues, sum of money paid or realized by instalments.

اگدا (Agdá अगदा). An ear of corn which is blighted and contains no corn.

اگلی متبہ رکھنا (Aglí mití rakhná · अगली मिति रखना). To antedate.

اگلے پیچھے حساب (Agle pichhle hisab). The whole account.

آگمن (Ágman آگمن). Sexual intercourse.

اگنی استر (Agní aster آگنی اسٹر). Firearms.

اگنی کریا (Agní kiryá آگنی کریا). The burning of the dead.

اگنی پارکشا (Agní parikshá آگنی پارکشا) Ordeal by fire (as formerly practised by walking through it, or as subsequently practised dipping the hand in boiling water or oil).

اگنی پرتشتہ (Agní pratishṭha). Consecration of fire.

اگنی سنسکار (Agní sanskár آگنی سنسکار). Funeral ceremonies.

اگور (Agaur آگور). An advance of rent by the cultivators to the zamīndārs in the months of Jeth and Asárh (Oudh).

اگوار (Agwár). A portion of corn set apart for village servants (like the customary *sharpening corn* in England). (2) The perquisite of ploughman in kind.

اگواسی (Agwásí). The body of the plough-share.

اگواریا (Agwaryá آگواریا). A man appointed to watch the crops (Benares district).

اگوند (Agond آگوند). The top of the sugar-cane cut up for seed.

اگھنی (Agahní آگھنی). The cold weather harvest (which is gathered in the month of Aghan).

اگھاتی (Agahátí آگھاتی). Land held in perpetuity, and inalienable.

اگیا پتر (Agyá patra آجڑا پٹر). Written order, a warrant, an edict.

اگیا انوسار (Agyá anusár آجڑا انوسار). In accordance with the command.

اگرا (Agírah آگرا). The first sheaves of a crop presented to the zamíndár.

القرآن (Al Qurán). The Qurán.
الہدایہ—See الہدایہ.

الحیای بعده الموات (Al ahyá-i-bád al mawát). (M. Law). Surviving heirs after others are dead.

آل (Ál). Children, offspring specially in the female line.

آلات (Álat). Instruments, implements (*pl.* of *ál*).

آلات کشاورزی (Álat kashá wárzí). Implements of husbandry.

دینا ناہنجی (Uláhná dená). To reproach, to complain against.

اگتیج (Iltijá). Entreaty, petition, solicitation, supplication.

اگتفات (Iltifát). Consideration, kindness.

کرنے کی تھات نہ کرنا Not to attend to, to discountenance.

ازتماس کرنا (Iltimás karná). To represent humbly, to request.

التمنع (Al tamghá). A Royal grant which the British government have declared to convey a title to a rent-free tenure in perpetuity, hereditary and transferable.

الإجلاء (Iltiwá). Adjournment, postponement, abeyance.

مُرْسَلُ التَّوْرَا مِيَّتْ (Máriz-i-iltiwá men). In abeyance.

الإجلاء في المزاد (Iltiwá-i-níslám). Adjournment of sale.

الترجمة (Ulthá उलथा). Translation.

بَانِدْهَنْ بَانِدْهَنْ پर्ति (Ultá dhará bándhná). To bring a cross-suit or counter claim.

پارھانی پارھانی پارھانی (Ultí paṭtí parhá-ná उलटी पट्टी पढ़ाना). To set against, to poison the mind of, to mislead.

کوتواں کوتواں کو دانے (Ultá chor kotwál ko dáné उलटा चोर कोतवाल को दाने). The thief turns the table on the kotwál.

سیدھی سیدھی سیدھی (Ultí sīdhí suná-ná). To scold roundly, to abuse.

طرف اُتھی طرف (Ultí taraf). The reverse, back, wrong side.

اللحن (Ulajhná उलझना). (1) To fall foul of. (2) To interpose. (3) To be invested such as money. (4) To have a liaison with. (2) To be engaged or occupied in.

الإلحاق (Ilháq). (1) Addition; (2) Fees (formerly) exacted from

the parties to a suit, or from the police peons.

الاخ (Alaṣkh). *Etcetera*, and so on.

الإذام (Ilzám). Accusation, charge, indictment.

اتهام إلزام (Al'abd). To accuse, to charge.

التوقيع (Al'abd). Signature, subscription.

الجيش (Algħár). (1) Army, host, crowd. (2) A large quantity.

الغرض (Algħaraz). In short, in a word, upon the whole.

قانوني (Alfáz-i-qanúní). Legal expression or phraseology.

الحجر (Alqá-i-hajr). A practice prohibited by Mohammedan Law, which compelled a person who threw a stone at any article exposed for sale to purchase it.

اللقب (Alqáb). Title of honour.

الآداب، آداب (Alqáb-o-ádáb). The address, forms of address.

العزل (Alag अलग). Excluded, lonely, separate.

العزل (Alag rahná). To live apart, to keep out of the way.

العزل (Alag karná). (1) To remove, to divorce. (2) To embezzle. (3) To dislocate. (4) To set apart. (5) To give up.

العزل هو جانا (Alag ho jáná). (1) To be separated. (2) To get clean away, to keep aloof.

الهام (Ilhám). Revelation.

الہی (Iláhí). The era instituted by the Emperor Akbar in A. H. 963 or 1556 A. D.

گز (Iláhí gaz). The yard of 41 inches (the standard instituted by Akbar).

آلہ (Álá ہلہ). (1) A continuous line. (2) Ridge. (3) A land measure equivalent to biswás. (Garhwál).

آمادگی (Ámádgí). Inclination, readiness, disposition (to) readiness.

آمادہ کرنا (Amádá karná). To get ready, to abet, to incite.

آمار (Ámár). Daily account-book, register of receipts and disbursements.

امارت (Amárat). (1) District under the authority of a governor, the office and authority of a commander. (2) Dignity, pomp.

امام (Amám). (1) A head or chief in religious matters, whether he be the head of all Mohammedans as the *Khalifa* or the priest of a mosque, or the leader in the prayers of a congregation. The Shiás recognise twelve *Imáms* in Ali and his successors of whom the last is (امام) (مهدی). (2) *Imám* Shafai one of the four lawyers who founded as many schools.

امامیہ (Imámíyá). The sect of Shias (who hold that Ali is the lawful and true *Imam* in immediate succession.

امام بارہ (Imám bárá). A building in which the festival of Moharram is celebrated, and in which services are held in commemoration of the death of Ali and his sons, Husan and Husain.

امان دینا To afford protection.

امان (Amán). (1) Protection granted to an infidel during the first year of his residence in a Mohammedan country. (2) Safety, protection.

امانت (Amánat). (1) Deposit, charge, trust. (2) Money deposited in court. (3) The office of an Amin.

امانت دار (Amánat dár). A trustee, the holder of a deposit or charge.

امانتداری (Amánat dárfi). Agency, trust; probity.

امانت دفتر (Amánat daftár). An officer under Mohammedan government for deposits or for a register of trusts.

امانت جاری (Amánat járí) In the (South of India). Assignments of revenue resumed or held temporarily in charge of a government officer.

امانت رکھنا (Amánat rakhná). (1) To keep as a deposit, to deposit. (2) To set or lay aside, to put apart.

امانت میں خیانت (Amánat men khiyánat). Breach of trust.

امانت مصال (Amánat muhál). An estate held in trust.	امر (Amr). Fact, transaction, point, question, case, particulars.
امانت نامہ (Amánat námá). Deed of trust.	امر اسٹھنے (Amr-i-istihqáq). A question of title.
امانی (Amání). (1) Land held under government supervision (in contradistinction to <i>Ijara</i> land on farm). (2) Settlement with each cultivator individually. (3) Work done under one's own supervision (as opposed to contract work).	امر باعث تکلیف عام (Amr-i-báis taklíf-i-ám). A public nuisance.
امتحان (Imtihán). Examination, test, trial.	امر بڑا ہدایہ (Amr-br-yed). (M. Law). A form of divorce. If a man say to his wife "Your business is in your own hands (هذا فيك) and the woman assents, an irreversible divorce takes place (Hedaya).
امتحان قانون پیشہ (Imtihán qánúu peshá). Legal practitioner's examination.	See—تَرْبِيَض—
امتحان میں پورا اور نہ (Imtihán meñ púrá utarná). To pass successfully through an examination or any ordeal or test.	امر تجویز شدہ (Amr-i-tajwíz shúda). Res judicata.
امتداد زمانہ (Imtidád zamáná). Length of time ; lapse of time.	امر تحقیق طالب (Amr tabqíq talab). The subject of an inquiry, issue.
امتیاز کرنا (Imtiyáz karná). To distinguish (between).	امر تمہیدی (Amr-i-tamhídí). A preliminary point.
قابل امتیاز (Qábil imtiyáz). Distinguishable.	امر تائیح طالب (Amr-i-taqíh talab). A point at issue, an issue.
امد و خرچ (Ámad-o-kharch). Receipts and disbursements.	امر تائیح طالب مقبولا فریقین (Amr-i-taqíh talab maqbúlá-i-faríqén). An issue framed by the agreement of parties.
امد و رفت (Ámad-o-raft). Communication, thoroughfare, way, traffic, ingress and egress.	امر غیر متعلق (Amr-i-ghair mutal-líqá). An irrelevant question, or matter.
امداد (Imdád). (1) Help. (2) Donation, endowment.	امر قانونی (Amr-i-qánúní). A point of law, a matter of law.
امدادی (Ámdaní). Income, revenue, proceeds, profits, perquisites, import, import duties, resources.	امر متعارف مصال (Amr-i-mutnáza fiá). The point امر مابدی نیز (Amr-i-máb-bi-ul-nizá).

امر مسکونی (Amr-i-mas-kúní).	امیدوار (Ummedwár). An expectant, an apprentice, a candidate, a probationer.
امر مستفسر (Amr-i-mustafsirá).	امیدوار، ہو (Ummedwár honá). To be a candidate for a post, to serve as an apprentice or a probationer.
امر متعلق (Amr-i-mutalliq); Relevant point or question.	امیدواری (Ummedwári). Apprenticeship.
امر مشکوك (Amr-i-mashkúk-fíha). The doubtful point.	امیر (Amír). (1) The title of the chief of Kabul. (2) Governor, lord, chief.
امر واجب (Amr-i-wajúl). An obligation.	امیر اعلیٰ (Amír-ul-umrá). Chief of the nobles, a minister of State.
امکان (Imkán). Possibility.	امیر بحر (Amír-ul-bahr). Admiral.
املاک (Imlák). Landed possession, real property.	امیر المؤمنین (Amír-ul-momnín). Commander of the faithful (a title assumed by the caliphs.)
امن و امان (Amn-o-amán). Security and tranquillity.	امیزش (Ámezish). Adulteration.
امن سامنے (Ámne sámne). Face to face.	امین (Amín). (1) Trustee. (2) Curator. (3) Amin (a native officer of government employed in the revenue department to take charge of an estate and collect the revenues on account of government). (4) A judicial officer empowered to try cases, called صدر امین (Sadr Amín).
امن سامنے کرنا (Ámne sámne kar-ná). To confront, to bring face to face.	امین محاكمہ دیوانی (Amín muhakma-i-díwání). Civil court Amin.
اموال (Amwál). Property, goods, chattels, possessions, effects.	امین حساب (Amín-i-hisáb). An auditor of account.
اموال ربوی (Amwál rabví). Property that may be lent at an usurious interest.	انج (Anáj अनाज). Grains.
امور (Amúr). { Things, امورات (Amúrat). { questions, matters.	اندیاد (Anád अनदिय). Land that has been waste from time immemorial.
امومت (Amúmat). (M. Law). The condition of being a mother, maternity.	
امید (Ummed). Hope.	
بامدد (Bá ummed). In expectation, in anticipation.	
امید دلانا (Ummed diláná). To promise, to assure, to hold out.	

اَنَّادَ بَهُومَ (Anád bhúm अनाद भूम्). (Mysore) Land transferred by 'mortgage.'	إِنْتَظَامٌ خَاصٌ (Intizám khás). Direct management or control, special arrangement.
اَنَّا كَارَنَ (Aná káran अनाकारन्). Without cause.	إِنْتَظَامٌ خَافِيٌ (Intizám khángí). A private arrangement.
اَنَا كَالِ بَهِيرَ (Anákál bhirt अनाकाल सिर्व). (Hindu Law). A man who has become a slave volun- tarily, for the sake of suste- nance at the time of famine.	إِنْتَظَامٌ رَكْنَةً (Intizám rakhná). To keep order, to maintain discip- line.
اَنَّا سُرَتْ (Anáyasritá अनायस्रत्). (Hindu Law). Unencumbered property.	إِنْتَظَامٌ كَرْنَةً (Intizám karná). To regulate, to manage, to make arrangements for, to provide against.
اَنَّا شَهَنَ (Anáshana अनाशन्). (Hindu Law). Fasting of a Brahman employed by a creditor to enforce payment of debt, the debtor incurring the sin of Brahmacide if the person should die of inanition.	إِنْتَظَامٌ زَارِ إِنْتَظَامٌ (Zair-intizám). Under orders, under arrangement.
اَنَّا ثَبَّ (Anáth अनाथ). (1) Having no protector, an orphan.	إِنْتِفَاعٌ (Intifá). Advantage, profit.
اَنَّا بَنْجَارَ (Anáth banjar अनाथ दग्नर). Unclaimed waste land.	إِنْتِقَاضٌ (Intiqáz). Violation, breach.
اَنَّا پَرَاشَنَ (An práshan अन प्राशन्). The ceremony of making a child take rice boiled in milk for the first time (कृष्ण जाति) which is usually done between 5th and 8th month.	إِنْتِقَاضٌ شَرْطًا (Intiqáz-i-shart). Viol- lation of a stipulation, breach of a condition.
اَنَّتَهَابٌ (Intikháb). (1) Extract, selection. (2) Choice, election. (3) Abstract of proceedings.	إِنْتَقَالٌ (Intiqál). (1) Transfer, alienation, assignment, con- veyance. (2) Removal. (3) death.
اَنَّتَسَابٌ (Intisáb). Descent, lineage.	إِنْتَقَالٌ كَرْنَةً (Intiqál karná). (1) To die. (2) To transfer, to convey.
اَنَّتَظَامٌ (Intizám). Arrangement, management, administration, regulation, scheme, system.	إِنْتَقَالٌ اِرْضِيٌ مَقْبُزَةً مُشْتَرِكَةً (Intiqál i-arází-i-maqbúzá-i-mushtari- ká). Transfer of land held in jointly.
	إِنْتَقَالٌ جَيْدَادٌ (Intiqál-i-jáedad). Transfer of property.
	إِنْتَقَالٌ جَائِزٌ (Intiqál jáiz). A legal or valid transfer.
	إِنْتَقَالٌ خَانْجَيٌ (Intiqál-i-khangí). Private transfer or conveyance.

انتقال دايمىي (Intiqál-i-dáimí). A transfer in perpetuity.	آنت کى سند (Ant kí sant). Irrelevant, nonsense.
انتقال درميازىي (Intiqál-i-darmiyá-ní). An intermediate conveyance.	انجى كرنا (Antí karná آنٹي کرنا). To pilfer, to misappropriate another's money.
انتقال سازشىي ياخابىي (Intiqál-i-sáz-shí yá farebí). Collusive or fraudulent transfer or conveyance.	انجام كار (Anjám-i-kár). At last, finally.
انتقال ميعادي (Intiqál-i-miyádí). A transfer for a term of year.	انجيان بان (Anján banná آنجان بان). To pretend or affect ignorance, to pretend not to know.
انتقال كوندى (Intiqál kunindá). A transferor.	انجولى (Anjúlī آنجولی). A handful corn given from the threshing-floor.
دار انتقال { إنتقال كيرندى } (Intiqál girandá). A transferee, an alienee.	انجومان (Anjúman). Assembly, senate.
انتقال ناما (Intiqál námá). Deed of transfer.	انجيسل (Anjísl). The new testament, the Gospel.
انتقال بذرىي عبارت ظهرى (Intiqal ba zarífá ibárat zuhrí). Transfer by endorsement.	آنچ نا آرسے (Ánch ná áweáráñch na áwá). To be under no difficulty, to suffer no injury.
انتقالات مابين اشخاص زنده (Intiqálát mábén-i-ashk̄hás-i-zindá). Transfer inter vivos (as opposed to انتقالات باوصيه or transfer by will).	انچال گانٹه بانچال (Anchal gánthi báñdhna آچال گانٹه بانچال). To tie the garment of the bride with that of the bridegroom, to tie the marriage knot.
انتقالي (Intiqálí). (1) Transfer of zemindári property. (2) Property so transferred.	انچين (Anchená آچين). Appraisal of crops (کھوت)
انتقالي بهي (Intiqálí bahí). Register of transfers of property.	انھراف (Inhráf). Disobedience, treachery.
انتقاري رسم (Intiqálí rusúm). Fee for entering the transfer in the official register, mutation-fee.	انھراف کرنا (Inhiráf karná). To deviate from, to turn against, to repudiate.
انقام (Intiqám). Revenge, retaliation, reprisal.	انقبال سے انھراف کرنا (Iqbál se in-hiráf karná). To retract a confession.
	انھصار (Inhisár). (1) Siege. (2) Reliance, reference.
	اندراج (İndiraj). Entry.

اندرونی (Andrúní). Internal, inner.	إِنْصَاف (Insáf). Justice, equity.
انرث کرم (Anarth karm अनर्थ कर्म) Injustice, wrong, an offence or sin.	إِنْصَاف چاہنا (Insáf cháhná). To demand justice, to seek redress.
انریت (Anrít अनरीत). Injustice.	إِنْصَاف کرنا (Insáf karná). To do justice, to decide.
انس (Ans अंस). Degree, grade, right, possession, part	إِنْصَاف کرنا To have the claim (dispute) settled.
انس ابن مالک (Ans ibn malik). The last of the companions of Mohammad, and the founder of the sect of Malekis. He died at Basra A. H. 93.	إِنْصَاف پسند (Insáf pasand). Just.
انساب (Ansáb). Family, generations.	إِنْصَاف میں خالی واقع (Insáf men īkhál wáqé honá). Failure of justice.
انسان کو لے جائیگا (Insán ko le bhág-ná). Kidnapping, abduction.	إِنْصَاب (Insrám). (1) Administration or management (of an estate). (2) Performance, completion.
انسداد (Insdád). Prevention, preventive measure.	إِنْصَاب (Inzibát). Enactment, enacting.
انشنسا (Anshansá अशन्सा). A subdivision, a share of a share.	إِنْصَاب اوقات (Inzibát auqát). Time table, routine.
انش (Ansh patrá अंश पत्र). (H. Law). A deed of partition between the members of a Hindu family.	إِنْطِبَاع (Intibá). Impressed or printed impression.
انشہ (Anshuhra अन्शुह्रा). (Hindu Law). A coparcener; one who takes a share of an estate.	إِنْعَام (Inám). (1) Gratuity, reward.
انشوادنسا (Anshwánsa अंशवांसा). A measure of land equal to $\frac{1}{20}$ of a pilivansa.	(2) Grant of rent-free land and in hereditary and perpetual occupation. (These are first classed as <i>Sanadi Inám</i> and as <i>Gaon-nisbat Inám</i> . إِنْدَيْم (Sanadí In'ám) is a grant emanating from the ruling power of the time of the grant, free from all government exactions, in perpetuity and rendered valid by <i>Sanad</i> . It may be granted sometimes with a reservation of a half, a third or a fourth as the government claim, نسبت إِنْعَام (Gaon nisbat inám) were lands granted rent-free
انشادی (Inshá pardází). Elegance of composition.	
انصاری (Ansárf). A tribe of <i>Shaiks</i> supposed to have come originally from Medíná.	

by the village out of its own lands. These grants according to the grantee are named as دھرم دایا إنعام — دیوستھان إنعام — إنعام مقدم — وطن داری إنعام — (1) *Devesthán Ináms* are lands assigned for the support of religious establishments and for keeping up of temples; shrines &c. (2) *Dharm daya Ináms* are lands appropriated to religious purposes by the heads of government and village community. (3) *Watan dári Ináms* are assignments of land to the village officer and servants.

إنعام پڑا (Inám patra). A document conveying an assignment of rent-free land; deed of grant.

إنعام دار (Inám dár). Holder of a grant of rent-free land.

إنعام تفرضیق (Inámat-i-tafríq). A tax levied on farmers of inám lands.

إنعام می (Inámsi). Land held rent-free.

إنفصال (Infisál). Decision, settlement.

إنفصال مقدم (Infisál Mقدم). Pending the decision.

إنفکاک (Infikák). Redemption.

إنفکاک جایداد مرهونہ داد (Infikák-i-jáedad-i-marhúná). Redemption of mortgaged property.

إنفکاک رہن (Infikák-i-rahn). Redemption of a pledge or mortgage.

انقیذ (Inqizá). Expiry, determination, lapse.

انقضای میعاد (Inqizá-i-míyád). Expiration of the term.

انقضای مدت (Inqizá-i-muddat). Lapse (of a period of time).

انقطاع (Inqitá). A canal.

انقلاب (Inqiláb). (1) Change, revolution; (2) Vicissitude, transposition.

آنک (Ánk આંક). (1) Private mark (showing the sale price of an article). (2) Mark or stamp on coins. (3) Share, portion.

آنکنا (Ankná). To mark; to operate on the poppy.

آنک بندی (Ánk bandí). An adjustment of the rents (between the individual collector and the lambardár or zamindár).

آنک دار (Ánk dár). The holder of a share in village lands.

آنک کار (Ánk kár). An assayer.

انکار (Inkár) Denial, refusal, rejection.

انکار میسا در کرن (Inkár men misrár karná). To refuse, to disallow, to deny all knowledge of.

انکار میسا در کرن (Inkár men misrár karná). To persist in a refusal.

انکاری (Inkárí). Denier, objector.

انکاؤ (Ankáo અંકાઓ). Appraisal, valuation.

انکساری (Inkisárí). Humility.

انکھ بھکائے (Ánkh bakháke આંख કૈ). Stealthily, secretly.

آنکھہ برا بیر نکر سکنا (Āṅkh brábar na kar sakná). To be ashamed of.

آنکھ دھونے کرنے کی وجہ سے چڑھانا (Āṅkh bhun chāṛháná).
آنکھ پر تباہ کرنے کی وجہ سے تباہ کرنے کی وجہ سے (Āṅkh ṭerhí karná).

To frown, to make on a wry face at, to look disdainfully, to look angry.

آنکھ پر فریاد کر کر جائی (Āṅkh phútí pír gai). Better the eye out than constant pain (said also of a contention which has ceased, the subject of it being lost to both parties).

آنکھ دیکھانا (Āṅkh dikháná آنکھ دیکھانا). To look threatening or angry, to stare defiantly, to scowl.

آنکھ سے دیکھنا (Āṅkh se girná). To fall in the regard or esteem of, to be out of favour.

آنکھ موند کے (Āṅkh mún̄d ke). Blindly, inconsiderately.

آنکھوں دیکھنے (Āṅkhon dekhí آنکھوں دیکھنے). The fact seen by one's own eyes.

آنکھوں میں خاک دالنا (Āṅkhon men khák dálná). To deceive, to impose upon, to command or puff wares of an inferior quality, to blind.

آنکھوں نکالنا (Āṅkhen nikálná آنکھوں نکالنا). To take out the eyes of, to look menacing.

آنکھا (Āṅkhao آنکھا). Rough estimate of a standing crop.

انکشاف (Inkísháf). Exposure, detection, elucidation, discovery.

آنگ (Āng آنگ). Demand on each head of cattle for right of pasture by the owner of the ground.

انگونگا (Angúngá آنگونگا). Perquisites of grain from the threshing flour distributed among the Brahmans, Prahuts and others of the village.

انگوریا (Angúriá). (Benares) The practice of allowing the use of the plough as part of the wages of labour.

انگلیس (Inglis). Land granted to an invalid soldier under Bengal Regulation of 1793.

انگوارا (Angwárá آنگوارا). (1) (Benares) The proprietor of a small share of a village. (2) Mutual help in tillage.

انگل (Angul آنگل). Finger's breadth, a measure equal to eight barley-corns.

انگل پار نکالنا (Unglí par nacháná). To do as one pleases with a person, to play with, to make a fool of, to treat lightly.

انگل رکھنا (Unglí rakhná) To point out, to find fault with.

انوادی (Anwádí آنوادی). Opponent, defendant.

انوانسی (Anwánsí آنوانسی). A measure of land, 160,000 anwánsis making one bighá.

અણી (Anna). (1) Anna, one sixteenth part of a rupee. (2) It is used either singly or in its multiples to denote proportional fraction of any article, thus one anna of anything, say, of land or chattels is $\frac{1}{16}$, four annas

a quarter. (3) A measure of land equal to $\frac{1}{640}$ of an acre.

(4) The value of the share of a village as ચાર અણી (Chár ánná hissá) means four anna share 5 bisas of the whole bison bisas, 20 bisas of property. (5) The term is also used in estimating quality, character or condition, much as the expression "sixteen ounces to the pound" is used in England.

અન્હાર (Anhár). Canals, streams.

અન્હદામ (Inhidám). Demolition.

અનુગમન (Anúgaman અનુગમન). The burning of the widow after hearing of the death of an absent husband.

અનુશેત્ર (Anúshetra અનુશેત્ર). A charitable allowance made to the native servants of certain temples in Orissa by the Mahrattas and continued by the British government.

પ્રિતિલોમજ (Anúlomaj અનુલોમજ). The offspring of two persons of different classes of whom the father is of the superior class. If the woman were the Brahman and the man of Kshatriya

class, the progeny is called પ્રિતિલોમજ (Pritilomaj).

અનુમતી પત્ર (Anúmatí patra અનુમતી પત્ર). (H. Law). A deed executed by the husband about to die, authorising his widow to adopt a son.

અન્વાધેય (Anwádheya અનુધાય). (H. Law). What has been given to a woman by her husband or relations after marriage.

See—અન્વાધેય

અન્વાધિતા } (Anwáhita)
અન્વાધ } (Anwádh) } A pledge
or deposit placed with a third party.

અન્યગોત્ર (Anyá gotra અન્ય ગોત્ર). Of a different lineage.

અન્યપુર્વ (Anyá purva અન્ય પુર્વ). A woman who has been previously married.

અન્યાય (Annyayam અન્યાયમ) A complaint; a plaint in a civil suit.

અન્યાયિત (Anst અન્યાયિત). Injustice.

અન્યસ બિસ હોના (Unís bís honá).
(1) To be but slightly different.
(2) To have the chances for and against pretty equally balanced. (3). To chance.

અવાર્જા (Awárja). (1) A diary; a ledger (2) An abstract account of receipts and disbursements.—(3) A revenue account.

અવારા (Awára). Vagabond, vagrant.

અવાર્જા કરીનું (Awárja kareinuñ). To make a vagabond of.

ادارہ گرد (Awárá gard) Vagrant, ايکت ادارہ گردان اهل جورپ (Akt awára gardán-i-ahl úrup). The European vagrancy Act.

اداسط (Awásat). Means, averages.

ادا-سی (Awásí بھاٹی). Unripe corn (chiefly barley) cut from time to time and brought home for food.

اواں (Awál). Enclosed space formed by a cluster of peasants' houses.

اوام (Awám) Debts, loans.

اوائی (Awáf) Report or news of one's approach or arrival.

اوایل (Awáyal). (1) Early portion or period of. (2) The first 10 days of a lunar month, the remaining decades being called اواسی (Awásit) and اوآخر (Awá-khir) respectively.

اوایل عمر (Awáil i-umr). Early age, childhood.

او باش (Aubásh). (1) A bad character, debauchee. (2) Dissolute, rakish.

او داش (Aubásh honá). To become depraved or dissolute.

او باشی (Aubáshí). Depravity, dissoluteness, lewdness.

او بھاجیہ (Aubhájya अवभाग्य). Indivisible as property.

اویکت (Avibhakt अवीभक्त). (1) Undivided as property held in common or as joint property. (2) One who is unseparated from his family.

اپریل (Upar talé उपर तचे). In succession.

اپر کام (Upar ká kám) Miscellaneous duties, odd jobs, extra works.

اپر کی آمد (Upar kí ámad). Perquisites, presents, bribe, illegal sources of income.

اپر لئا (Upar lená). To take upon one's self.

اپر ہی اپر (Upar hí úpar). Externally, alone, secretly, stealthily.

اپری (Upri उपरी). Surplus, fees, perquisites, stranger.

او تار (Avtár अवतार). Incarnation. اوٹ (Ot ओट). (1) Partition, screen (2) Ambush. (3) Cover, veil. (4) Shade, shelter. (5) A scotch, a piece of wood or stone placed under the wheel of cart to keep it from rating.

اوٹ کرنا To conceal, to screen.

اوٹ، اوٹا To be concealed.

اوٹ لگانا (Ot lagáná). To apply a scotch (to a wheel).

اوٹ بندی (Aut bandí). Payment of a fixed amount for the use of a plough and a pair of bullocks.

اوٹ بندی (Ut bandí उट बन्दी). A settlement of revenue with reference to the quality of the land, the description of produce and customary rate of assessment (Bengal).

اپر اپر (Upra or uparáhár उपराहार). Upper or high land.

not admitting of artificial irrigation.	اُپاہتا،! (Upahta उपहता). The low part of the banks of a river over which the water flows when the river rises.
اُپار (Upar wár ऊपर वार). Upper (as land relatively to lower).	اُتْशَवा،! (Utshava उत्शव). Festival.
اُبھوگ (Up bhog उप भोग). (1) Usufruct. (2) Temporory occupation.	اُत्तराभास،! (Uttarā bhas उत्तराभास). An evasive or prevaricating reply.
اُपाध (Upádh उपाध). Fraud, artifice, lawful deceit.	اُत्तरकर्ता،! (Utar kartá उत्तरकर्ता). Respondent.
اُपान्चकी (Upán chakí उपन चक्की). (Bengal:) Land held in perpetuity at a fixed rent.	اُत्तरलक्षण،! (Uttar lakshan उत्तर लक्षण). The characteristics of a reply viz. that it is applicable to the whole charge, that it is admissible. That it is not equivocal or evasive, that it is consistent with itself.
اُपनायण (Upnayan उपनयण). The Solemn investiture of youths of the first three classes, of Brahman, Kshatriya and Vaish with a peculiar thread by which they are considered regenerated and admitted to all the privileges of their original birth. The ceremony should be performed not earlier than six and not later than sixteen years of age.	اُत्तरपदा،! (Uttar pada उत्तर पद). The defence or reply in a judicial proceeding.
اُپانिधि (Upánidhi उपानिधि). (1) A pledge or deposit. (2) Hidden treasure.	اُत्त्रासाक्षी (Uttrá sákshi उत्तरासाक्षी). A witness for the defence.
اُپنیک्षेप (Upníkshép उपनिषेप). A sealed or enclosed deposit.	اُत्त्रोउत्तर (Uttro uttar उत्तर उत्तर). The rejoinder.
اُपापातक (Upá pátaक उपापातक). A heinous offence, as cow-killing, selling a daughter.	اُथ (Uth उठ). That condition of the soil when it is ready for sowing or ploughing.
اُपवित्र (Upvita उपवित्र). The sacred thread worn by the three regenerated classes of Hindus.	اُज़रक्षरा (Ujar kherá ऊज़रक्षरा खेड़ा). Deserted village.
اُपेक्षा (Upekshá उपेक्षा). Laches, silent neglect of a right, which is held to constitute its forfeiture.	اُच्छ (Ochhá औछ). Mean, base, worthless, small, poor.
	اُधम (Udhamí ऊधमी). Turbulent, quarrel-some.
	اُلئے (Aur lená). To take the part or side of, to be partial to.
	اُر یہ لی (Aur yih li). And that, beside, moreover.

اور شخص بنانے سے دغا کرنا (Aur shakhs banáne se dagá karná). Cheating by personation.

اواد (Aurád). Daily rehearsals of the Qurán.

آورڈ (Awardá). One who is taken into favor, a *protege*, carteleges.

اوودہ نویس (Awarda-navís). The writer of accounts as delivered.

اورس (Auras औरस). (1) Uterine, a maternal brother. (2) A legitimate child.

اورنگ (Aurang). A place where any article of trade is manufactured and collected for wholesale disposal or export, chair of state.

اوودھ (Aurodh औरोध). Absence of contention.

اویں گلے میں ایسے نہ کرنا (Aurhná galé men dálná). To seek justice against (in doing which an insulted woman, in former times, used to throw her mantle round the neck of the person who insulted her, and dragged him to the king for justice).

اوڑا (Auzár). Instruments.

اوڑا (Auzán). Weights.

اوسان خطا ہو جانا } (Ausán khatá hó jáná.)

To lose one's senses, or presence of mind, to become stupefied.

اوستھا (Avasthá). Age, life.

اوسر (Osur). Barren soil, incapable of cultivation.

اوسری (Osrí ओस्री). Turn.

اوست (Ausat). Average, mean, mediocrity.

اوستہ درجہ (Ausat-i-drjáh). Mediocre, tolerable, fair.

نکالنے کا اوستہ (Ausat-nikálá). To strike an average.

اوستہ عام نکالنا (Ausat-i-ám nikál-ná). To strike a general average.

اوستہ جمیع بندی (Ausat jama bandí). Average rental.

اوستہ شرح لگان (Ausat sharah-i-lagán). Average rent-rate.

اوستہ رقبہ کاشت (Ausat raqba-i-kashít). The average area of a cultivator's holding.

اوستہ نکاسی خام (Ausat nikásí-i-khám). Gross average assets.

اوصف (Ausáf). Properties, qualities, virtues.

اوصیا (Ausiyá). Executors, administrators.

اوڑاع (Auzá). Deportment, behaviour.

اووقات (Auqát). (1) Times. (2) Circumstances. (3) Means, resources.

اووقات بسری کرنا (Auqát basrí karná). To earn a livelihood, to subsist upon or by means of.

اووقاس (Auqás). (M. Law). Any number of cattle intermediate between two numbers which are liable to *zakát*, and on which additional payment is not levied thus the numbers from 40 to 50 are Auqás, being charged as 40.

اوک (Awak آواک). (1) Insurance.	اوڈاڈکور (Aulád-i-zakúr). Male issue.
(2) Respondentia.	
اوک، اکھار (Ukh ráj، چخراں). The day on which the sugar-cane planting begins.	اوڈاڈ کشش (Aulád-i-rishta-i-mustaqíma). Lineal descendant.
اوکاری (Ukhári). The field of sugar-cane.	اوڈاڈ صاحب انساب (Aulád-i-sahíh-ul-nasab). Legitimate children.
اوکھل (Okhal چخل). Waste land cultivated.	اوڈاڈ غیر صاحب انساب (Aulád-i-ghair-sahíh-ul-nasab). Illegitimate children or issue.
اوگاہی (Ugáhí ڈھاہی). The rent.	اوڈاڈ کی اوڈا (Aulád ki aulád). Grand-children.
اوگر (Ogar ڈیگر) Waste brought under cultivation.	اوڈاڈ نجیب الطرفین (Aulád najib-ul-tarfén). Legitimate issue from both sides (paternal and maternal).
اوگن (Augan legáná آگن لگانا). To impute a fault, to blame, to slander.	اوڈاڈ نسبی (Aulád nasbí). Descendant in the female line.
اوکھٹ (Anghat آپٹ) Unfrequent-ed, inaccessible, impracticable (as road or bank of river).	اوڈاڈ نوازی (Olaulazmí). Determination, resoluteness, aspiration.
اوول (Awwal) (1) First, greatest, best. (2) At first, in the begin-ning, in the first place.	اوڈاڈ انلیا (Awwalí) (1) Holy men, saint. (2) (M. Law). The nearest of kin, and therefore entitled to demand the fine of blood, guardians.
اوول درجہ کا (Awwal darjá ká) First class, first rate.	اوڈاڈ انلیا (Awwalí wa ákhrí). The ancients and the moderns.
اوول سے اخیر تک (Awwal se akhír tak). From the first to the last, throughout.	اوڈا (Aoná). Due, money due.
اوک بیجا (Awak biyáj). A trans-action in which a person who has made a respondentia ad-vance enters into an engage-ment with some third person, who, for a bonus or stipulated interest insures him against loss.	اوڈاڈ نجیب (Unjarí). A small heap of corn set apart (by Mohammed-ans) in harvest time in the name of some saint.
اوڈا (Aulád). Issue, descendants, children, offspring.	اوڈاڈ نیچ (Unch rích چنچ نیچ). Ups and downs (of the life) ins and outs, pros and cons (of the matter).
اوڈاڈ اناث (Aulád-i-anás). Female issue.	اوڈاڈ سنائی دینا (Unchá súnái de-ná). To be hard of hearing.

اُونچیٰ لینا (Uñchí lená). To demand a high price.	لے، لکھت لیتے To be on the qui-vire for the sound of footstep, to be on the watch, to be on the alert.
اونے پونے (Auné poné اونے پونے). At whatever can be got, at a loss.	اہر (Ahar). Name of a tribe of Rajputs.
اوواہت (Aveváhet اوواہت). Un-married.	اہل (Ahl) People, (belonging to either person, place or practice) family dependants, the woman and children of the head of a family, domesticated.
اویر (Aver). Late.	اہل اجتیہاد (Ahl-i-ijtihád). (M. Law). People capable of legal investigation, qualified jurists.
اویر سوچ (Aver-saver). Late or early, at all hours.	اہل اسلام (Ahl-i-islám). The true believers. The Mohammedans.
اویرا (Averá اورا). A childless widow.	اہل بیت (Ahl-i-bet). (1) (M. Law). The members of the house consisting of Ali and Fatima and their children.
اہلی (Ahálí). Persons, individuals.	(Note.—The Shias do not admit the genuineness of any tradition not received from the Ahl-i Bait—
اہلی جوری (Ahálí-i-júrí). The jury men.	(2) In relation to the wákif (Appropriator) it means and includes those persons who are related to him through the father or the grand-father or any other male ancestor.
اہلی قانون پیشہ (Ahálí-i-qáñún pesha). Legal practitioners.	(3) In relation to the legatee, it includes the testator's children, father and paternal grand-father..
اہلی و موالی (Ahálí o-muwálí). (1) People at large. (2) Courtiers, retainers, followers.	اہل خانہ (Ahl-i-khána). House, family, domestics.
اہنات (Ahánat). Contempt.	اہل تفسیر (Ahl-i-tafsír). Commentator or holy writer.
اہنات عدالت (Ahánat-i-adálat). Contempt of court.	
اہتیہام (Ahtiyáam). (1) Administration. (2) Management, supervision. (3) Charge.	
اہتیہام میں لینا To take charge of.	
اہتیہام ترکہ (Ahtimám-i tarka). Administration of the state of a deceased person.	
اہتیہام ٹیکیات (Chítthiyát-i-ahti mám). Letters of administration.	
بائیہم (Ba-ahtimám). Under the management of.	
تھٹ (Áhat). Sound, sound of feet approaching.	

اہل خدمت (Ahl-i-khidmat).	One in office under the Government.
اہل روزگار (Ahl-i-rozgár).	Working men, workmen, artificers, servants, men of the world.
اہل زبان (Ahl-i-zabán).	Master of the language.
اہل زمان (Ahl-i-zamán).	Time-server.
اہل سنت (Ahl-i-sunnat). (M. Law)	The followers of the traditional as well as the written law. The Sunnis as opposed to Shiás.
اہل شرع (Ahl-i-shara).	Legislator, one who observes the laws of Mohammad.
اہل طبق (Ahl-i-tabqa).	Unobserver of the precepts of Mohammed.
اہل طریقت (Ahl-i-taríqat).	An observer of the laws of Mohammed, a free thinker.
اہل فرنگ (Ahl-i-farang).	Europeans.
اہل غرض (Ahl-i-gharaz).	Interested person.
اہل قلم (Ahl-i-qalam).	Writer, officer in the civil employ, a literary man.
اکھار (Ahl-i-kár).	Clerk, working men, public or private servant.
اہل کتاب (Ahl-i-kitáb). (M. Law).	Jews, Christians and Mohammedans.
اہل کامیشان (Ahl-i-kamíshan).	A commissioner.

اہلماد (Ahlmad).	Accountant of revenue, a Persian writer or a head of a department in the Collector's court or in a Judicial court, officer in charge, Ahlmad.
اہل معاش (Ahl-i-muásh).	Holder of a rent free tenure.
اہل معارف (Ahl-i-masárif). (M. Law).	A proprietor; one who has the right of appropriation and disbursement.
اہل منصب (Ahl-i-mansab).	High officials.
اہل نصرت (Ahl-i-nasrat). (M. Law)	Coadjutors, colleagues, persons fit or able to assist or restrain their associates, and who are therefore amenable to punishment if they suffer or aid them to commit any offence.
اہل نفاق (Ahl-i-nifáq).	Traitors.
اہل وراثت (Ahl-i-warásat).	One interested in the succession, heir.
اھلی (Ahlíya).	Wife.
اھم امور (Ahm-e-umúr).	Important matters or things.
اھی بات (Ahí bát or Ahíwát).	Coverture.
اھی باتی (Ahí bátí અછીવાતી).	Feme-covert. A woman whose husband is alive.
اھستا (Ahísta અછીતા).	A person appointed to watch the grain when it is ripe and see that none is carried away before the demands are liquidated.

اہنگنی (Ahitagni)۔	اہنگنی (Ahitaग्नि अहतिग्नि). A Brahmin householder who maintains a family-fire.	ایزاد (Ezád).	Increase, addition.
آئل (Áyá).	Whether.	ایضاً (Aizan).	Ditto, as above,
ایام (Aiyám).	Days, time.	ایفًا (Ífá).	Satisfaction, discharge, fulfilment of an engagement, satisfaction.
ایام تھطیل (Aiyám-i-tatil)	Vacation.	عیار ایضاً	To discharge, to fulfil, to make good.
آیت (Áyat).	Sentence or verse of the Quran.	ایفے سے دیگری (Ífá-i digrí).	Satisfaction of a decree.
ایتلاف (Itláf).	Correspondence, connection, company, friendship.	ایفے سے کامل (Ífá-i kámil).	Full payment.
ایتوادی (Etwarí).	A debtor who avails himself of Sunday to make his appearance abroad without fear of arrest.	ایک آنکھ دیکھنا (Ek áñkh dekhná).	To treat equally.
ایجاب (Ejáb).	(1) Proposal. (2) (M. Law). The first proposal made by one of the contracting parties in negotiating or concluding a bargain, as a marriage contract, sale or the like. (3). (In Logic) Affirmation (as opposed to privation). (4) Assent.	ایک ایک کر کے (Ek ek karke).	One by one, separately, severally, each, every.
ایجاب و قبول (Ijáb-o-qabúl).	Proposal and acceptance: (In the case of a negotiation of marriage, the offer and assent must be declared before witnesses to render the marriage valid.	ایک پیٹ کے (Ek pet̄ ke).	Own (brothers or sisters), uterine brothers or sisters.
ایجاد (Ijád).	Invention, design.	ایکشٹ راج (Aekhshatráj एक्षत्राज्).	Paramount power.
ایذنا (Izá).	Annoyance, vexation, harm, injury, hurt.	ایک شامل (Ek shámil).	Together; joint.
ایذنا رسان (Izá rasán).	Vexations.	ایک لاثھی هائکننا (Ek láṭhí hánkná).	To treat all alike, to act indiscriminately.
ایڑا پھر (Erá-phér).	Exchange, barter.	ایک لوٹا (Ek lóṭa).	Only (son or daughter).
		ایک مشت (Ek musht).	In a lump sum, in one payment.
		ایک طرف (Ek tarfá).	Ex parte (decision).
		ایک طرف یک طرف (Digrí-i-yaktarfá).	Ex parte-decree.
		ایکار (Ekar).	Acre.
		ایکھ (Ikh ڪھ).	Sugar-cane.

ایکت (Ekt). Act, law.

ایکت آبکاری (Ekt ábkárf). The Excise law.

ایکت اسٹاٹمپ (Ekt stámp). The Stamp act.

ایکت ازدواج بیوگان (Ekt izdiwáj-i-bewgán). The Widow marriage act.

ایکت اہالی قانون پیشہ (Ekt abálí-i-qánún-i pesha). The Legal practitioner's act.

ایکت اسلحہ (Ekt aslah). The Arms act.

ایکت ایجاد و اختراع (Ekt ijád-o-akhtrá). The Inventions and Designs act.

ایکت ایصال مالگزاری (Ekt isál mál-gúzár). The Revenue recovery act.

ایکت تادیب خانہ (Ekt tásib-kháná). The Reformatory school act.

ایکت حصہ اراضی (Ekt husúl arázní). The Land acquisition act.

ایکت تازیانہ (Ekt tázyáná). The Whipping act.

ایکت سالسی (Ekt sálsí). The Arbitration act.

ایکت داد رسی خاص (Ekt dádrasí khás). The Specific relief act.

ایکت ڈاک خانہ (Ekt dák kháná). The Post office act.

ایکت چھاؤنی (Ekt chháoní). The Cantonment act.

ایکت رجسٹری (Ekt rajisítrí). The Registration act.

ایکت رسوم عدالت (Ekt rusúm-i-adálat). The Court-fees act.

ایکت سرائے و پزار (Ekt sarái wa páráo). The Lodging house act.

ایکت سن بلوج (Ekt sin bulogh). The Majority act.

ایکت شہادت ہند (Ekt shahádat hind). Indian evidence act.

ایکت شکرمن گاری (Ekt shikram gárf). The Stage coach act.

ایکت عبارت عامہ (Ekt ibárat ámá). The General clauses act.

ایکت بیوارہ (Ekt batwára). The Partition act.

ایکت انسداد بیرحمی جانوران (Ekt insdád be rahmí jánwarán). An act relating to the Prevention of cruelty to animals.

ایکت تکھمینہ مالیات نالشات (Ekt takhmíná-i-máliyat nálishát). The Suits valuation act.

ایکت انتقال جایداد (Ekt intíqál jáídád). The Transfer of property act.

ایکت دستاویزات قابل بیع و شری (Ekt dastáwezát-i-qábil bai washaré) The Negotiable instruments act.

ایکت حق اسایش (Ekt haq-i-asá-yesh). The easement act.

ایکت اقوام جرائم پیشہ (Ekt aqwam jaráim peshá). The Criminal tribes act.

ایکت حلف (Ekt halaf). The Oath's act.

ایکت اوقاف مذہبی (Ekt auqáf-i-mázhhabí). The Charitable endowments act.

ایکت عدالت ہائے دیوانی (Ekt adálat háí diwán). The Civil courts act.

ایکت قبضہ اراضی (Ekt qabza arází). The Tenancy act.

ایکت عدالت مطالبات خفیفہ (Ekt adálat matálbát khafifa). The Small cause court act.

ایکت قمار بازی (Ekt qamár bází). The Gambling act.

ایکت لگان (Ekt lagán). The Rent act.

ایکت مالگذاری اراضی (Ekt málgú-zári-i-arází). The Land revenue act.

ایکت معاهدة (Ekt muáhida). The Contract act.

ایکت مرسم (Ekt murammim). The Amending act.

ایکت ناسخ (Ekt násikh). The Repealing act.

ایکت ولی و نابالغان (Ekt walí wa nábálghán). The guardian and wards act.

ایکت نشانات مال تجارت (Ekt ni-shánát mál tijárat). The Merchandise mark act.

ایکت وراثت ہند (Ekt wirásat hind). The Indian succession act.

ایکت کمپنی (Ekt kampaní). The Company's act.

ایم (Ayyim). (M. Law). A woman having no husband, whether she be a virgin or widow.

ایلچی (Elchí). An ambassador, an envoy.

ایلا (Aila). (1) A vow. (2) (M. Law). A vow to abstain from carnal knowledge of a wife for four months, the fulfilment of which is equivalent to a divorce.

ایما (Imá). Suggestion ; hint, indirect reference or allusion.

ایمان (Imán). (1) Faith, belief, creed. (2) Good faith, trustworthiness.

ایمان بیچنا (Imán bechná). To sacrifice once integrity, honour, &c. for money.

ایمان سے (Imán se). Faithfully, conscientiously, honestly.

ایمان لان (Imán láná). To become a convert to a faith.

ایمہ (Aima). Fief, lands granted (by the Moghal government) either rent free or subject to a small quit-rent, (for learned and religious persons of the Mohammedan faith or religious or charitable uses in relation to Mohammedanism). Such tenures were recognised by the British government as hereditary and transferable.

ایمہ باز یافت (Aimá-báz yáft). Lapsed aima grants or such grants subsequently assessed.

ایمہ دار (Aimá dár). A feoffee, holder of land granted to religious or charitable uses.

ایمہ موضع (Aimá mauzá). A village given as charitable endowment to learned or religious persons.

اينچ (Inch). The banking system by which the zemindars pay the revenue.

اينچ تان کے (Ainch tān ke). With difficulty, by hook or crook.

آیندہ (Āyanda). In future, hereafter, next, ensuing.

ايندہ جانا (Aind̄ ho jánā). To become useless, to be unfinished or incomplete.

ايندی سنبھالنے (Aind̄ baind̄i súnánā). To call names, to vilify.

ايوگ (Ayog અયોગ). Uafit, improper, an undeserving person.

آين (Ain). (1) Regulation, statute.
(2) The laws enacted by secular

authority in contradistinction to حکم or the laws of the Qurán, sacred traditions.

اين دان (Ain dán). One skilled in law; (but commonly applied to) one who practises on the simplicity of his neighbours by his knowledge of law, pettifogger.

آين دیوانی (Ain díwáni). Civil law or regulation.

آين ذوجداری (Ain-i-saujdárī). Criminal regulation.

آين مال (Ain-i-mál). Revenue law.

آين شراکت (Ain-i-shirákat). Rules of partnership.

(ب)

با (Bá). With, by, possessed of.

با اتفاق (Bá itfáq). Unanimously, with one accord.

با اثر (Bá asar). Effective, efficacious.

با ادب (Bá adab). (1) Polite. (2) Politely, respectfully; with due regard to etiquette.

با تدبیر (Bá tadbír). (1) Prudent.
(2) With deliberation.

با تمیز (Bá tam̄z). Judicious, discreet.

با خبر (Bá khabar). Informed, intelligent.

با فرزندان (Bá farzindán). With sons, with children (words inserted in a Grant, when it is intended that the land should be inherited by the immediate heirs of the grantee.)

Bá farzandán grant descends to the heirs general.

با ضابطا (Bá zábita). Regular, formal.

با قاید (Bá qáida). Regular, according to rule.

با قرینا (Bá qarína). In order, methodical, well arranged.

با وجده (Bá wajúde ki). Notwithstanding.

بَا وَصْفُ اسْكَنْ (Bá wasf iske.) In spite of, although, withal.

بَابُ (Báb). (1) Chapter, section. (2) Head, heading. (3) Subject, affairs, business, matter. (4) Head of accounts, cess, tax. (5) In the matter of, with regard to. (6) A door.

بَابُ وَارِدٌ (Báb wár). (1) Classified items entered (as fields) under their proper heads. (2) Arranged.

بَابُ وَارِي (Báb wárf). Classification.

بَابَا (Bábá). (1) Father, grandfather. (2) Children (a corruption of baby.)

بَابَتُ (Bábat). (1) Account, item, head of an account, article, business, affair, matter. (2) Concerning, respecting, in the matter of.

بَابَتُ وَارِ (Bábat wár). Anything which is registered or entered in a general statement of accounts.

بَابَتُ يَافِي (Bábat yáft). The particular items of an account, (applied especially to a statement of fees and perquisites under the Govt. of the Nawáb of Bengal). The fees and perquisites so registered.

بَابَتُ وَارِي جَمِيعٌ (Bábat wári jama). The revenue of an estate according to the registered amount.

بَابَتِي (Bábtí). Any cess or item of revenue, particularly when

imposed, in addition to the ordinary revenue.

بَابُو (Bábú). (1) A title of respect (as) Sir, Mr. Esqr. (2) A clerk or writer in an office. (3) Junior members of a Raja's family, especially of the Raja of Benares. (Begal Reg. VIII. of 1795).

بَابُ دَادَا? (Báp dádá बाप दादा). (1) Ancestors. (2) Family.

بَابُ دِينَا (Báptasmá dená). To baptise.

بَاتُ (Bát योत) (1) Word, speech, account. (2) Thing, affair, matter, circumstance, question, subject.

بَاتُ بَادलना (Bát badalná बात बदलना). (1) To depart from one's word. (2) To equivocate.

بَاتُ بَرْخ़िहना (Bát barxháná बात बढ़ाना). (1) To spin out or continue an altercation. (2) To make a serious affair of.

بَاتُ بِيْग़र्ना (Bát bigárná बात बिगारना). (1) To mar a plot. (2) To thwart, to frustrate. (3) To ruin one's credit, to bring disgrace upon.

بَاتُ بِيْगَر्ना. To loose credit, to become bankrupt.

بَاتُ بَانَانा (Bát banáná बात बनाना). (1) To make up a story. (2) To invent excuses, to concoct. (3) To boast.

بَاتُ بَانَنा. (1) To gain credit or honour. (2) To be successful.

بَاتْ پَكْكِي هُونَا (Bát pakkí honá). To be settled.

بَاتْ پَکارُنَا (Bát pakarṇá). To carp or cavil at.

بَاتْ رَكْه, **بَاتْ رَكْه لَنَا** (Bát rakh lená बात रखलेना). (1) To agree, to assent. (2) To keep one's credit. (3) To assist.

بَاتْ رَاهْنَا (Bát rahná). (1) To have one's words made good. (2) To succeed. (3) To get the better in argument.

بَاتْ خُلْ جَانَا (Bát khul jáná बात खुल जाना). To leak out, to transpire.

بَاتْ لَगَانَا (Bát lagáná बात लगाना). (1) To make arrangements for, to negotiate. (2) To impute to, to calumniate.

بَاتْ هَلْكِي هُونَا (Bát halkí honá बात हल्की होना). To be without credit or esteem.

بَاتْ مُنْ آجَانَا (Bátón men á jáná बासी में आजाना). To be taken in, to be cajoled.

بَاتْ بَाट (Bát bāṭ). A weight, a measure of weight.

بَاتْ च्हपाई (Bát chhapái बाट छपाई). (1) Fee charged for stamping weights. (2) Stamping weights and measures.

بَاتْ पَराई (Bát párá). (Bengal). A highwayman, a robber.

بَاتْ اُرْ تَرَازُ (Bát aur tarázú बाट और तराजू). Weights and balance.

بَاج! (Báj). Tax, toll, tribute.

بَاجِر (Bájgír). Tax-gatherer.

بَاجْ كَار (Báj-gúzár). A tributary chief, feudatory or dependant state.

بَاجْ جَنْتَرِي (Bá jantrí बाजन्तरी). A tax under the Mohammedan Government imposed upon all professional singers, dancers and musicians.

بَاجْ बाल्क (Báchh बाल्क). (1) A rate or contribution from the sharers in *Bhaiyachari* estate in discharge of the shares of the Government revenue or to make up any deficiency in the collections. (In some estates, the rate is according to Biswadari shares, in others according to the quantity of land cultivated by each sharer. (2) A share of the village lands consisting of as much as can be cultivated by one plough.

بَاجْ दَالْना (Báchh dálna बालडालना). To levy a tax; to raise by subscription.

بَاد (Bád). Remission of revenue on account of deficient crops.

بَادशَادَہ (Bádsháhī). (1) Royal, imperial. (2) Sway, rule, sovereignty.

بَادشَادَہ حَق (Bádsháhī haq). Royal prerogative.

بَادشَادَہ سَانَد (Bádsháhī sanad). (1) Royal grant. (2) A written document conveying lands or titles from the ruling power.

بادشاہی عدالت (Bádsháhí adálát).	بازار (Báranbá). The revenue derived from the lease of mango grove.
Court of chancery, His Majesty's court.	
بادی نظر (Bádiyún-nazar). Prima facie, at first sight.	بازار وفات (Bárah wafát). The twelfth of the month of Rabi-ul-awal on which day Mohammad died.
بار (Bár). (1) Burden, onus. (2) Gate, threshold. (3) Admission. (4) Court or levee. (5) Day, time.	بازاری (Bárf बारी). (1) Time, turn. (2) A mode of keeping the village watch in which the villagers watch by turn.
بار یابی (Bár yábí). Admission, access, audience.	بازاری باری (Bárf bárf). In turn, each in due course.
بار خاص (Bár-i-khás). Private audience in chambers.	بازاریکی (Bárskí). Nice point, nicety. لیکن، باریکی To make nice or subtle distinctions, to criticize.
بار عام (Bár-i-ám). Public hall of audience.	بازاری (Bárá बाडा) (1) The boundary of a field. (2) A fence, a hedge, an enclosure.
بار (Bár). Burden, load.	بازرگانی (Bárhf धाढ़ी). Interest in kind paid upon seedgrain.
بار بارداری (Bár bardárí). Carriage hire, cost of conveyance.	بازری (Bárf बाडा). Enclosed piece of ground. A plot for sugar-cane or other garden-produce.
بار باری (Bár batáái) Division of crop by sheaves before the corn is trodden out.	باز پرس (Báz púrs). (1) Inquiry, investigation. (2) Responsibility.
بار تردید (Bár-i-tardíd). The onus of rebutment, the burden of disproof.	باز پرس کیا To demand an explanation, to call to account, to enquire into.
بار ببروت (Bár-i-sabút). Onus probandi The burden of proof.	باز دعوی (Báz dawí). Withdrawal of suit.
بارانی (Bárání). Land dependant on rains, unirrigated land.	باز نامہ (Báz-náma). A deed of relinquishment.
بار دام (Bár dáuá). Supplies, provisions.	باز یافت (Báz yáft). (1) Resumption either wholly or in part of alienated lands and again sub-
بارچه (Bár-i-jeház). Cargo, bags, packing materials.	
بارہ (Bárah). Land next to or surrounding village generally enriched by manure.	
See—گوھانی	

jecting them to a revenue assessment. (2) Money refunded when in excess of the authorised collection.	بامال کرنا To vitiate, to nullify, to make void, to falsify, to invalidate, to annul, to abolish, to set aside.
بازار (Bázár). Market, market place.	باطن (Bátin). (1) The internal or inner state, character or circumstance (of a man or thing), intrinsic. (2) Heart, disposition of the mind.
بازار بخت (Bázár bat̄ṭa). Discount, commission.	باعتبار (Bá etibár). In virtue of, according to.
بازار بیٹھک (Bázár béṭhak). Fee or tax for holding a stall or for trading in a market.	باعتبار عدہ (Bá-etibár uhdah). In virtue of the office.
بازار گرم (Bázár garm honá). (1) To be actively carried on (as the practise of bribing, corruption). (2) The market to be brisk or active.	باعث (Báis). Cause, reason, motive.
بازار نرخ (Bázár nirkh). Price-current.	باغاتی (Bághátí). (1) Produce of garden; (2) Revenue derived from gardens.
بازک (Bázak). A kind of spirituous liquor made from grapes prohibited by Mohammedan law.	باغی (Bághí). Rebel, traitor, disloyal, insurgent, mutineer.
بازو (Bázú). A document bearing the seal of a competent officer of Moghal Government authenticating a Royal grant.	باقي (Báqí). Balance, arrears, remainder, outstandings.
بازی (Bází). Wager.	باقي پڑنے To fall in arrears.
باستو (Bástú बास्तव). Site or foundation of a house.	باقي کی حالت میں In the event or case of default.
باسی (Básí बासी). (1) Inhabitant, dweller (as Birj básí). (2) State Inhabitant of Birj.	باقي دار Defaulter.
باشندا (Báshinda). Resident.	باقي حساب (Báqí hisáb). Balance of account.
بشنده ملک غیر گھاں (Báshinda-i-mulk ghān). A foreigner.	باقي غیر ممکن الوصول (Báqí ghair mumkin-ul-wasúl). An irrecoverable balance.
بامال (Bátıl). (1) Null and void, of no effect. (2) Futile, unsound. (3) False, fictitious.	باقي فرضی (Báqí farzī). A nominal balance.
	باقي لگان (Báqí lagán). Arrears of rent.
	باقي مالگذاري (Báqí-i-málgúzárs). Arrears of revenue.

باقی ماندہ کی علت میں In default of revenue.

باقی ماندہ (Báqí mándá). (1) Remaining. (2) Remainder. (3) Residue. (4) Survivor.

باقی کی وجہ بیان کرنا (Báqí kí wajah bayán karná). To account for a default.

نکالنا (Báqí nikálna). To strike out a balance, to carry forward a balance, to show a balance-sheet.

واسل کی دصول (Báqí wasúl karná). To collect arrears, to recover arrears.

باقیات (Báqíyát). Balances, arrears.

باقیات حال (Báqíyát-i-hál) Current balances.

دصول (Báqíyát dairul wasúl). Balances in train of liquidation.

ماضیات سنین (Báqíyát-i-sanín-i-mázíyá.) Outstanding balances, balances for past years.

مشتبه اور دصول (Báqíyát-i-mushtibah-úl-wasúl). Arrears the recovery of which is doubtful.

بکر (Bákrá). Virgin., maid.

بکھار (Bákhar). (1) A cattle shed. (2) A plough (used in Bundelkhand to remove the hard crust of fields). (3) Syrup of unrefined sugar.

بکانڈ (Bákand). The portion of $\frac{2}{5}$ of the crop which is some-

times paid as rent to zemindars.

بال (Bál). (1) A child. (2) (In law) A minor who is distinguished as کمار (kumár) a boy under 5 years of age, شش (shishu) a boy under eight, پانچ (paganá) a boy from the 5th to the end of the 9th year, کش (kishor) a boy from the 10th to the 16th year. After the close of his minority youth is termed یاری (Vyahári) one by whom affairs may be conducted, (the British Government however have extended the minority to 18th year.)

ہاتیاں بال (Bál hatiyá). قاتلہ Infanticide.

بال بال (Bál bálá). Secretly.

دستی (Bálá dastí). High handedness, unauthorised or oppressive exactions.

بیل جمال (Bil ijmál). (1) Collectively, in the gross. (2) Jointly.

بیل رادا (Bilirádá) Intentionally, designedly, wilfully.

بیلی (Bálái) Extraneous, additional, over and above, cream.

آمدنی (Bálái ámdaní). } Emoluments, perquisites, pickings.

یافت (Bálái yáft) } Bribes.

باختی (Bil takhsis). Particularly, specially.

بیل تصریح (Bil tasrih). In detail, expressly, explicitly.

باليقيني (Bil tafsíl). In detail, particularly.	باليقيني مخاصل (Bíl-muqtá muķha-sá). A village held either rent free or at a low stipulated quit-rent.
باليجبر (Bil jabr). By force, violently.	باليجبر (Báligh). An adult. بازخ هوجانا To attain to puberty or majority.
باليذات (Bilzát). Naturally.	
باليعكس (Bilaks). On the contrary, vice versa, converse.	
باليعموم (Bilamum). Generally, commonly, ordinarily.	باليغه باليسن (Balghá bilsin). Adult by majority. In Mohammedan Law though a girl does not show any signs of womanhood up to her 11th year is deemed an adult and termed باليغه باليسن
باليفرض (Bilfarz). Supposing, granted that.	
بالياشتراك (Bilishtirák). Jointly, in common.	
باليانفراد (Bilinfrád). Individually, separately.	باليغه & باليلامات (Bálghá bil-alámát) (1) Adult by puberty. (2) (M. Law) A girl who shows signs of puberty at the early age of 10, 11, or up to 14th year.
باليانفراد ، بالياشتراك Jointly and severally.	
بالي فعل (Bilfail). (1) In fact, at present, just now.	باليمشافه (Bil-musháfáha). Face to face.
باليقطاع (Bil-muqtá). (1) According to agreement, fixed, stipulated. (2) A tenure by which a tenant holds his land at a fixed rate per plough or per bigha. (3) The patta or engagement by which his rent is fixed for a given term without liability to enhancement during the currency of the lease. (4) Consolidated revenue including the malguzari and cesses. (Benares.)	باليبورد (Balú-burd). (1) A tract of land which is covered with a deposit of sand after an inundation. (2) An item of remission of revenue on this account.
باليقطع اقام (Bi-l-muqtá inám). A grant of land at a low fixed rent...	بالييدگي (Bálídgí) (1) Vegetation. (2) Growth, development. (3) Adolescence.
باليقطع جماع (Bi-l-muqtá jamá). Consolidated revenue.	بناده باندھن (Báná bándhná). To be determined; to be expert.
	بام (Bám). A measuring rod, a balcony.
	بان پاراستھا (Bána parastha वानपरस्त). A person who passes his life in the wood after having per-

formed his duties as a householder.

See مسوم

بانت Bánt (بَانْت). (1) Division, distribution, share. (2) lot, concern.

بانت پٹر (Bánt patr بَانْت پَطْر). Deed of partition.

بانت یہاں (Bánt yehān بَانْت يَهَان). To participate, to go shares in, to have a thing apportioned or divided.

بنج (Bánj or báñjh بَانْج). (1) Barren. (2) Unproductive, sterile (soil).

باندھ (Bándh). An embankment.

باندھنا (Bándhná بَانْدَهْنَاه). (1) To impose, to levy (as جو، ملک). (2) To fetter. (3) To contrive, to plan (as دب، منص). (4) To embank. (5) To pack (as اپاہاب) (6) To direct (as کاٹاں)

باندھو (Bándhú بَانْدَهْو). A relation, a kindred.

باندی (Bándí بَانْدِي). A female slave.

باندا (Bándá بَانْدَه). A man who has been circumcised (applied as a term of abuse to muslimans, especially in Bengal).

بانک (Bánk). (1) A winding course of a stream, (2) A dagger with a curved blade. (3) A kind of anklet.

بانگار (Bángar بَانْگَر). (1) Hilly ground. (2) High ground, up-lands (as opposed to بائی)

بانگی (Bángí بَانْگِي). Sample pattern.

بانہ کھانے (Bánh pakáñná نہہ پکھننا). (1) To hold the arm of, to restrain from doing some rash act. (2) To protect, to support. (نہ کھانے)

بانہ چڑھانا (Bánh chárháná). To tuck up the sleeves (for or against)

بانی (Báni). Founder.

بانی کار (Báni kár بَانِيَ كَار). (1) Expert. (2) Consummate rogue, sharper.

بانی (Báni بَانِي). A yellow earth with which potters ornament vessels.

بانو (Báwar karná بَانُو). To believe, to give credit.

باولی (Báoli بَاعْلَي). A large masonry well with winding steps down to the water.

باونی (Báoni بَاعْنَي). Seed time (called *Bawaq* in Benares).

بانہ (Báhá بَانَه). Watercourse.

بانہ (Báhrá بَانَه). (Delhi) A man who stands by the mouth of a well to turn over bucket when drawn up,

بانہ بہار (Báharbhúm بَانَه بَهَار). Lands lying beyond the village boundaries.

بانہ کرنے (Báhar karná بَانَه كَارَنَاه). To eject, to put away (a wife), to turn out.

بانہ، نہ (Báhar honá بَانَه، نَه). (1) To be beyond the influence of, to be outside (the jurisdiction اختیار، سے) (2) Not to agree to (ham kisi bat se báhar nahin. I agree to every thing.)

بَاهْرِي (Báhri बाहर). Extrinsic, outer. (2) Foreign. (3) Outsider, foreigner.

بَاهْم (Báham). Mutual, private.
فَاهْمَةُ بَاهْمَيْ (Faislá-i-bahmi). A compromise.

بَاهَان (Báhan). Land prepared for cultivation.

بَاهِي (Bái बाई). (1) A lady, madam. (2) Woman, wife. (3) Dancing girl.

بَاهِي (Báyá). A seller, a vendor.

بَاهِنَا (Báená बाएना). (1) Presents of sweet meats &c. forming part of an offering to a deity or prepared on festive occasions and sent to relatives and friends. (2) Share, allotted portion.

بَاهِوْد (Bibád bhog विवाह भोग). Disputed possession, disputed estate.

بَاهِي (Bibhág विभाग). Portion, part.

بَاهِوت (Bapautí बपौती). (1) Patri-monial, patrimony, inheritance, ancestral property,

بَاهْ (Bút). (1) An idol. (2) Hazard table. (3) An inclined plane along which dice or cowries are rolled (in gambling).

بَاهِرَاد (Bútárad). An extra cess upon a cultivator.

بَاهِدْरि (Batadri). Gradually, by instalments.

بَاهَر (Batar). Land in a state fit for plough.

بَاهِرَان (Bitra bandí). Detailed settlement.

بَاهِنَة (Butwáná बुत्वाना). To cause to be measured or fitted.

بَاهُل (Batúl). (M. Law) A pure and chaste woman who is detached from world (applied to Fatma, the daughter of Mohammad)

بَاهِتَة (Battísí बत्तीसी). A sum of money sent with the invitation card to relatives at the time of marriage.

بَاهِتَة (Batṭá बट्टा) (1) Discount. Difference of exchange. (3) Flaw, blemish. (4) Fault, offence, stigma.

بَاهِتَة (Batṭá áná बट्टा आना). To accrue loss, to be stained.

بَاهِتَة (Batṭá dená). (1) To pay discount or exchange. (2) To suffer loss, to make up a deficiency.

بَاهِتَة (Batṭá lagná बट्टा लगना). (1) To be liable or subject to discount. (2) To loose one's good name.

بَاهِتَة (Batṭá par बट्टे पर). At a discount.

بَاهِتَة (Batṭékháte बट्टेखाते). Bad debts, irrecoverable balance, account of profit and loss.

بَاهِتَة (Batṭá kúáte likhná) To enter as a doubtful debt; to write off.

بَاهِتَة (Batṭá kháte men बट्टे खाते में). Losing in the bargain.

بَاهِتَة (Batáf). Division of the crop between the cultivator and the zemindár.

بُنادی دار (Batáí dár). A cultivator who is a shareholder with the landlord in the crop.

بُندنہ (Adbá batáí par dená अधा बटाई पर देना). To lease a field on the condition of taking half the produce from the cultivator.

بُنکھر (Baṭkhará बटखरा). A small weight used in weighing goods.

بُنوار (Batwár बटवार). (1) Tax-gatherer (2) Customs or police officer stationed on a road to collect transit duties.

بُنوارہ (Baṭwárá). Partition, the division of a mahal or of a part of a mahal into two or more portions, each consisting of one or more shares.

بُنوارہ مکمل (Baṭwárá-i-gher mukammal). Imperfect partition. In imperfect partition the several portions remain jointly responsible for the revenue assessed on the whole mahal.

بُنوارہ مکمل (Baṭwárá-i-mukammal) Perfect partition. In perfect partition the whole mahal is divided and the several portions become separate mahals, each severally responsible for the revenue distributed thereon.

بُنوارہ بُنریخہ اُقرار نامہ خانگی (Baṭwárá bázariá iqrár námá khángí). A partition made by private agreement.

بُنوارہ سرکاری (Baṭwárá-i-sarkárfi). A public partition.

بُنے (Baṭéñá) See بُنے

بُنے (Baṭeri). A Hindu marriage ceremony in which the bride presents the bridegroom with a wedding garment and some money.

بُنے (Bajá láná). To carry out an order, to give effect, to comply, to perform.

بُنے (Bajai). In the place of; instead of.

بُنے (Bijái विजाई). Portion of seed corn which the poorer classes are allowed to take from the field.

بُنتری (Bajantri बजन्तरी). See بُنتری

بُنھر (Bujhárat बुझारात). Settlement or adjustment of the account of profits.

بُنھونٹا (Bujhontá विझोंटा). Abstract account of village proprietary.

بُنھر (Bichár विचार). (1) Trial. (2) Judgment, prudence, exercise of judgment.

بُنھن (Bacháná बचाना). (1) To screen (2) To protect, to save. (3) To avoid, to move out of the way.

بُنھا جاؤ (Bachá jáná) To get off scot free, to escape.

بُنھت (Bachat बचत). (1) Balance. (2) Surplus savings.

بُنھن (Bachan बचन). Word, declaration, agreement, vow.

بَدْرُ الرَّاهِي (Bachan datta बचनदत्त).
Betrothed.

بَدْرُ الدَّنَاءِ } Bachan denā बचन देना ! }
بَدْرُ الْحَارِنَةِ } Bachan hārnā }
To pledge one's word, to give
one's word, to promise, to affirm.

بَدْرُ الرَّاحْलِ (Bahál rakhná). To
confirm, to maintain *in statu quo*.

بَدْرُ الْكَارْنَاءِ (Bahál karná). (1) To
confirm, to restate. (2) to
restore (to an office) to revive
(a statute).

بَدْرُ الْهُونَاءِ (Bahál honá). To be
re-instated, to be restored.

بَدْرُ الْمُهَافِرِ (Bahálí). Maintenance,
restoration—حکم بخالی—order
of confirmation.

بَدْرُ الْسَّانَادِ (Bahálí sanad). A
grant restoring a person's
possession or privilege of which
he had been deprived.

بَدْرُ الْقَبْزَاءِ (Bahálí-i qabzá). Main-
tenance of possession.

بَحْسَ (Bahas). (1) Argument, dis-
cussion. (2) Question. (3) De-
bate, dispute, contention.

بَحْسُ اخْتِيَارِ سَمَاعَاتِ (Bahas-i akhti-
yár samaát). Question of juris-
diction.

بَحْسُ تَمَادِي (Bahas tamádí). Ques-
tion of limitation.

بَحْسُ حَقٍ وَ اسْتِحْقَاقٍ (Bahas haq
o-istahqáq). A question of
right and title.

بَحْسُ قَانُونِي (Bahas qánúní). A
question of law.

بَحْسَتُ، اتَّجَاهَتْ (Bahas wáqiyát). A
question of fact.

بَحْسَابَ (Ba hisáb). In the propor-
tion, in the account of.

بَحْسَابُ رَسْدَى (Bahisáb-i rasdī).
Rateably, in proportion.

بَحْسَقَ (Báhaq). In favor of.

بَحْسَمَ (Ba hukm). Under the
authority of, by order of.

بَحْكَارِي (Buķhári). A hole or a pit
in a house to store grain,
a granary.

بَحْشَشَ (Baķhshish). Gift, dona-
tion, reward.

بَحْشَشَ نَامَة (Baķhshish námá). A
deed of gift.

بَحْشَنَة (Baķhshná.) (1) To grant,
to bestow, (2) To excuse, to
pardon.

بَحْشَشِي (Baķhshi) Pay master (in
Mohamadan armies) An officer
who kept an account of all dis-
bursements connected with mi-
litary tenures.

بَحْشِي خَانَة (Baķshikhaná) Pay
office, General's office.

بَحْلَافَ (Baķhiláf) On the contrary.

بَدْ اطْوَارِي (Bad atwári) Miscon-
duct.

بَدْ اِنْتِيزَامِي (Bad intizámí) Bad
management, mal administra-
tion.

بَدْ كَحَّاتَ (Bad khat) (1) A scrawler ;
(2) One who writes a bad hand.

بَدْ كُواهِي (Bad khuáhí) Disaffec-
tion, ill will, dislike, want of
affection, enmity.

بُدْ دِيَانْتِي سے (Bad diyanti se) (1) Dishonestly, (2) With intent to defraud, <i>mala fide</i> , dishonestly.	بُدر (Badar) Out of doors, outside.
بُدْ زُبَانِي (Bad zubani) Abuse, use of foul language.	بُدر رُو (Badar-rav) A drain, a sewer.
بُدْ طَيْنَتْ (Bad tinat) Malevolent, iniquitous.	بُدر رَاعَمْ (Badar rau--ám) Public drainage, public sewer.
بُدْ عَهْدِي (Bad abdí) Treachery, faithlessness.	بُدر نَوِيْسِي (Badr-nawisi) Writing off items of an account which are objectionable or excessive, audit of an account.
بُدْ كَارِي (Badkari) Wickedness, licentiousness, fornication, unnatural offence.	بُدر نِكَالْنَا (Badar nikálna) To show balance due, to debit to.
بُدْ گُمَانْ كَرْنَا (Bad gumán karná) To make one suspicious of, to make one think evil of, to make one disaffected.	بُدْرِيْقَة (Badriqá) (1) A guide, a guard, (2) Safe conduct. (3) A charge for convoy formerly levied on merchandize, a companion.
بُدْ مَعَاشْ (Bad muásh) Bad character, a person of bad livelihood.	بُدْسُورْ (Badustur) As usual, as formerly.
بُدْ مَعْاْشِي (Bad muashi) Villainy.	بُدْعَتْ (Bidát) Oppression, an innovation.
بُدْ مَعْلِيْغَى (Bad muámlígí) Unfair dealing.	بُدْل (Badl) (1) Consideration. (2) Change, alteration.
بُدْ نَامْ كَرْنَا (Bad nám karná) To defame, to injure one's reputation.	بُدْل قِيمَتِي (Badl qimti) Valuable consideration.
بُدْ كَرْنَا (Bidá karna) (1) To dismiss (2) to see one off. It is a corruption of Wida (عِدَّة)	بُدْل مُشَاهِرَه (Badl mushahre) Stipend in kind to servants.
بُدْهَاتْ (Bidáhat) Unexpected event or accident.	بُدْلَ لِئَنَّا (Badlá lená) To take revenge, to retaliate.
بُدْهَنَه (Bidáhna fídháhna) To harrow.	بُدْلَانَه (Badláná) To cause to be exchanged, to have or get changed.
بُدْهَنَه (Bidai fídháh) Present made by a host to a visitor, or money paid by the relatives of the bridegroom for giving permission to bride to go with him.	بُدْلَه (Badlá بَدْلَه) Barter, exchange, something given in exchange, price of exchange.
	بُدْلِي (Badli بَدْلِي) (1) Barter (2) Transfer (3) Person or thing taken in exchange for another.
	بُدْلَه (Badlá بَدْلَه) To transfer, to relieve (from duty or watch).

بادنی (Badni چھنپ) (1) A transaction of a gambling nature. (2) A contract by which a borrower gives a bond at a high interest and as a further security assigns to the lender his crop (3) Selling or buying standing crop at a certain fixed rate of grain.

بادھ (Badh چھ) (1) Killing, slaughter. (2) (In law) corporal punishment, which may be of 3 kinds. (1) Taziana (Flogging) (2) Cheddana (mutilation now abolished by Government) (3) Marna (Putting to death.)

بیدھ میانہ (Bidh miláná بیڈھ میلانا) (1) To consult the sacred texts with respect to performing a rite or ceremony (as marriage). (2) To correspond the horoscopes of bride and bride-groom to see if they agree. (3) To check or clear an account, to strike a balance.

بادھا کرنا (Badhya karna) To castrate.

بادی (Badí ہڈی) The dark half of the lunar month.

بیداری (Bidayárthí بیداری) Scholar, student.

بیدسی (Bidésí بیدسی) Stranger.

بادھا (Badh) Obvious, manifest, self-evident.

بادھا (Bá zát) Personally, in person, of itself, intrinsically.

بازاریہ (Bá·zariyé) By means of, through, by way of.

بارداں (Bardán بارداں) (1) Granting a boon, benefaction. (2) Wedding gift to a bride from her betrothed.

بڑا کرنا بڑا کرنا Bura hál کرنا To ill treat. karna.

بڑی گت بندان بڑی گت بندان Buri gat بانانا banana To ruin, to torture.

بڑا کام (Burá kám) (1) Vice, (2) Anything forbidden by law (3) Adultery.

بڑا ماننا (Bura manná بورا ماننا) To be affronted, to feel insulted, to take ill.

بڑا وقت (Bura waqt). Hardtimes, evil hour (same as ماننا، بڑا وقت (ماننا، بڑا وقت

بڑا برابر کرنا (Barábar karná) (1) To liquidate a debt, to equalise, to adjust, to balance.

بڑا برابری کرنا (Barábrí karná) (1) To confront, to oppose, to defy (2) to be insolent.

بڑا (Barát) (1) Acquittal, discharge. (2) A writing conferring immunity or exemption.

بڑا (Bárát براٹ) (1) Marriage procession, assemblage, crowd. (2) A draft or bill.

بڑا (Bárát chārhna براٹ چڑھنا) The setting out of the bridegroom in procession to the house of the bride.

بڑا (Barát karná) To join in a marriage procession.

بڑا (Birájuá بیراجنا) To preside.

بڑا (Brádar) Brother.

بِرَادَرُ الْخِيَافِي (Birádar-i-akhyáfi) Step-brother, uterine brother. (same as بِرَادَرُ الْأُنْجَى)

} بِرَادَرُ التَّوَام (Birádar-i-tauám) Twin-brothers. (same as جُوَزْ، اَنْجَى) بِرَادَرُ الْحَقِيقِي (Birádar haqfqí) Own brother, full-brother. (same as لَمْسَانْجَى)

بِرَادَرُ الْكُورَد (Birádar-i-khurd) Younger brother.

بِرَادَرُ الرَّضْعِي (Birádar-i-razaí) Foster brother.

بِرَادَرُ زَادَة (Birádar-zádá) Nephew.

بِرَادَرُ عَلَّاتِي (Birádar-i-allatí) Half brother.

بِرَادَرَانَى (Birádráná) Fraternal, like a brother.

بِرَادِرِي (Birádrí) (1) Brotherhood, fraternity, relationship. (2) Relatives, kinsfolk, (3) Community, society.

بِرَادِرِي سَيْخَارِي (Birádrí se khárij) One who is put out of caste, an outcast.

بِرَادِرِي سَيْخَارِي سَيْخَارِي To put out of caste, to excommunicate, to expel from a fraternity.

بِرَار (Barár) (1) Tax in general. (2) Land tax or rent. (3) Apportionment of revenue payments according to agreement with the village community. (4) Any division of shares.

بِرَارِي (Barárfi) A shareholder, one paying his portion of the *Jamád* according to the *Barár* taxation.

بِرَارِي اَرَاضِي (Barári árází) In Bundelkhand) Land in a village retained by proprietary cultivators, not let to strangers and paying the rent or revenue. بِرَامَد (Barámad) (1) Expenditure. (2) Land thrown up by a river, alluvial deposit.

بِرَامَدَهُونَة (Barámad honá) (1) To come out (of or from) (2) To accrue. (3) To be recovered (as stolen property).—مَال مَسْرُوْقَه

بِرَانَاهُ (Baráná) (1) To hold oneself aloof, to avoid. (2) To regulate the water in the water-course.

بِرَآرَوَد (Baràward) Calculation, estimate, budget, pay abstract. نَقْشَهُ كَ تَنْكِحَاهُ بَارَادَر (Baráward tankhwáh ká naqshá) Pay calculating table.

بِرَاوُرْدَاهُ (Baráwurdá) (1) Brought or carried forward. (2) Estimate.

بِرَاءَهُ (Baráe) For, for the sake of, on account of, in order to.

بِرَاءَهُ سَيْخَارِي (Baráe khurd-posh) Designation of an assignment of real or personal property to a person for maintenance for life, not conveying a right to transfer (but for the sake of feeding and clothing).

بِرَاءَهُ نَامَ (Baráe nám) (1) Nominal, ostensible, fictitious. (2) Nominally.

بِرَاءَهُ سَيْفَهُ (Baráe khdud) For one's self, voluntarily; in itself.

بُرداشت (Barpá karná) (1) To raise, to cause, to set on foot. (2) To excite.

بُرت (Birt बृत) A right, custom, or privilege derived from the performance of offices whether secular or religious. Proprietary right. The tenure in Gorakh-pur under which the Birteas pay a fixed yearly sum, subject to enhancement only with the increase in the Government revenues. They are the owners of the soil entitled to the entire management of their villages holding a transferable and heritable tenure.

Various kinds of Birt are specified as recognised in Gorakh-pur.

The *Jiwan birt* is an assignment in favor of a person and his descendants for subsistence. An allowance to the family of an old servant deceased.

The *sankalp birt* is a religious grant to a Brahman rent-free or on only a small quit rent.

The *Marwat birt* is a grant made by the Raja as a compensation to the family of any man who was killed in his service in open fight. It was chargeable according to the custom of the Raj with half the rent demandable for a regular Birt village.

بُرڈاشت (Birtia बृत्या) A tenant who holds land upon a fixed annual assessment : the land held by him cannot be claimed by the donor.

بُرت (Bart वरत) (1) (Delhi dist.) Government revenue or part of it. (2) A rope for drawing out bucket from a well. (3) Mark, streak.

بُرت (Birtá) (1) Substance, means, power, ability. (2) Action, support, help.

بُर्टां (Bartáo) (1) Behaviour, conduct. (2) Custom, practice. (3) Disbursement.

بُر جست (Bar jastá) (1) *Impromptu.*
(2) Opportune, *a propos.*

بُرجت (Barjít वरजित) Forbidden.

بُرخاست (Barikhást karná) (1) To remove from office, to dismiss (2) To break up (a court), to dissolve (as a meeting مجلس)

بُرخاست (Barkhást honá) (1) To rise or break up (as a court or assembly), or to be closed, dissolved. (2) To be dismissed.

بُرخاستگی (Barkhástgí) Dismissal.

بُرداشت (Bardásht) (1) Stores, supplies. (2) Credit transaction (same as بُرچٹ)

بُرداشت خانہ (Bardásht kháná) A temporary store house for preserving supplies for travellers or troops.

بُردہ (Bardá) Prisoner of war, slave.	ratify. (2) To uphold, to maintain.
بُردہ فاروش (Bardá farosh) Slave-trade.	بُرنداز (Barqandáz) (1) Peon of a Police Station or Tháná, constable. (2) Messenger of court, bailiff. (3) Guard.
بُردہ (Birudha بیڑھ) See بُرلاف	بُرقی (Barqí) Electric. (e. g. tár-i-barqí-telegraph wire).
بُرساتی (Barsátí) (1) What is sown or produced in the rains. (2) A disease in the heels of a horse, farcy. The Glanders and farcy Act ایک مرض جو کناروں پر ساتی	بُرگتھ (Bargashtá honá) To turn away or aside, to revolt.
بُرسار کار (Bar sar-i-kár honá) (1) To be ready when occasion demands. (2) To hold a situation, to be employed.	بُرگان (Bargan) Partition, share.
بُرسی (Barsí پرنسی) A ceremony in commemoration of a deceased relation performed at the close of the first year after decease.	بُرگڈ (Barged) Brigade.
بُریش پتھر (Barish-paṭtí برد پٹھر) A statement showing the quantity of rain fallen. (بارک پتھر)	بُرملا (Bar malá) Openly, publicly.
بُرشاسن (Bar shásan برشا سن) (1) Subsistence for a year. (2) Annual salary.	بُرن (Barn) (1) Taint, colour, (2) Class, tribe, sect. (The Hindus are divided into four principal barns, viz. (1) Brahman, (2) Khatriya, (3). Vaishya, (4) Sudra.
بُرس (Baras) A kind of leprosy.	بُرنہن (Barn-hín) Out-cast.
بُرتابق اسکے (Bar tabaq iske) Subsequently, after this, upon this.	بُرن (Barn) Alluvial deposit or soil.
بُرتارف کرنے (Bartaraf karná) (1) To put away. (2) To remove, to dismiss (from office). (3) To turn out.	بُرنارماٹتی (Barnár-maṭtí پرانا رنگ) Coloured soil of two kinds. (The one tinged with yellow and the other with yellow and white).
بُرتارفی (Bar tarfi) Dismissal, discharge.	بُرجناری (Biranjári) One who follows a camp with grain, sutler (بُرجناری)
بُرعکس (Bar'aks) On the contrary.	بُرگ (Bargú) (Bengali) Same as بُنگلی see under بُنگلی
بُرکنار رکھنا (Bar qarár rakhná) (1) To establish, to confirm, to	بُریندا (Barindá) Carrier.
	بُرندخنی (Barindá-i-khufiá) (1) Secret emissary or agent, (2) Smuggler.

بُرْجَنْدِي (Barwá बरवा) Sandy soil of inferior quality.

بُرْجَنْدِي (Barhá बरहा) (1) A narrow channel for the passage of water from a well to a field or from one field to another. (2) A field in which cows are fed. (3) A rope or sting, specially one by which a harrow is drawn or one thrown over a loaded cart to secure the load. (4) (called also بُرْجَنْدِي) A land of a township or village farthest from the inhabited portion constituting the third class of land. Bárá or Goháni is land immediately adjacent, mánjhá middle or intermediate, and Barha or Burreh far away from habitations.

بُرْجَنْدِي (Brahmchári ब्रह्मचारी) A religious student from the time of his investiture till his marriage.

بُرْجَنْدِي (Brahm-charj ब्रह्मचर्य) (1) The condition of a young Brahman or student in the first order of his life, see بُرْجَنْدِي (2) Religious self-restraint, continence.

بُرْجَنْدِي (Brahmghát ब्रह्मघात) Brahmicide, murder of a Brahman.

بُرْجَنْدِي (Brahmanotr ब्रह्मनीत्र) A free grant to a Brahman for religious purposes, see بُرْجَنْدِي

بُرْجَنْدِي (Barí) (1) Acquitted, discharged (Note. In criminal law the word بُرْجَنْدِي is distinguished

from بُرْجَنْدِي, the former being used for acquittal and the latter for discharge only). (2) Exempt (from).

بُرْجَنْدِي (1) To acquit. (2) To discharge from liability, to relieve from responsibility, to exculpate.

بُرْجَنْدِي (Bariyu-zimmá) Free from charge or obligation, justified.

بُرْجَنْدِي (Baryat) Exemption, immunity, exoneration, release.

بُرْجَنْدِي (Barebhá बरहेता) A land of the third quality. See بُرْجَنْدِي A land on which sugar-cane has been lately grown.

بُرْجَنْدِي (Brejá ब्रेजा) Betel-garden.

بُرْجَنْدِي (Buredá) Field cut by stealth by a cultivator.

بُرْجَنْدِي (Barésh) Negotiating a marriage.

بُرْجَنْدِي (Bará bháo बड़ा भाषो) (1) A kind of appraisement. (2) Money borrowed by the cultivators at a rate per cent to be reckoned according to the highest rate during the season, (in contradistinction to the بُرْجَنْدِي का नियम which see).

بُرْجَنْدِي (Bará nágar taqáv) An allowance granted to the cultivator who uses the بُرْجَنْدِي or large plough used for breaking up weed land.

بُرْجَنْدِي (Baráhtí बढ़ती) (1) Increase. (2) Excess, surplus, and profit.

بھرپو (Bárhí) Interest in kind upon seed grain.	away papers &c., to close an office.
بھرپو (Bárophotrí बड़हीतरी) Profit, interest.	بھرپو (Basar karná) To accomplish, to execute, to pass time, to live.
بھرپو (Barphiyá) (1) Superior, of good quality (2) Rich, fertile (soil) (3) Costly.	بھرپو (Basar-o-chashm) Most willingly and heartily.
بڑے بزرگ (Buzurgáu) (1) Great men. (2) Ancestors. (3) Sages, saints, doctors.	بھرپو (Basgat वसगत) Homestead, site of a village residence.
بازور (Ba-zor lená) To take by force, to extort.	بھرپو (Biswari विस्वारी) A bamboo grove.
بس میں لانा Bas men میں لانا Bas men بس کرنा Bas men	بھرپو (Biswá बिस्वा) (1) Twentieth part of a bigha (2) A measure of land, the twentieth part of a <i>bigha</i> (3) It is also used to express a proportionate share of a proprietary right in a village which is conventionally taken as a <i>bigha</i> , which is subdivided into twenty parts each called a <i>Biswa</i> , to show the extent of the right of any particular sharer. Thus the holder of 4 <i>biswas</i> is a proprietor of $\frac{1}{5}$; of half a <i>biswa</i> or 10 <i>biswansis</i> of one fortieth.
بیسات (Bisát) (1) Goods, wares. (2) Stock-in trade. (3) Capital; means (4) Ability, power, importance.	بھرپو (Biswá barár) Assessment or collections of the revenue upon the <i>biswas</i> , or shares of land.
بسانا (Basáná वसाना) (1) To settle a village, to bring into cultivation, to people, to found a colony.	بھرپو (Biswádár विस्वादार) The holder of a share or shares in a coparcenary-village.
بسا دری (Basâvrí वसावरी) Ground bearing rent on which the huts of a village are erected by such of the inhabitants as do not cultivate village land.	بھرپو (Biswá-dári) (1) Proprietary tenure in <i>biswas</i> . (2) A tenure of independent village communities holding under a superior taluqádár. (3) In some places the term is used
بست (Bast) Inhabited, cultivated.	
بستان (Bastá) Inhabited, populated.	
بستار (Bistar) Bedding.	
بستہ (Basta) Parcel, a cloth in which papers or other articles are wrapped up.	
بندھن (Bastá bándhná) To tie up. a bundle and put	

to denote patti-darí or zamín-darí.

بیسوانسی (Biswánsí) The $\frac{1}{20}$ th part of a Biswa.

بیسی (Bisi) The alienation of land on low Jamá on the payment of fines in advance. (E. Oulh) (2) Two biswas deducted from each bigha cultivated by under-tenants, which are taken by the landlord as his right.

باست (Basft) The head manager in a village, the same as muqaddam.

باشارتکی (Basharteki) Provided, on condition that.

بushman (Bishamúl) Inclusive of, including.

بیشن پریت (Bishn-prít विश्व प्रीत) Lands held rent free by Brahmans or religious persons to perform the service of Vishnu.

بیشن پریتدار (Bishan prít-dár) Grantee of the Brahman caste to whom land has been assigned in the name of Vishnu by zamindárs.

بیشہش (Bishesh विशेष) Special rule or distinction.

بیسرت (Basúrat) In case of.

بیسورت خلاف ورزی (Ba-súrat khifláf-warzí) In case of breach.

بیسورت قصر (Basúrat qasúr) In case of default.

بیسی (Ba sikhá) In the jurisdiction of. In the department of.

بیسی (Ba-sikhá-i-mufisí) In pauperius.

بیسی (Ba-sikhá-i-apfl)

On the appellate side. Appellate jurisdiction.

بیسی مال (Ba-sikhá-i-mál) In the revenue department.

بیسی (Bá-záat) (1) Stock-in-trade, capital. (2) Agency.

بیسی طریق (Ba taríq) By way of, by means of.

بیسی طریق ناجائز (Ba-taríq-i-nájáiz) In an illegal manner.

بیسی باد باتن (Batnan-bád-batnan) Generation after generation. (A term inserted in a grant to denote its descent in direct female line; at present it is understood to imply the right of perpetual descent to heirs in general without restriction.) (synonymous with پشت در پشت نسلیں)

بیسی (Batu) The womb.

بیسی (Bátin) (1) (In law) The property of a domestic nature. (2) The concealed or internal meaning of a passage in a book of law or religion.

بیسی (Bádhú or Bád azán) Subsequently, after that, then.

بیسی (Ba-illat) On account of, by reason of.

بیسی (Bá-illat ijrá-i-digrí) In execution of a decree.

بِعْوَضٌ (Ba-ewaz) In consideration of ; for.	بِعْوَضٌ (Bikri-baṭṭā) Money realised by sales.
بَيْدٌ (Baíd) Remote, beyond.	بَيْكُرٌ يَعْلَمُ (Bikri kháláñ píkárī kháta) Account of sales.
) بَيْدٌ از عَقْلٍ (Baid-az-aql) Unreasonable, improbable (<i>syn.</i> بَدْدٌ بَيْتٌ)	بَخْرَهٌ (Bakhérá) (1) Any troublesome or vexatious business, affair or occurrence, (2) Hitch, complication. (3) Dispute, quarrel.
بَخْرَهٌ (Baghávat) Revolt, rebellion, mutiny.	بَخْرَهٌ كَانَ (Bakhérá chukáná बखरा चुकाना) To settle a dispute, to finish a troublesome business.
بُغْضٌ (Bughz) Malice, animosity.	بَخْرَهٌ مَعَهُ (Bakhérá men dálñá) To throw obstacles in the way of, to raise or create a difficulty, to cause contention.
بَعْدَ مَسْافَةٍ (Batáslá) At a distance of ; at intervals of.	بَجْرَهٌ (Bigár karná चिंगाड़ करना) (1) To harm, to spoil. (2) To quarrel, to forfeit friendship.
بَاعِلٌ (Baqqál) A grain merchant, grocer.	بَحْنَهٌ (Bighan dálñá विघ्न दाढ़ना) To throw obstacles in the way of, to resist.
بَاقِيَةٌ (Baqáyá) Arrears, balances, dues, balance of revenue.	بَلْهُ (Bal dená बल देना) To offer, to sacrifice, sacrificing a victim.
بَاقِيَةٌ تَقْدِيرٍ (Baqáya-i-taqáwí) Taqáwi balances, balances of money advanced to tenants.	بَلْهُ (Bal charháná बलहना) To sacrifice.
بَاقِيَةٌ زَارٌ (Baqáya-i-zar lagán) Arrears of rent.	بَلْهُ تَوقُّفٌ (Bilá tawaqquf) Without delay, speedily, promptly.
بَقْدَرٌ (Baqadr) To the extent of.	بَلْهُ شَرْطٌ (Bilá-shart) Unconditional, absolute.
بَقْدَرٌ مَالِيَّةٌ (Ba-qadr-i-máliyát) Quantum valeat, to the extent of the value of a thing.	بَلْهُ شَكٌ (Bilá-shak) Doubtless, unquestionably.
بَقْعَهٌ (Baqaul) According to the saying or diction of.	بَلْهُ وَاسْتَأْنَهٌ (Bilá wástá) (1) Direct, independent. (2) Unreasonably.
بَقْلَمٌ خُودٌ (Ba-qalam khud) In his own hand-writing.	
بَقْيَةٌ (Ba-qaid) With the restriction of ; with the condition of.	
بَكَارٌ (Bakár वकार) Amount or value of a crop fixed by an appraiser by word of mouth.	
بَكَارَةٌ (Bakárat) Virginity.	
بَرْيَةٌ (Bikrí) (1) Sale. (2) Selling price.	

بِلَ وَاسْطَادَ شَهَادَت	بِلَعْ (Balúgh) Puberty, maturity.
بِلَادَ شَهَادَت	بِلُوغِيَّة (Balúghiyat) Adolescence.
بِلَادَ شَهَادَت	بِلَوْغ (Balwá) Riot.
بِلَادَ شَهَادَت	بِلَادَ بَانْدِي (Bila bandí) (1) An account of the revenue settlement of a district (specifying each mahál, the tenant and his rent. (2) (<i>In U. P</i>) An arrangement for securing the payment of revenue. (3) (<i>In Behár</i>) The annual distribution of lands among the Ryots for their respective cultivation.
بِلَادَ شَهَادَت	بِلَادَ بَانْدِي (Bambá बन्दा) (1) A canal, (2) Pump.
بِلَادَ شَهَادَت	بِلَادَ مَادَاد
بِلَادَ شَهَادَت	بِلَادَ مُعْقَابَة (Ba muqábé) Against.
بِلَادَ شَهَادَت	بِلَادَ مِقْدَارِ دَافِي (Ba miqdár-i-dáví) I. the extent of claim.
بِلَادَ شَهَادَت	بِلَادَ مَانْزِلَة (Ba manzila) (1) In the place of, in the station or degree. (2) Equivalent to.
بِلَادَ شَهَادَت	بِلَادَ مَانْزِلَةِ الْدَّيْن (Bá-manzila-i-wál-dáín) In loco parentes.
بِلَادَ شَهَادَت	بِلَادَ مَانْزِلَةِ دِيرِي كے (Bá-manzile dígrí ke) It has the effect of a decree.
بِلَادَ شَهَادَت	بِلَادَ مُعْجِب
بِلَادَ شَهَادَت	بِلَادَ مُعْجِبِ حِسَابِ ذَيل (Ba mújib hisáb-i-zel) As per account at foot.
بِلَادَ شَهَادَت	بِلَادَ مُعْجِبِ دَفَّة (Bamújib dafá) Under section.
بِلَادَ شَهَادَت	بِلَادَ مَكْتَبَة (Ban kaṭṭí बन कटी) (1) Fee paid for cutting timber

in a forest. (2) The right obtained by clearing of jungle and bringing it under cultivation.	بنج جدید (Banjar jadíd) Land brought recently into cultivation after lying some time fallow.
بنج (Bankar बनकर) (1) Produce of forest lands, (2) Revenue from wood and forests.	بنج قديم (Banjar qadím) Land left fallow for some years.
بنجکن (Bankhaṛá बनखरा) Land on which cotton was grown in the past season and is now under a crop of grain.	بنج ترن (Banjar torná) To break up waste land.
بنجیا (Bantariyá बनतरया) A class of forest rangers formerly holding rent free lands in quittance of police duties, but now as their duties have ceased, revenue has been assessed on them at an easy rate.	بنداب (Band-i-áb) Embankment.
بن (Biná) (1) The foundation, the basis, (2) Motive, cause, origin.	بند اسٹ (Band batás) Account of each share of assessment in grain.
بنابرائی (Biná bar in) With the view, on this account, therefore.	بنداردشت (Band bardásht) Account of the share of an instalment to be paid by each villager.
بنادعوی (Biná-i-dáwí) بنام مخاصمت (Biná-i-mu- لکباسمات). بنانالش (Biná-i-nálísh.)	بنادیم (Band pháñtá) Account of the shares of the liabilities of a village.
بنام (Banám) (1) Versus, against. (2) In the name of.	بنادیم جمای (Band-i-jamá) Distribution of the assessed lands among the cultivators so as to allot to each an equal portion of good and bad land, and to make him responsible for a fixed proportion of assessment.
بنتی کرنی (Binti karná बिन्ती करना) To implore, to supplicate, to entreat of.	بندی مدت (Bandí muddat) Stated period for the settlement of account.
بنج (Banj बंज) Trade, traffic, mercantile transaction.	بندوباست (Bandobast) (1) Management, administration, adjustment, settlement. (2) Settlement of revenue to be paid by the zamindar, renter or farmer to the Government or by the tenant to the zamindar. ..
بنجرا (Banjárá बनजारा) A caste who are carriers of grain, salt &c.	
بنج (Banjar बनजर) Waste land.	

بندو بست اراضی معانی منصب (Bandobast-i-arází-i-muáffí-i-munzabtá) Settlement of lapsed or resumed rent-free tenures.

بندو بست استمراری (Bandobast istamrári) Permanent settlement.

بندو بست چندروزہ (Bandobast-i-chandrozá) A temporary settlement.

بندو بست پنج سالہ (Bandobast-i-panj sálá) Five year settlement.

A settlement made for only five years. This is done in respect of villages, which are susceptible of being washed away by a river. Such villages are assessed every fifth year.

بندو بست مستاجری (Bandobast mus-tájrí) A farming settlement.

بندو بست سراسری یا سرسی (Bandobast-i-sarásarí yá sarsarí) A summary settlement.

بندو بست میعادی (Bandobast-i-me-yádi) Temporary settlement.

بندو بست جدید (Bandobast-i-jadíd) (1) New arrangement (2) New settlement.

بندو بست مالک (Bandobast-i-mulk) Sum total of the revenue of a province or kingdom.

بندو بست کی پیمائش (Bandobast kí pemáish) Revenue survey.

بندو بست کے صاحب مہتمم بندو بست (Bandobast késáhib, Muhatmim bandobast) Settlement officer.

بندر (Bandar) Port, harbour.

بندش (Bandish) (1) Construction, composition, (2) Contrivance, scheme, artifice, manœuvre. (3) Making up a false account of a transaction, (4) League; collusion.

بندرق (Bandúq) Musket, gun, fowlingpiece.

بندرق چالانá (Bandúq chalá-ná) To discharge a gun, to shoot.

بندرق مارنا (Bandúq marná)

بندرق چھوڑنا (Bandúq chhoṛná)

باندھ (Bandh बन्ध) (1) Tie, knot. (2) Fetter (3) Bondage, (4) Pledge, deposit.

باندھ گیرا (Band girah) (1) A ceremony of tying the marriage knot. It makes the agreement of marriage complete. (2) Betrothal.

باندھ (Bandá) Humble servant, servant, (a term used by a writer when speaking of himself when addressing a superior).

باندھ پاروار (Bandá parwar) Patron, your honor, your worship.

باندھ زادا (Bandá zádá) Your slave's son, my son.

بندهک (Bandhak बन्धक) Pawn, pledge, deposit, mortgage.

بندهک گرہت (Bandhak grihit बन्धक ग्रहित) A mortgagee.

بندهک پتر (Bandhak patr बन्धक पत्र) Mortgage-deed.

باندھ (Bandhú बन्धू) (1) A relation, a kinsman in general (2)

(In law) Cognate kinsmen of a remote degree, i. e., kinsmen sprung from a different family but connected by funeral oblations. The Bandhus are of three kinds.

تم بندھو (Personal bandhus)
(1) Such as are in parallel grade to the individual himself, who are the sons of his own father's sister, the sons of his own mother's sister, the sons of his paternal aunt, and the sons of his own maternal uncle. (2) بندھوائیں (Bandhus paternal) Such as are parallel to his father, who are the sons of his father's paternal aunt, the sons of his father's maternal aunt, and the sons of his father's maternal uncle, (3) مادر بندھو (Maternal bandhus) Such as are parallel to his mother who are the sons of his mother's paternal aunt, the sons of her maternal uncles (Mitakshra Chapter II., Shlok VI. § 1).

بندھوائیں (Bandhwás बन्धवास) Land embanked all round so as to admit of being flooded.

بندھاٹ (Bandhán बन्धान) (1) A pension, stipend. (2) also بندھو Purchase of grain in advance of the harvest.

بندی (Bandí) Arrangement, settlement.

بنس (Bans बन्स) (1) Lineage, family (2) Descendants.

بنساوائی (Bansawálí बंसावली) Genealogy.

بنک (Bank) Bank, savings bank.

بنک گھر (Bank ghar) Bank.

بنک کی کتاب (Bank kí kitáb) Pass book.

بنواڑی (Banwáī बनवाई) Price paid for making, cost of making.

بینہار (Binhár बिन्हार) Labourer, ploughman whose services are paid in *Banni* or in kind.

بنی (Banní बनी) Portion of grain given to a labourer as his remuneration.

بنی (Bani) Children, sons.

بنیاد (Bunyád) (1) Foundation, basis, origin. (2) Source, power.

بنظر (Bánazar) With reference to, in advertence to, in view of.

بنظر حالات (Ba-nazar-i-hálát) With reference to the circumstances.

بنظر حالات مذکورہ { Ba-nazar-hálát mazkúra { Ba-nazar-hálát mazkúra-bálá or Ba-hálát muzkúrá, Under the above circumstances ; with reference to the preceding remarks, in reference to what has been stated above, under the particulars stated above.

بنظر حالات مقدمہ (Ba-nazar-hálát-i-muqadma) Under the circumstances of the case.

بنفس (Benafsí-há) *Ipsa facto*, by itself.

بونا (Buwaná बुवाना) To cause to be sown, to have or get the field sown or cultivated.

۸۱: (Biwáh بیوہ) Marriage.

Eight forms of marriage are described by Manu. (1) بیوہ Brahma (2) دیوا Daiva (3) ارشا Arsha (4) پراجپتی Perjápati (5) اسر Asur (6) گاندھارا Gandharva (7) راکشسا Rakshasa (8) پیشہ Pisácha. (1) The gift of a daughter, clothed only with a single robe, to a man learned in the veda, to whom her father voluntarily invites and respectfully receives to perform the nuptial rite a called *Brahma*. (2) The rite which sages call *Daiva* is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun, to the officiating priest who performs that act of religion, (3) The *Arsha* form is when the father gives her daughter away, having received from the bridegroom one or two pairs of kine for uses prescribed by law. (4) The *Prajápatya* form is when the father gives away his daughter with due honor saying distinctly "may both of you perform together your civil and religious duties" (5) The marriage named *Asura* is when the bridegroom having given as much wealth as he can afford to the father and paternal relations of the bride and to the damsel herself takes her voluntarily as his wife. (6) The reciprocal connection of a youth and a damsel

with a mutual desire is the marriage denominated *Gandharva*.

(7) The *Rákshasa* form of marriage is when a maiden is taken by force after her kinsmen and friends have been slain or wounded in battle and their houses broken open. (8) The last form of marriage called *Pisácha* is when the lover secretly embraces the damsel either sleeping or disordered in her intellect.

These various forms of marriage all but two, the *Brahma* and the *Asura*, are now obsolete.

۹۲: (Butát) Account of household expenses. (Arabic).

بانتی زمین (Bautí-zamín) Land held by the owner of a village in his own possession to give out to the peasants for cultivation.

بجھ بھنگ (Bojh batái بیٹھ بٹاہ) A mode of division by stacks or bundles of mowed corn. (Rohilkhand).

بودار، باش (Búd-o-básh) Residence. بودار (Bodar بیادھ) (1) A place to stand on for throwing the *dauri* or basket by which water is raised from a well. (2) A small enclosure of mud in which water is taken for irrigation.

بورا (Borá بورا) (1) Redeemable mortgage.

بُوندی (Borí बोरी) (1) A gunny bag, (2) A measure of 3 maunds, (3) A bag in which a banker keeps rupees.

بُوساطات (Ba wisátat) (1) Through, care of, (2) By means of, through the instrumentality of.

بُاسیلے (Ba-wasilé) By means of; through the instrumentality of.

بُوكا (Boká बोका) Bucket for throwing water to a higher elevation.

بُوكارا (Bukárá बुकारा) Land recovered by the recession of a river but rendered useless by a deposit of sand.

بُولہ (Bolá बोला) (In the Delhi district) Agreement between the village lessees and cultivators as under-tenants.

بُولانس (Bolans बोलन्स) Making over one's share to another.

بُولانسی (Bolansí बोलन्सी) The holder of a share of property belonging to another, an adopted heir. (Benares and East Oudh).

بُولچال (Bol chál honá बोल चाल होना) To be on friendly terms (after estrangement).

بُولی (Boli बोली) (1) Bid at an auction (2) Language, dialect, conversation.

بُولنے (Bolí, bolná) To bid.

بُونی (Boni बोनी) Sowing, seed-time, sowing season.

بُورہ (Bohrá बोहरा) A village banker or money-lender.

بُونی (Bohní बोहनी) A handsel, the first money received during the day, or the first ready money-sale by shop-keepers and hucksters, no credit being generally given for the article first-sold.

بُونی بُونی (Boí báchh बोई बाच्छ) Assessment to be realised on cultivation.

بُونی (Boyar बोयर) Land that never lies fallow.

بُونی (Bahá) Price, value.

بُون \leftarrow **بُون** (Bahá i khún) Blood money, paid to the relations of the person slain.

کاغذ \leftarrow **بُون** (Bahá-i-kágaz) Allowance office.

بُونا (Bhúchá भाचा) A nephew.

بُونت (Bhát भात) (1) Advances to cultivators without interest. (2) The name of a particular soil north of the Ganges, containing much nitre. (3) Uneven ground. (4) A marriage-ceremony which consists in the mother's family presenting rice, garment, money, &c., to the bride. (5) The present of garments, &c., sent on the occasion of the marriage of the child of a daughter to her parents.

بُونادون (Bhádon भाद्रि) The fifth month of the Indian calendar, corresponding to a period from

about the middle of August to the middle of September.

بھادرنی (Bhádoní भाद्रानी) Autumnal crop.

بھارجہ (Bhárjá भारजा) A wife, a spouse.

بھاشا (Bháshá भाषा) (1) The vernacular of any country. (2) The Hindi language. (3) Plaint in law-suit.

بھاگنا (Bhágná भागना) To escape from custody, to make off, to run away.

بھاگ بٹای (Bhág batái भाग बटाई) Allotment of shares.

بھاگ دینا (Bhág dená भाग देना) To apportion, to divide, to allot.

بھاگنر (Bhágnar भागनर) The rich alluvial lands under the bank of the Jumna.

بھاگنی (Bhágní भागनी) Coheiress, sister.

بھاگی (Bhágí भागी) (1) Sharer, participator. (2) Accomplice. (3) Heir.

بھانج (Bhánj भाँज) Discount for exchange.

بھانجا (Bhánjá भांनजा) Sister's son, nephew.

بھانجی (Bhánjí भांजी) Sister's daughter, niece.

بھانجی مار (Bhánjímár) भांजी मार
 { A mar-plot,
 a back biter.
 khór.

بھانوار پارنا (Bhánwar parná भाँवर पङ्ना) To be married (this is an

important ceremony at Hindu marriage ; it consists in going seven times round the sacred fire).

بھان کارنا (Baháná karná) (1) To make an excuse. (2) To pretend. (3) To evade, to shuffle.

بھاؤ (Bháo भाओ) Rate, price, value. See بھاکتی and بھاٹا

بھاڑھ (Bháo charhná) To rise in price, to be at a premium.

بھاڑھا (Bháo girná. } To fall
بھاڑھا (Bháo utarná. } in price or value.

بھاواج (Bháwaj भावज) Brother's wife (Syn. Bhábí, Bhaují).

بھاولی (Bháolí भावली) (1) Distribution of the produce between the landlord and tenant in previously stipulated proportions. (2) Rent paid in kind.

بھاولی خیل (Bháolí khíl भावली खौल) Land recently brought under cultivation of which the cultivator is allowed a large share of produce.

بھاٹی (Bhái भाई) Brother.

بھاٹی انس (Bhái-ans भाई अन्स) The share or portion of a brother.

بھاٹی انسی بیگھا (Bhái-ansi-bighá) भाई अन्सी बीघा An arbitrary measure of land, used by the brotherhood of a coparcenary village for appointing the revenue on the lands which they cultivate.

بھاٹی بند (Bhái-band भाई बन्द) Brethren; kindred; relations;

friends, people of the same caste.

بھائی بندی (Bhái-bandí) Brotherhood, fraternity.

بھیا بانٹ (Bhaiyá bánt) Held in common as a village. See the next.

بھیا چارہ } (Bhaiyáchárá.) } Lands
بھیا چاری } (Bhaiyáchári.) } or villages or certain rights and privileges held as common property, either entirely or in part, as in the perfect or the imperfect patídári tenures, by a number of families forming a brotherhood, and perhaps descended from a common ancestor; but now not always connected by sameness of descent. (In all such fraternities the Government revenue is most usually paid through one of the members representing the whole. Any one of the co-parceners, may let or mortgage his share to a non-proprietor, in some places, subject to the concurrence of the rest of the fraternity. In such case, the original share-holder may retain his privileges of administering and voting, in regard to the interest of the community, as well as his share in the manorial rights of the whole, viz.; to the waste lands, ground rents, and let to strangers and other emoluments which are shared in common).

بھیا جم (Bhaiyá jamá) A fee paid to the head or heads of a village on settling the assessment of revenue.

بھک (Bhabká) Still.

بھت (Bhattá) (1) Advances to ploughman without interest. (2) Extra allowance or pay to public servants on special duty. (3) Travelling allowance, extra payment.

بھتان (Buhtán) False accusation, calumny, defamation.

بھتیج (Bhatíjá) Nephew; wife's brother's son.

بھتیجی (Bhatíjí) Niece, wife's brother's daughter.

بھت (Bhat) A title given to a learned Brahman or to any great teacher.

بھتی (Bhaṭwá) Light dry soil yielding only an autumn crop.

بھتی (Bhattá) Ploughman's wages in kind.

بھتیان (Bhaṭyáná) (1) To ebb (the tide) (2) To ruin a person.

بھتی (Bhattí) Distillery, a liquor shop.

بھتی دار (Bhattí-dár) (1) One who manufactures and sells spirituous liquors, distiller. (2) One who keeps a liquor shop.

بھدر (Bhadrá) Unlucky moment.

بھدار (Bhadwár) (1) Land prepared for the planting of sugar-cane. (2) Land ploughed during the kharif and allowed to remain

ફાલો તિંદું (Bhada)

fallow till the cotton is sown.
(3) Land ploughed for the
rabi sowings.

બહાડાસ (Bhadās)

The autumnal
crop.

બાહર (Ba-har hāl)

Any how, at
all events, by all means, some-
how or other (syn. Ba har surat,
ba har kaif, ba har taur).

બારાઈ (Bharāī)

Price paid for mil-
ling or stuffing.

ભારત (Bharat)

(1) Goods, cargo,
lading. (2) Carriage, transit or
transport charges. (3) Amount
paid by an individual or party.

ભારત ભરના (Bharat bharṇā)

(1) To
supply a deficiency, (2) To con-
vey merchandise to a place, to
export.

ભાર્તી (Bhartī)

(1) Store, stock,
cargo, lading. (2) Admission
enrolment, investment, recruit-
ing (soldiers). (3) Additional
or irrelevant matter.

ભરિષ્ટા હોના (Bhrishta honā)

To be
fallen, to be polluted, to be de-
prived of caste.

ભરાન (Bharan)

Heavy shower of
rain.

ભરાન-પોશન (Bharan-poshan)

Mainte-
nance.

ભરના v. t. (Bharnā v. t.)

(1) To fill, (2)
To satisfy, (3) To make good,
to discharge, to liquidate, to
reimburse. (4) To load, to charge.
(5) To give evidence. (6) To pay

the penalty of. (7) To undergo,
to suffer. (8) To stir up, to excite.

ભરપાય (Bharpāy)

(Bharpāy yā Bhar-
ti) A release in full, a cocket.
Main ne kanṛi kanṛi bhar-pāy.
I received in full) an acknowl-
ledgment of full payment.

ભારાફ (Bharāf)

Cess or tax (in the
Beuares district) one half of
which was given to the amil for
charges of remittance, and the
other carried to the credit of
Government (now abolished).

ભાડાહ (Bhadāhar)

The cutting of
grain when it is only half ripe.
(It is a common saying-chanā
bhadāhar, aur Jau kura, Gehun
dheu ka dharā) Cut your chanā
half ripe, your barley ripe,
your wheat when the ear bends
down).

ભર્કાના (Bharkānā)

To instigate,
to excite.

ભરવા (Bharvā)

(1) Pimp, procurer.
(2) Attendant on a dancing
girl. (3) Fool, blockhead.

ભસ (Bhus)

(1) Husk (of corn.)
(2) Chaff, bran.

ભસાન (Bhus-nṛānā)

To make
the chaff fly, to beat.

ભસારુ (Bhusauri)

A place where
corn straw or chaff is kept.

ભાજા, જાજા, વાલા (Bhak se
urjāne wälā māddā)

Exploded
substance, combustibles.

ભાક (Bahkānā)

(1) To entice, to
decoy. (2) To set one against.
(3) To mislead to delude.

بھکا لے جانا (Bakhá lejáná)—To entice or lure away, to run away with.

بھیکھا (Bhikshá)—Alms, begged food.

بھاگ لے کرنا (Bhagá lejáná)—To abduct.

بھوگتانا (Bhugtáná)—(1) To liquidate. (2) To distribute, to portion out. (3) To perform, to execute. (4) To cause to suffer or undergo.

بھوگتانا (Bhughatná)—(1) To suffer, to undergo (as بھوگ) (2) To pay the penalty of. (3) To settle with. (4) To put up with.

بھانی (Bhagní)—Sister.

بھالمنسی (Bhalmansi)—(1) Credit. (2) Gentlemanliness, urbanity.

بھالی (Bahlí) A small two-wheeled carriage without spirings drawn by two oxen.

بھام پھان (Ba-ham pahúñcháná)—(1) To convey, provide, acquire (2) To bring about.

بھامن (Bahman)—The eleventh month of the Persian calendar.

بھومی (Bhumyá)—Land-holder.

بھین (Babin)—Sister, female cousin.

بھین گوترا (Bhin gotrá)—One not belonging to the same family, one of different lineage.

بھین گوترا سپندہ (Bhin-gotraj sapinda)—One not belonging to the same family but performing funeral oblations to the owner, cognate.

بھینوار (Bhin varan)—Of different caste.

بھینودر (Bhinnodr)—Brother not by the same mother, a half brother.

بھنپا (Bahnápá)—Sisterhood, sisterly affection.

بھونا (Bhunáná)—(1) To cause to be changed, to change (as money). (2) To have or get (grain) parched or fried.

بھوناسی (Bhunás)—Discount in exchange.

بھاندر (Bhandár)—(1) Place where household goods and utensils are kept, store-room. (2) Bed of a river. (3) Villages managed by a Raja or Zamindar himself. (4) Private estate (not rented or farmed to others).

بھانگ (Bhang)—An intoxicating preparation of hemp.

بھانگی (Bahançí)—A stick or pole with slings at both ends for carrying boxes or baskets &c., on the shoulder.

بھنوت (Babnot)—Sister's son.

بھنوئی (Bahnoí)—Brother-in-law, sister's husband.

بھو (Bahú)—(1) Daughter-in-law, (2) Wife, bride.

بھو دان (Bhú dán)—Grant of land, or revenue thereof.

بھو دان پاتر (Bhú dán patr)—Deed of a grant of land.

بھو سوامی (Bhú-swámí)—Land-lord.

ભુા (Bhúá)—Father's sister, paternal aunt.	ભોગ દાર (Bhog dár)—One in the possession or enjoyment of property.
ભૂતક (Bhútak)—Material.	ભોગ અધિકારી (Bhog adhikári)—The possessor of the usufruct of pledged or mortgaged property.
ભૂદા (Bhúdá)—Light, sandy soil.	ભોગ લાભ (Bhog lábh)—Usufruct in lieu of interest.
ભૂપ (Bhúr bátná)—To give alms to a crowd of poor people.	ભોગોત્રા (Bhogotra)—A grant of revenue for the enjoyment or use of an individual, especially of a religious character.
ભૂપા (Bahorú)—The sloping pathway for bullocks drawing water from a well. (Syn.—ભૂના)	ભોગ (Bhog)—The food offered to an idol.
ભૂર (Bhúr)—Any unproductive soil (consisting for the most part of seven-tenths of sand and the rest of clay) being the third in common enumeration. Varieties of it are named Bhúr kháki and Bhúr Puráni.	ભોગ કરના (Bhog karná)—(1) To enjoy. (2) To have sexual intercourse with. (3) To suffer, to undergo.
ભૂરા (Bhúrá)—Land belonging to a village lying farthest from the inhabited part.	ભોગ લગાના (Bhog lagáná)—(1) To offer food to an idol. (2) To partake of food.
ભૂરારી (Bhúrará)—Corn remaining in the ear after it has been trodden down.	ભૂલ ચૂક (Bhúl chük)—Error and omission.
ભૂરી (Bhúrí)—Light sandy soil.	ભૂલ દિની દિની (Bhúl chük leni deni)—Errors and omissions excepted.
ભૂરા (Bahorá)—The ceremony of bride's dismissal with her husband.	ભૂમ ભારા (Bhúm bhárá)—Ground-rent.
ભૂસા (Bhúsá)—Chaff or husk of corn.	ભૂમિ (Bhúmí)—(In Rajputaná) Hereditary landed estate held free of assessment.
ભૂસિ (Bhúsí)—Bran or chaff.	ભૂમિયા (Bhúmiyá)—A proprietor of the soil, descendant of the founder of a village.
ભોગ બંધક (Bhog-bandhak)—A usufructuary mortgage. A kind of mortgage in which the article pledged or mortgaged may be converted to use, as land, houses, cattle, trees, the profits of which are to be appropriated in lieu of interest.	ભૂમિકા (Bhúmiká)—A head-man, a military chief.

بُونَدَارِي (Bhúndári)—A small patch of cultivation allotted rent-free to village-servants.

بُونَدَيَا (Bhúndyá)—One who cultivates with a borrowed plough.

بُونَرِي (Bhúnrí)—Same as بُونَدَارِي
q. v.

بُونَهَار (Bhonhár)—Name of an agricultural tribe of Hindus.

بُونَدَهَادَه (Bhúnd gadh)—Gifts at marriages (Eastern Oudh).

بُونَهَارِي (Bhúnh hárí)—Land let at a low rent to military retainers.

بَهِي (Bahí) Register, diary, book of daily accounts.

بَهِيٰ رُوزِ نَامَچَاه (Bahí roz-námchá) Daily account book, as diary and ledger.

بَهِيٰ كَھَاتَه (Bahí khátá)—Account books, ledger.

بَهِيٰ مَنْجَھِنَه (Bahí men chár-háná)—To enter into the account book, to debit or credit, to place to account.

بَهِيٰ يَادَهَاسْت (Bahí yád dásht)—Memorandum book, note book.

بَهِت (Bhít) (1) Wall, breadth of a wall. (2) Embankment.

بَهِتَارَ وَالَّا (Bhítar wálá)—Inmate.

بَهِتَرِي (Bhítrí)—(1) Internal zarar or injury (2) Hidden, secret.

بَهِتَرِي (Bhitorí)—Ground rent paid for the site of a house.

بَهِتَه (bhet)—(1) Interview, visit. (2) Present to a superior, (3) Offerings, sacrifice.

بَهِثَنَه (Bhet honá)—(1) To have an interview with, to meet with. (2) To be sacrificed, to fall a victim to, (3) To become payable to.

بَهِج (Bhej) Rent, a proportionate share of it, an instalment.

بَهِجَ بَهَار (Bhej barár) A tenure in which the shares of the brother-hood are liable to the periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution from the other sharers.

بَهِجَ بَهَارَ گَاؤ (Bhej-barár-gáo) A village in which the Bhejbarár tenure prevails.

بَهِلَ دَهَنَه (Bhé l dená) To give a clue to, (2) To divulge or betray a secret.

بَهِلَ کَارَنَه (Bhed karná) To distinguish or classify, to sort.

بَهِلَ لَئَنَه (Bhed lená) To spy, to pry into, to get at the secret of, to worm oneself into another's confidence, to sound.

بَهِلَه (Bheds) The spy.

بَهِشَ بَدَلَنَه (Bhesha badalná) To change one's appearance or garb. (2) To personate a character.

بَهِشَ دَارَه (Bhesha dárs) Disguised person.

بَهِک (Bhík) Alms.

بھیگی بی (Bhígí billí)—Cunning person (very quiet in appearance).

بھیگی بی بتانا (Bhígí billí batáná) To make lame or absurd excuses.

بلی (Bhelí)—A lump ball of gur. (generally four or five seers in weight).

بھیناپلا (Bhináplá)—Sisterhood, sisterly friendship.

بھیزاد (Bhewád)—Paying and receiving on the footing of one of a brotherhood or fraternity.

بے آبرو کرنا (Be ábrú karná) To dishonor, to disgrace.

بے اسر (Be asar)—Ineffectual

بے اختیار (Be akhtiyár)—(1) Without jurisdiction. (2) Against one's will (3) Without choice.

بے استطاعتی (Be istita ati)—Insolvency, indigence.

بے اصل (Be-asl)—Groundless, frivolous, unfounded.

بے اعتبار (Be-etibár)—Unworthy of credit, unreliable.

بے اعتباری (Be-etibárí)—Want of credit, mistrust, disbelief.

بے انتظامی (Be intizámí)—Disorder, mismanagement.

بے انصافی (Be-insáfí)—Injustice, iniquity.

بے ایمانی کرنا (Be-ímání-karná)—(1) To act dishonestly. (2) To play oneself false. (3) To cheat, to misappropriate.

بے بیان کرنا (Be báq karná)—(1) To pay up, to wipe off. (2) To adjust, to settle, to discharge (an account). (3) To clear up accounts.

بے بیاقی (Be-báqi)—Adjustment, liquidation, acquittance.

بے بنیاد (Be bunyád)—Groundless.

بے پردگیری کرنا (Be pardgí karná) To trespass on the modesty of a woman, to invade privacy.

بے تامم (Be-táammul)—Without hesitation; inconsiderately, without deliberation.

بے تعلق (Be táalluq)—Independent.

بے مال (Be-tan-mál)—Escheat, property devolving on state for want of legal claimants.

بے ثباتی (Be sabátí)—Inconstancy, instability.

بے جای (Bejá)—(1) Improper, out of place, (2) Illegal, unjustifiable, unreasonable, objectionable, irrelevant.

بے قریب (Bejá qurqí)—An illegal attachment or distraint.

بے جرمی (Be-jurmí)—Innocence.

بے چراغ (Be-chirágh)—Ruined, deserted (as a village or house).

بے چارا (Bechárá)—Destitute, helpless, miserable, innocent.

بے حساب (Be-hisáb)—(1) Without reckoning. (2) On account.

بے خاش (Be khalish) Without disturbance, without flaw, undisturbed, without hitch.

بیدخل (Be dákhl)—(1) Dispossessed, ejected (2) Ejected person (3) Out of possession.

بیدخل کرنے (Bedakhl karná)—To eject, to dispossess.

بیدخای (Bedakhlí)—Ejectment, dispossession. (نالشút bedakhlí) Ejectment suit (اطلاع‌عنامہ بیدخای) (itlá-námá-i-bedakhlí) Notice of ejection, notice to quit.

کارواؤئی بیدخای (Karrawá-i-be-dakhlí)—Ejectment-proceedings.

بیدخای باجبر (Bedakhlí-i-biljabr)—Forcible dispossession.

بیچوار (Bijwár)—Perquisites of the lower classes, consisting of a portion of seed corn from the field.

بیچار (Bejar)—A description of soil in which the cereal grains are generally sown.

بیچک (Bíjak)—(1) A ticket tied to goods or on bags to mark their contents. (2) Invoice, inventory.

بیچبڑا (Bejbṛá)—(1) Mixed crop. (2) Mixed grain (generally wheat and barley). (3) Of a mixed race, mongrel.

بیچ بیچا (Bích-bicháo karná)—(1) To interpose, to mediate, to intercede. (2) To arbitrate, to adjust, (3) To reconcile, to pacify.

بیچ من پڑنا (Bích men pṛná)—(1) To interpose; to interfere. (2) To negotiate a bargain, marriage &c. (3) To give a pledge.

بیکھ لیکھنے (Beekh líkhná)—To endorse a bill.

کھدا کی میٹھنے (Bechné ká adhi-kár)—Monopoly.

بیٹھ رکھنے (Békhí rachná) To prepare the ground for marriage or other religious sacrifice.

بیڑ (Bair)—Malice, ill will, hatred.

بیڑ رکھنے (Bair rakhná)—To bear malice, to hate.

بیڑ نیکالنے (Bair-nikálná)—To take revenge, to retaliate.

بیرج (Birj)—(1) *Sperma genitale* (2) Seed.

بیران (Bairan)—Female enemy.

بیرانگ (Bairang)—Unpaid, bearing postage.

بیرونی نجات (Birúnját)—Suburbs, country (in opposition to town).

بیرونی (Beroní)—External.

بیرونی نشانات (Beroní nishánát)—External marks.

بیری (Berí)—Enemy, adversary.

بیرا اوٹھانا (Birá uṭháná)—To take up the gauntlet, to take an enterprise upon one self.

بیرا دالنا (Bírá dálná)—To propose a premium for the performance of a task, to challenge.

بیان (Berá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.

بیان پار (Berá pár karná)—(1) To ferry over a raft or boat. (2) To help one over a difficulty.

بیان پار ہونا (Berá pár honá)—To tide over a difficulty or distress, to get well through a business.

بیان راس (Berá-i-rás)—Pound, a public place for keeping cattle, trespassing on another's ground.

بیان سجن (Berá lejáná)—To carry cattle by force to the pound.

بیان (Berí)—(1) Fetters (2) Basket used to irrigate fields.

بیان حاصلی (Biyájí)—Money lent or borrowed at interest.

بیاد (Biyádh)—Contention, quarrel, difficulty, trouble.

بیاس (Biyás)—Land cultivated to be sown in the following year.

(Byás)—Name of a celebrated saint and the supposed original compiler of Vedas and Purans.

بیاٹ (Biyáz)—Note book, account book.

بیان (Bayán)—Statement; assertion, declaration, affirmation; explanation, averment, allegation.

بیان بدالنا (Byán badalná)—To retract one's statement, to contradict oneself.

بیان امر و اتهامی (Bayán amar-wáqai)—An allegation of fact.

بیان تحریری (Bayán-tehriri)—Written statement.

بیان دعوی (Bayán dáwí)—A statement of claim.

بیان زبانی (Bayán-zubání)—Oral or verbal statement.

بیان ضمنی (Byán-zamní) *Obiter-dictum*; incidental remark.

بیان خلاف (Bágán-khiláf waqá) A false statement.

بیان ، ثابت کے بمجب فیض (Bayán wa sabút ke bamújib faislá karná)—To decide *Secundum allegata et probata*.

بیان حافظی (Bayán halfí)—Affidavit.

بیان (Biyáh)—Marriage.

بیان راخن (Biyáh rachná)—To make preparations to perform the ceremonies of marriage.

بیان لیکھنا (Biyáh lejáná)—To have one's self married and take away the bride.

بیانی (Biyáhtá)—Married woman.

بی بی (Bíbí)—(1) Lady, madam. (2) Wife.

بی بی جی (Bíbí jí)—Husband's sister, sister-in-law.

بیپاری (Baipárf)—Trader, merchant, dealer.

بیت کھت (Bit khet)—(1) Field or land grazed on by cattle. (2)

بیان (Berá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.

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بیان دعوی (Bayán dáwí)—A statement of claim.

بیان زبانی (Bayán-zubání)—Oral or verbal statement.

بیان ضمیمی (Byán-zamní) *Obiterdictum*; incidental remark.

بیان خلاف واقعہ (Báyán-khiláf-waqá) A false statement.

بیان فیصلہ کے بوجب فیصلہ (Báyán wa sabút ke bámu'jib fáislá karná)—To decide *de Secundum allegata et probata*.

بیان حلفی (Bayán halfi)—Affidavit.

بیان (Biyáh)—Marriage.

بیان راخنہ (Biyáh rachná)—To make preparations to perform the ceremonies of marriage.

بیان لے جانا (Biyáh lejárá)—To have one's self married and take away the bride.

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بی بی (Bíbí)—(1) Lady, madam. (2) Wife.

بی بی جی (Bíbí jí).—Husband's sister, sister-in-law.

بی پاری (Baipári)—Trader, merchant, dealer.

بیت کھٹ (Bit khet)—(1) Field or land grazed on by cattle. (2)

Land cultivated by forced labour.

بیت (Bait)—(1) House (2) (M. Law) The simplest kind of residence.

بیت المال (Bait-ul-mál)—(1) Public treasury or exchequer. (2) Escheat, the property that falls to the crown on failure of heirs.

بیٹا (Betá)—Son.

بنانہ (Betá banáná)—To adopt a son.

بے والہ (Beté-wálá)—The father of the bride-groom.

بایثہ (Baitha)—Value of the government share of produce, amount settled on land.

بیٹھن (Bet̄han)—Pack cloth, wrapper.

بیٹی دینی (Betí dená)—To give one's daughter in marriage.

بے والی (Bet̄-wálá)—Father of the bride, relation of the bride.

بیج خاڈ (Bíj khád)—Advance for seed and manure.

بے رحمی سے (Be rahmí se)—Mercilessly, in cold blood; cruelly.

بے روک ترک (Be-rok-ṭok)—Without let or hinderance.

بے سبب (Be-sabab)—Without cause or reason.

بے شاهد (Be-sháhad)—Without evidence.

بے ضابطگی (Be-zábtgí)—Irregularity.

بے ضابطہ (Be-zábta)—Irregular.

بے طرفدار (Be-tarafdar)—Impartial, unsectarian, disinterested.

بے طلبی (Be-talbf)—Without demand.

بے عزتی (Be-izzatí)—Ignominy, dishonor.

بے غرض (Be-gharaz)—Disinterested, independant, indifferent, impartial.

بے صور (Be-qasúr)—Innocent, faultless.

بے کار (Be-kár)—(1) Unemployed, not in office, without work. (2) Useless, without effect.

بے کاری (Be-kári)—The state of being unemployed, want of employment.

بے گناہ (Be-gunáh)—Innocent.

بے محل (Be-mahal)—Out of place, improper.

بے معنی (Be-máni) Unmeaning, absurd, foolish.

بے موقع (Be-mauqá)—Out of place, inopportune.

بے نام و نشان (Be nám-o-nishán)—Without name and description, unknown.

بے نامی (Be-námí)—Fictitious.

بے نامی خریدار (Benámí kharídár)—Fictitious purchaser.

بینامی انتقال (Be-námí-intiqál)—Fictitious transfer, a transfer in the name of some one who is not the real payer of the consideration.

بے دارث

بے دارث (Be-wáris) — Without heir.

بے ادھی مال (Be-wársí-mál) Property that escheats to government for want of heirs.

بے نہت (Be-waq'at) — Having no weight; worthless.

بے هوشی (Be-hoshí) Insensibility, intoxication.

بایا (Baiá) — An assigner, a person appointed in bazars to measure grain.

بپار (Bepár) — Business, traffic, trade.

بیجا (Biyáj) — Interest, discount.

بیجا باتٹا (Biyáj battá) — A comprehensive term for the various items of business of a Shroff or banker, money lending and exchange.

بیجا خوری (Biyáj khorí) — Usury.

بیجا پر بیجا (Biyáj par biyáj) — Compound interest.

بیجا دینا (Biyáj men dená) — To pay a sum as interest.

بیجا دینا (Biyáj pe dená) — To lend at interest.

بیجا جو (Biyájú) — The principal or capital put out at interest.

بیجا جو لینا (Biyájú lená) — To borrow at interest.

بیجا جو لینا (Berí dálná) — (1) To put fetters. (2) To cause to be in chains.

بیجا جو پرن (Beriyán párná) — To be put in chains.

بیس بسوے (Bis biswe) — (1) The whole village. (2) Full amount; (3) In all probability, very likely.

بیسا (Bísá) — A score.

بیساکھ (Baisákh) — The first of the twelve months constituting the Hindu solar year (answering (April-May).

بیساکھی (Baisákhí) — Growing in the month of Baisákh.

بیسار (Bisar) — Gleanings left in the field for the lower orders to gather.

بیسوا (Beswá) — Prostitute, courtesan.

بیسی (Bisi) — (1) A measure of weight commonly equal to five seers. (2) A score.

بیشی (Beshí) — (1) Increase, surplus. (2) Increased assessment, (either on the general account, or any particular item of the revenue). Beshi mámúl (بیشی) Express the additional duty formerly levied on the cultivator of opium.

بیشی جمع (Beshí-jamá) — Increase of revenue or assessment on that of the preceding year.

بیشی زمین (Beshí-zamín) — Increase in the lands cultivated either by addition, or by accurate measurement.

بیشی لگان (Beshí lagán) — Enhancement of rent.

بیع باز (Baiz)—A sort of monogram formerly affixed to public writings by M. hammedan functionaries and persons of rank.

بیع بازانہ (Baizáná)—Fee to a magistrate or public officer for affixing his name-stamp to a deed or document.

بیع (Bai)—A sale.

بیع باروڑا (Bai-bil-wafá)—(1) A conditional sale. (2) (M. Law) Conditional sale; sale depending for its completion on the consent of the seller. Also the nominal sale of an article in lieu of a debt, to be returned when the debt is paid or upon condition that the debt shall be paid at a given time or in default the article would become the property of the purchaser.

بیع باروڑا دار (Bai-bil-wafá-dár)—A person having the use of an article conditionally sold to him in acquittance of a debt; a conditional vendee.

بیع تالجین (Bai-i-taljín). } A fictitious sale made to serve any temporary purpose.

بیع باریکا (Bai-bil-ikráh.) } A void sale.

بیع جائز یا حقیقی (Bai-i jáiz or haqíqi)—A valid sale.

بیع خانگی (Bai-i-khángí)—A private sale.

بیع سازشی (Bai-i-sázishí)—A collusive sale.

بیع سلطانی (Bai-i-sultání)—Sale by order of government.

بیع سالم (Bai-i-salim)—(M. Law) A contract of sale, causing an immediate payment of price and admitting delay in the delivery of the wares. In this kind of sale the wares are designated مسلم فیہ (Moslim fiha), the price مال (Rasl-i-mál), seller مسلم علیہ (Moslim-ái he) and the purchaser رب السالم (Rabul sillim). A salim sale is legal and valid except in the case of Non frangibles (Hedaya).

بیع قبایہ (Bai-i-shartí or khat qibálá)—A conditional sale,

بیع صرف (Bai-i-sirf)—(M. Law) A pure sale of which the articles opposed in exchange to each other are both representatives of price (This is termed Sirf, because Sirf means removal, and in this mode of sale it is necessary to remove the articles opposed to each other in exchange from the hands of each of the parties, respectively, into those of the other).

بیع فاسد (Bai-i-fásid)—A void sale.

بیع فربی (Bai-i-farebí)—A fraudulent sale.

بیع نظری (Bai-ifazúlí)—(M. Law) A sale of the property of another without his consent. (In such a sale the contract is com-

plete, but it remains with the proprietor either to confirm or dissolve the sale as he pleases (Hedáyá).

بیع قطعی یا کامل (Bai qataf or kámil)—An absolute sale, an out and out sale.

بیع عالمی (Bai-i-lakálámí)—An out and out-sale.

بیع قطعی وغیر مشرود (Bai-i-qatai-o-ghair mashrút)—An absolute, unconditional or unrestricted sale.

بیع مقایضا (Bai-i-muqáizá)—(1) Sale or exchange of one article for another, barter. (2) (M. Law) Sale or transfer of property by a husband in liquidation of dower debt.

بیع مکرہ (Bai-i-makrúh)—(M. Law) An abominable sale or a sale which is lawful both in its essence and its quality, but attended with some circumstances of abomination. (It is abominable to enhance the price of merchandise by a fictitious tender of high price or forestall the market or to buy or sell on Friday &c).

بیع محرابیت (Bai-i mürábihát)—(M. Law) A sale of anything for the price at which it was before purchased by the seller, with the superaddition of a particular sum by way of profit. (It is distinguishable from تجارت which is when one person sells anything to another at the cost price.)

بیع ناجائز (Bai-nájáyez)—(1) An illegal sale. (2) (M. Law) An invalid sale, i. e., a sale where it is lawful with respect to its essence, but not with respect to its quality, as a sale of forbidden thing (Hedaya).

بیع نقص (Bai-i-náqis)—An imperfect sale.

بیع نمایشی (Bai-i-numáishí)—A colorable transaction.

بیع و شرایع (Bai o-shará)—Buying and selling, sale and purchase. دستاریزات قابل بیع و شرایع (Dastá-wezát qábil bai wa shará)— Negotiable instruments.

بیع نامه (Bai-áná)—Earnest money.

بیع بات (Baibát) Foreclosure.

بیع دار (Bai-dár)—A proprietor by purchase.

بیع نامہ (Bainámá)—A deed of sale, a conveyance.

بیع ائمه (Bai'at)—Allegiance, homage, fealty; the sale of one's self, to become disciple.

بگاری (Begárí) Forced labourer, one pressed to carry burdens for individuals or the public.

بگار پکارن (Begár pakarná)—To press into service with or without pay.

بگار تالن (Begár-tálná)—To work in a half-hearted or perfunctory manner.

بگوم (Begum)—(1) Lady, queen. (2) a title.

بیغہ (Bíghá બીઘા)—A measure of land varying in extent in differ-

ent parts of India. The standard bigha of the revenue surveys of the United Provinces is equal to 3025 sq. yds. or $\frac{5}{8}$ of an acre. In Bengal the bigha contained only 1600 sq. yds. or little less than $\frac{1}{3}$ of an acre. In Benares it was determined at 3136 sq. yds. In other parganas it was equal to 2025 to 3600 sq. yards. Akbar's bigha contained 9600 Iláhí gaz (one gaz = 33 inches). The Gujrāt bigha contains only $28\frac{4}{9}$ sq. yds. The Mahratta bigha is equal to some thing about 438 $\frac{3}{8}$ sq. yds.

Mr. Elliot specifies the following as some of the variations found in the United Provinces.

Big. Bis. Bis.

Farrukhabad	100 acres	= 175 12 0
East and south Gorakhpur.	"	= 192 19 7
Allahabad and part of Azamgarh.	"	= 154 6 8
Bijnor	"	= 187 19 15

In the Upper Doab (kachcha bighá) is = 582.3-0. A kachcha (کچھا بیگھا) bigha is in some places a third, in others only a fourth of a pakka (پکھا بیگھا) or standard بیگھا (bighoti) Rate per bigha per Bigha.

بیل (Belá بیل) — Money to be distributed in charity.

باردار (Belá-bardár) — One of the retinue of a great man who

scatters money among the populace.

بارڈار (Beldár) — A digger.

بل (Bel بیل) — (1) The spot in which the receiving pots are placed when sugar is manufactured. (2) A line marked on a road or garden with spade, indicating the direction of any proposed work. (3) Line.

بیم (Bimá) — (1) Insurance. (2) Money paid for the insurance of goods.

بیمابھری (Bímá-i-bahrí) — A maritime policy of insurance.

بیما جان (Bima ján) — Life-insurance.

بیم کرن (Bimá karná) — To insure.

بیما سناڈ (Bímá-kí-sanad) — Policy of insurance.

بواہک (Bewáhak بیواہک) — (1) Of or relating to marriage, nuptials. (2) The parent of a daughter's husband or the son's wife.

بپار (Beopár بپار) — Traffic, trade; business.

بپاری (Beopári) — Dealer, trader, merchant.

بپورا (Byorá بپورا) — (1) Detailed account. (2) News, tidings, (3) Day-book.

بپورا دنہ (Byorá-dená) — To relate, to describe.

بپوستہا (Bewasthá بیوستہا) — (H. Law) Legal opinion, judgment or decree.

بیوٹنہ (Biyotná بیوٹنہ)—(1) To cut out or shape cloth. (2) To cut up. (3) To plan, to scheme.	tenants to land-lord. (3) Distribution of an aggregate sum on several individuals, or a monthly collection according to their respective circumstances. A sub-division of a pattidari or bhyachári estate being an unequal fractional part of a <i>Thok</i> , (a thok of 3 biswas may be divided into 3 behris, one containing 2 biswas, one $\frac{3}{4}$, and one $\frac{1}{4}$ of a biswa.) The share or interest of one of the coparceners in such an estate.
بےوا (Bewá)—Widow	
بھار (Beohár بھار) —(1) Profession, calling, trade. (2) Trade, transaction. (3) Money-lending. (4) Business. (5) Practice, usage, custom. (6) Intercourse.	
کار کرنا (Beohár karná)—(1) To do or transact business; to set up business. (2) To negotiate with, to bargain, to lend money.	
بھاری (Beohári بھاری)—(1) Mercantile. (2) Customary. (3) Trader, money lender; party engaged in any business.	بندھنی (Behrī bándhná)—To raise money by subscription.
بھاری (Beohári)—Trader, money lender. A village creditor who gives money to cultivators.	بندی (Behrī-bandī)—An allowance for repairing roads &c.
بیو (Bíwī)—Lady, wife.	دار (Behrī-dár)—The holder of a share in the lands of a village; one bearing his quota in the assessment and charges.
بھرا (Behra بھرا) Grass kept for pasturage.	بھڑ (Behar بھڑ) —(1) Uncultivated, uneven land. (2) Waste land with bushes.
بھری (Behrī بھری)—(1) A subscription; an assessment on a share. (2) Instalments paid by under-	

(پ)

پا (Pá) Foot, leg.	پایاب (Pá yáb) Fordable; ford.
پا با زنجیر (Pa-ba-zanjír) —Fettered.	پاپ (Páp پاپ) —Evil; sin, crime.
پابند (Pá-band) —Bound.	پاپھن (Páp chaphná پاپھن) —To be stained with sin.
پابند (Pá-band honá) —(1) To be clogged or fettered. (2) To be bound by, to be ruled or guided by. (3) To observe, to follow.	پاپ یکت (Pap yukt پاپ یکت) —Connected with sin, sinful.
پابندی (Pá bandí) —Check, control, observance, restriction.	پاپھن (Páp chaphná پاپھن) —Thin light soil.
	پالن (Pálná پالن) —To be under difficulties, to have insufficient means.

پاٹی (Páptí پاپا) —(1) Sinful.
(2) Criminal.

پات (Pát پاٹ) —A written paper; a bill or draft on a banker; a promissory-note.

پات بندی (Pát bandí) —A statement of the particulars of the assets and debts of an estate as agreed upon between the heirs and claimants.

پاتر (Pátr پاٹ) —(1) King's counselor or minister. (2) Deserving, able, accomplished.

پاتک (Pátak پاٹک) —Crime; guilt; sin;

لگنے والے پاتک (Pátak lagná پاٹک لگنا) —To be defiled or polluted; to be stained or sullied (in character).

پاتکی (Pátkí پاٹکی) —Sinner, criminal.

پاتی (Pátí پاٹتی) —Letter; document, message.

پات (Pát پاٹ) —Lesson, task.
See **پاتھ**

پٹا (Páttá پاٹنا) —(1) To lay planks across, to roof. (2) To shut or close in; to fill up. (3) To overstock, to accumulate.

پٹھ (Páth पाठ) —(1) Reading.
(2) Lecture, lesson, task, text of reading.

شالہ پٹھ (Páth shálá پاٹ شالہ) —School, college, reading-room.

کرنے پٹھ (Páth karná پاٹ کرنا) —To repeat or revise a lesson, to recite daily portions of Vedas.

پٹھک (Páthak پاٹک) —Spiritual preceptor; a pandit who declares what is the law according to sacred writings.

پٹی (Pátí پاٹتی) —A kind of board which is used for writing.

پاجی پن (Pájí pan) —Meanness; low or base conduct; rascality.

پچھلہ پاٹ (Páchhlí páṭ) —(1) Inoculation (2) Incision made in the poppy head for the opium to ooze out.

پچھننا (Páchhná پاچننا) To make any incision in.

پاد (Páda پاڈ) (Hindu Law) —One of the four steps or stages by which a law-suit is directed to proceed, viz :—

بھاشاہی (Bháshá páda بھاشا پاڈ) —The declaration, the charge, the plaint.

उत्तर پاد (Uttarapáda چڑھ پاڈ) —The reply or defense.

کریمی پاد (Kriyá páda کریما پاڈ) —The essential matter, the evidence or proof, whether oral or documentary.

سادھیا سدھی پاد (Sádhyá siddhi-páda سادھی سدھی پاڈ) —The judgment or decision.

پاداش (Pádásh) —Recompense, reward; requital, retribution, revenge.

پادری (Padrí پادری) —Clergyman, chaplain, missionary.

پادشاہ (Pádsháh) —King.

پادشاہزادہ (Pádsháh-zádá) —Prince.

પાદશાહત (Pádsháhat)—Sovereignty.

પાદ્ધા (Pádhá પાધા) Tutor, teacher.

પારુતારના (Pár utárná પાર ઉતારના) —To put or ferry over, to carry through; to cause to reach the end.

પાર્ડારજ્યા (Párdárjya પારદારજ્યા)—Adultery.

પાર્સા (Pársá) (1)—Abstemious, chaste, holy. (2) A holy man, a devotee.

પાર્સી (Pársí)—Parsi, the followers of Zoroaster and worshippers of Fire; inhabitants of Persia.

પાર્ક્હિ (Párkhí પારખ્હી)—Discriminator, judge, critic.

પારમપર્યા (Páramparyá પરમપર્યા) (1)—Hereditary succession; hereditary property. (2) Tradition, traditional knowledge.

પારવા (Parvana પારવન) —(1) Anything related to a certain *Parva* or holiday, as a ceremony then observed. (2) Due description of *Shradh* or obsequial rite. (3) The set of progenitors in honor of whom it is celebrated. (4) Any fee exacted for the performance of such ceremonies. (5) An impost formerly levied on the Ryots by the zemindars to defray the cost of the religious ceremonies and festivities performed by the latter.

પારવાશ્રાદ (Párvana-shrádh પારવન શ્રાદ્ધ) —An obsequial ceremony to be observed monthly at the Amavasya; at this rite three cakes are presented to the manes of the father, paternal grandfather and great grandfather, and three to maternal grandfather, his father and grandfather, and the fragments in each set are presented to the remoter ancestors of each line.

પારા (Párá)—One chapter or part of the Qurán.

પારિ (Pári પારિ) —Time, turn.

પારુષ્ય (Párúshya પારુષ્ય) —Violence, injury, tort. In law two descriptions are specified :—

1.—દંડા, વાક (Danda-párushya દંડા પરુષ્યા) —Personal injury, assault, battery homicide.

2.—વાક, વાક (Vák-párushya વાક પરુષ્ય) —Verbal injury as slander, abuse, libel, defamation.

પારિના દાફતર (Páríná-daftár)—Ancient records.

પારા (Párá પારા) —(1) Cluster of huts apart from the village to which they belong. (2) Boundary of a field.

પાસ (Pás-rahná પાસ રહના) —To be present or at hand; to remain near, to wait or attend on; to live with, to co-habit.

پاسبان (Pásbán)—Watch, sentinel.

پاس خاطر (Pás khátir)—In consideration, out of regard for one's wishes.

پاسا (Pasá)—Dice.

پاسا پھینکنا (Pásá phenkná)—To throw dice (in gambling).

پاسنگ (Pásang)—Make-weight, some thing placed on one scale to balance the other.

پاسی } (Pásí pásí) } (1) A net
پانسی } (Pánsí) } made for the purpose of keeping *Bhusa* or grain. (2) A fowler; one who casts a noose or net. (3) A member of a caste whose occupation is to extract the juice of the palm tree.

پاک دامن (Pák dáman)—Chaste, virtuous.

پاک کرن (Pák karná)—(1) To clean; to wash; to winnow. (2) To make one's self clean of any charge. (The proverb says:—

آن را کی حساب پاک است از محسوسات

پاک (An rà ki hisáb pákast az muhásiba chi bák—Or one whose account is clear has no fear of auditors).

پاکلند (Pákliand पाखंड)—Heterodoxy; hypocrisy, deceit in religious matters; dissimulation.

پاکھاند (Pákhanḍ phailáná पीखंड फैलाना)—To practise dissimulation; to play the hypocrite.

پاکنڈی (Pákhanḍí पीखंडी)—Religious imposter, sanctimonious.

پاکیزگی (Pákzígí)—Chastity, purity.

پاگل (Págal)—Idiot, lunatic.

پاگل خانہ (Págal kháná)—Lunatic asylum.

پاگل پان (Págal pan)—Lunacy, insanity, madness.

پال (Pál पाल)—(1) Crown lands kept by the ruling family in their own hands. (2) A raised bank (to confine water for irrigation) (3) Small tent. (4) Layers of straw, leaves &c., in which unripe fruits are ripened. (5) Protector, guardian, preserver.

پال پارنا (Pálá párná पाला परना)—(1) To have to do with; to be united (in wedlock &c.); to fall in the clutches of. (2) The falling of snow.

پالک پutr (Pálak putr पालक पुत्र) An adopted son.

پالکی (Pálkí पालकी) Palanquin.

پالکی نشین (Pálkí nashín)—A grandee or noble.

پالن کرن (Pálán karná पालन करना)—To protect, to nurse, to adhere to.

پالی (Pálí पाली)—(Bengal) A measure of grain, equal in some places to five, in others to eight seers.

پالیز (Pálíz)—Field of melons or cucumbers.

پانی (Páni पाणि) The hand. (2) The consideration for making marriage.

پان گرہن (Panigrahan पानिग्रहण) Marriage, the junction of the hands of bride and bridegroom forming part of this ceremony.

پان (Pánā पाना) --(1) Dues, outstanding.

پانی (Páñt पांत) — Line, row (as of trees), row of soldiers.

پان مہال (Pán muhál) A tax on betel leaves.

پان سپاری (Pán supári पान सुपारी) — A small present or bribe of a few rupees to stir up or refresh the memory.

پانچ چھاتانک (Pánch-chhatánk पांच छटांक) — Toll of five chittack in a rupee worth of rice or paddy (levied to defray the expenses of inspectors or weigh men stationed in the bazars of large cities to prevent fraud in the measure of commodities sold therein).

پانچ سات کرنے (Pánch-sát-karná पांच सात करना) — To discuss or dispute.

پانچ پانچ (Pánchon kappé) پانچ کاپس — The five articles of clothing necessary for the dress of the court, viz, (1) *Pugri* or turban (2) *Angarkha* or coat (3) *Pajamá* or trousers (4) *Duputta* or mantle. (5) The *rumer* or handkerchief.

پانچواں (Pánchwán पांचवा) — The fifth.

پانچوار (Pánchwán sawár honá) — To show any small

claim, to claim an equality with any person.

پانڈتی (Páñdita पान्दिट) — Whitish or chalky earth or soil.

پانس (Páñs पांस) — Dung, manure.

پانوں کاٹنے (Páñw ukhaṛná पांज उखाडना) — To loose one's footing, to run away.

پانوں کاڑی (Páñw bhárf honá पांज मारी होना) — To be pregnant.

پانوں کاٹنے (Páñw mán áp kulhárfí mánna) — To injure or ruin oneself, to cut one's own throat.

پانوں کاٹنے (Páñw pakárná पांज पकड़ना) — To fall at the feet of; to beseech submissively.

پانوں کاٹنے (Páñw phúnk phúnk kar rakhna or phúnk phúnk kar páñw rakhná) — To do any thing carefully and cautiously.

پانوں کاٹنے (Páñw-pásárná पांज पसारना) — (v.t.) To raise one's demands, to be exacting, to be insatiable.

پانوں کاٹنے (Páñw jamáná पांज जमाना) — To get a footing or foot hold.

پانوں کاٹنے (Páñw gale men dálna पांज गले में ढलना) — To convict one by his own arguments.

پانی بھرنے (Pání bharná पानी भरना) — (1) To draw or fetch water. (2) To yield.

پاہنی پاہنی ہوں (Páuí páñí honá pánī) — To be overwhelmed with shame.

پاہنی پاہنی کر سنا (Páuí páñí kár-sna) — To heap curses upon.

پاہنی دیوا (Páni-devá pánī díva) — One whose duty it is to offer a libation of water to a deceased person, a son or other heir.

پاہنی مرننا (Páni marná pánī marnā) — (1) — To leak ; to be absorbed. (2) To exhibit signs confirming a suspicion ; to look suspicious.

پاہنی نہ مانگنا (Páni na mángná pánī n māngnā) — To die instantly ; to be slain with a single stroke of sword.

پاؤ (Páo páschó) — Quarter, quarter of a seer.

پاؤکی (Páo tákí páschó tákó) — The fee of a *qanungo* formerly allowed by government at the rate of 4 annas per hundred rupees on the net revenue of each district, to defray the expenses of establishment.

پاؤتی (Páotí páschítí) — Gain, profit; income.

پاونا (Páwná páschana) — Due.

پال (Páhal) — The ceremony of initiation into the *sikh* religion.

پاہنائی (Páhnái páschánái) — Entertainment of guests or visitors.

پاہنی (Páhí) — Non-resident cultivator; tenant-at-will.

پاہنی اسامی (Páhí asámí) — Tenant-at-will.

پاہنی بڑی (Páhí-partí) — Fallow land.

پاہنی کاشت (Páhí-kásht) — Cultivation by non-residents.

پاہنی کار (Páyátha páschátha) — Scaffold.

پاہنی کار (Paikár páschákar) — A person who purchases goods from the manufacturer to sell to the merchants ; a broker, a retail dealer.

پاہنی (Páí pásch) — (1) A pie, the eighth or the twelfth part of an anna. (2) A vertical line (in Hindi accounts) denoting the fourth part of an anna.

پاہنے پند (Páe band) — See پاہنے پند
پاہنے باقی (Páe-báqí) — In Mohammedian finance, the designation of such lands as were set apart for *jagir* grants if required ; also the revenue from lands so reserved and not yet alienated.

پاہنے باقی کھالسا (Páe báqí-khálsá) — The revenue of resumed or lapsed but suspended alienations receivable in the public treasury.

پاہنے مالی (Páe-málí) — (1) Laying waste, especially of crops. (2) Compensation for damage done to standing crops by the passage of troops.

پاہنے کاشت (Páe-kásht) — See پاہنے کاشت

پت (Pat pát) — (1) Good name, honor, credit. (2) Husband.

پت اُرنا (Pat utárná पत उतारना)
—To disgrace.

پتھ, پتھ (Pat rakhná पत रखना)
—To preserve one's honor.

پتھ (Put पुत) — Hell.

پتھ (Patá पता) — Clue ; address
of a person, address, (place to
which one is directed).

پتادنہ (Patá-dená पता देना) — To
give the clue, to show the direc-
tion of.

پتالہ (Patá lagáná पता लगाना)
— To trace out, to find out or
discover (the personality, abode,
or business of a person) ; to
follow up a clue ; to search.

پتھ (Pitá पिता) — Father.

پتکا (Patáká पत्ताका) — Flag,
banner ; flag-staff.

پتبریت (Patibrit dharm पत्तीब्रत
धर्म) — Loyalty or fidelity to
husband, conjugal duties.

پتھ (Patit पतित) — (1) Fallen;
outcast ; guilty. (2) Fallow-
land.

پٹر (Patr पत्र) — (1) Paper ; letter,
epistle ; document ; deed. (2)
A grant or conveyance of land
engraven on a plate of metal.

پٹر (Pitr पित्र) — (1) Father.
(2) Paternal ancestors. (3) The
manes either of the ancestors of
an individual or mankind gener-
ally, to both classes of whom
obsequial worship is paid ; the
Feralia of the Romans.

پتھ بندھ (Pitr-bandhú पित्र बन्ध)
— A cognate relation in the
paternal line; see , پٹدھن.

پتھ بھोज (Pitr-bhojan पित्र भोजन)
— Food offered to the manes
of deceased ancestors.

پتھ پ्राप्त (Pitr-prápta पित्र प्राप्त)
— Inherited patrimonially.

پتھ پکش (Pitr-paksh पित्र पक्ष)
— The first or dark fortnight
in the month of *kuar* so term-
ed as peculiarly appointed for
the celebration of obsequies
of the *Pitras* or manes.

پتھ تھی (Pitr tithí पित्र तिथी) — The
day appointed for offering any
one of the deceased ancestors,
generally, the anniversary.

پتھ ارجت (Pitrarjítá पित्रर्जित)
— Derived from a father, pro-
perty originally acquired by
him and therefore disposable
by him at pleasure.

پتھ گھات (Pitr ghát पित्र घात) — A
parricide.

پتھ دات (Pitra datta पित्र दत्त)
— Given by father ; one kind
of woman's property.

پتھی (Pitriyajan पित्र यजन) — Ob-
sequial offerings, worship of
the manes.

پتھیا (Pitriyá पित्रया) — Paternal,
ancestral ; anything relating
to forefathers.

پتھ کو پانی دینا (Pitron ko páni
dená पित्र को पानी देना) — To
offer libations of water, as an
offering to the manes.

پڑھ (Putra پڑھ) — Son, child (According to Hindu religion a son is called putra as he is considered a deliverer from ہے a hell).

In the old Hindu Law the word was applicable to twelve sons, namely.

1. اورس (Aurasa ओरस) — The son born of a wife of the same class.

2. کھٹرائی (Kshetrajá चेत्तर्जा) — The son born of a wife duly appointed to raise up issue to a husband who is incompetent or who died childless.

3. داتا کا داتک (Dattá yá Dattak दत्तया या दत्तक) — A son given by his parents in adoption according to prescribed rules : a son lawfully adopted.

4. کریتاما (Kritama कौरतमा) — A son made, i. e., a boy of the same class as the person adopting him, who is either an orphan or has been deserted by his parents.

5. گوڈھج (Goudhuj गौधुज) — Son of concealed birth ; one born of the wife during the absence of a husband, or under circumstances which leave the father doubtful.

6. اپا ویدھا (Apávidha अपाविधा) — A foundling, one deserted by his natural parents and adopted by a stranger.

7. کانینا (Kaníná कनीना) — The son of a girl yet unmarried or before consummation.

8. ساہودا (Sahodá ساہودا) — The son of a pregnant bride, who being accepted with the woman, becomes the son of the husband.

9. کریتک (Kritak क्रीतक) — The son bought, one purchased of his parents.

10. پونار بھاوا (Punar bhava पूनरभव) Son of a twice married woman.

11. سویام داتا (Swayam datta स्वाम दत्ता) — A son self-given, one who being without natural parents, or being deserted by them, offers himself for adoption.

12. پاراسوا (Párásava पाराशवा) The son of a sudra mother by a man of the three first castes. (He is also called nishada).

13. Another description of son sometimes enumerated as an addition to the twelve is the پوتھی پوتھی (Putri ká putra پڑھی کا پڑھ) — Or son of a daughter who, by appointment, becomes the son of her father.

Of these in the present age, only the son lawfully begotten in wedlock and the son given or adopted are universally recognised as sons ; the son made or *kirtama* is acknowledged in some places, as in *mithla*, the rest are universally rejected.

پوتھی پوتھی (Putra bhága پڑھی بھاگ) — Division of inheritance amongst sons.

پڑ پوت نہیں (Putrá pratinidhí پڑا پوت نہیں) — Any affiliated son other than the son begotten, an illegitimate son, or one who, without being legally adopted is treated as a child.

پڑے شری (Putreshṭí پوتے شری) — A sacrifice performed in order to obtain male children; one performed at the time of adoption.

پڑی (Putriká پڑیکا) — Daughter, girl (especially one who is appointed to marry in order that her son may perform the solemn obsequies to her own father and not to her husband).

پڑی کا پڑی (Putrí ká putrā پڑی کا پڑی) — The son of a daughter see پڑی No. 13.

پڑی (Patrí پڑی) — Letter, note.

پڑی (Putrí پڑی) — Daughter.

پٹالہ حال (Putlá-hál پٹالہ حال) — Straitened circumstances; bad condition.

پاتیمبارا (Patimbrá پتیمبارا) — A woman who chooses her husband for herself.

پتھن (Pattan پتھن) — The act of ordering goods, from a manufacturer.

پتھنی (Patnī پتھنی) — A wife; the principal wife.

پتھنی بھاگ (Patnī bhág پتھنی بھاگ) — Division of property among a man's widows.

پتوہن (Patohú پتوہن) — Son's wife, daughter-in-law.

پٹہ رودھک (Patha rodhak پٹہ رودھک) — One who guards a way.

پٹھار پارنا (Patthar parná پٹھار پارنا) — (1) To hail. (2) To be overwhelmed with trouble. (3) To be injured, ruined or destroyed.

پٹھار کا چھپا (Patthar ká chhápá پٹھار کا چھپا) — (1) Lithograph; (2) Lithography.

پٹھار کالا (Pathar kalá پٹھار کالا) — A firelock.

پٹیا (Patiá پٹیا) — The written opinion of a pandit on a question of Hindu Law.

پٹیا (Patyárá پٹیا) — Confidence, trust, reliance.

پٹ پٹ (Pat par pṭ pṭ) — (1) A desert, waste, moist land caked by sunshine after rain or flood. (2) Ruined.

پٹ کرن (Pat par karná پٹ کرن) — To lay waste, to ruin.

پٹ رانی (Pat-rání پٹ رانی) — The principal wife of a raja or king; queen, consort.

پٹ کھولن (Pat kholná پٹ کھولن) — (1) To open a door. (2) To open or to remove a screen. (3) To lift or remove a veil.

پٹھا (Patṭá پٹھا) — (1) A band or fillet of silk, especially an old mark of royalty. (2) Shoulder strap and badge (of a peon); sesamum.

پٹھا عترن (Patṭá utárná پٹھا عترن) — To take off the strap and badge; to dismiss from service.

ਪਟੰਡੂ (Paṭānā पटाना)—(1) To realize the amount of a bill ; to pay money, to settle an account, to conclude a bargain. (2) To place the beam on the roof of a house. (3) To water or irrigate a field.

ਪਟਾਂਧਕ (Paṭ-bandhak पट बन्धक)—Mortgage ; pledge ; a pledge of which the usufruct pays both the principal and interest within a definite period (and thus ensures its own redemption).

ਪਟਾਂਫੁ (Paṭrā phernā पटरा कੇਣਾ)—To harrow.

ਪਟਾਂਕ (Paṭrā kardenā पटरा ਕਰਵੇਣਾ)—To level, to raise, to demolish, to destroy.

ਪਟਾਂਕਾ (Paṭkā-līñdhna पटकਾ ਵਾਲਨਾ)—To gird up the loins (for), to prepare for a task or expedition.

ਪਟਨਾ (Paṭnā पटना)—(1) To be paid or discharged, to be repaid or remitted. (2) To be accepted or honored (a bill). (3) To be carried on satisfactorily, to be executed creditably or satisfactorily (a business). (4) To agree, to close or strike (a bargain).

ਪਟਵਾ (Paṭwā पटਵਾ)—Irrigation.

ਪਟਵਾ ਜਮੀਨ (Paṭwā zamīn)—Land artificially irrigated.

ਪਟਵਾਰ (Paṭwār पटवार) { Patwari, One who
ਪਟਵਾਰੀ (Patwārī पटवारी) } keeps all the accounts connected with

the lands of one or more villages ; land steward.

ਪਟਵਾਰੀ (Paṭwārī garī)—The office or business of a *Patwari* or accountant.

ਪਟਵਾਨਾ (Paṭwānā पटवाना)—(1) To cause to be roofed. (2) To have a field irrigated. (3) To provide money, to cause to be paid or accepted.

ਪਟਨੀ (Paṭnī पटਨੀ)—A tenure by which the occupant holds of a *zemindar* a portion of the *zemindari* in perpetuity, with the right of hereditary succession, and of letting or selling the whole or part as long as a stipulated rent is paid to the *zemindar*, who retains the power of sale for arrears and is entitled to a regulated fine or fine upon any transfer. The tenure created by letting in the second degree is termed **ਪਟਨੀ (darpaṭnī)** or lease within lease ; and a third under-letting is **ਪਟਨੀ ਦੂਜੀ (seh patni)**.

ਪਟਨੀ ਅਗਰ (Paṭnī ijārā)—A farm held as an under-tenures of the landholder or proprietor.

ਪਟਨੀ ਦਾਰ (Paṭnī-dár)—The holder of an under tenure.

ਪਟਨੀ ਤਾਲੁਕਾ (Paṭnī tāluqa)—An estate or portion of it, underlet in perpetuity by a *zemindar* at an advance on the revenue he pays to government, (as long as the stipulated amount ..

is paid, the estate is heritable, in the latter case with the concurrence of the <i>zemindar</i> , on payment of a regulated fine).	પણ કાંચ પણ (Pattā-i-shikmī)—A sub-lease.
પત્તન જમા ખરુડ (Pattan-jamā-i-kburd)—A monthly treasury account under the Moghal Government, specifying the receipts and disbursements in each month.	પત્તા ફરેબી (Pattā-i-farebī)—A fraudulent lease.
પત્તા (Pattā पत्ता)—Lease; a document given by the collector to the <i>zemindar</i> or by some other receiver of revenue, to the cultivator or sub-tenant, specifying the condition on which the lands are held and the value or proportion of the produce to be paid to the authority or person from whom the lands are held.	પત્તા મિયાદી (Pattā-i-miyādī)—A lease granted for a term of years; a terminable lease.
પત્તા દાર (Pattā-dár)—A lease-holder, a lessee.	પત્તા દાર શિકમી (Pattā-dár-shikmī)—A sub-lessee.
પત્તા દિહંડા (Pattā-dihandā)—Les-sor.	પત્તા કિ ટન્સિખ (Pattā kí tansikh or. તન્સિખ પત્તા (Tansikh-i-pattā). Annulment of lease, avoidance or determination of a lease.
પત્તા ઈસ્ટામરાર્ફ (Pattā-i-istamrárf)—Perpetual lease.	પત્તા કિ ચબ્બતી (Pattā kí zabtī) —Forfeiture of a lease.
પત્તા થેકાડારી (Pattā thekádári)—A farming lease.	પત્તા કિ મિયાદ (Pattā kí miyád) The term of a lease.
પત્તા ખાંગિ (Pattā-khángi)—A private lease.	પતોતી પટૌતી (Patautí patautī)—(In Agra) An engagement entered into between the <i>zemindar</i> and the tenants, by the concurrence of both parties, on the general principle of allowing the <i>zemindar</i> to collect, from old and resident-tenants a <i>jama</i> , averaging about one half more than the Govt. revenue. (Under this engagement, the power of ejectment, even by a civil action is precluded so long as the tenant pays his proper rent and claims to keep his holding).
પત્તા સાલ બસાલ (Pattā-i-sál ba sál)—A lease from year to year.	
પત્તા દાવમિ (Pattā i-dawámī)—A perpetual lease.	
પત્તા રહન (Pattā-i-rahn)—A mortgage lease.	
પત્તા જરિશેગી (Pattā-i-zar-i-peshgī) A <i>zar-i-peshgi</i> lease; a lease granted on advance of a sum of money.	

بِنْوَة (Paṭaunawwa)—A sort of mortgage, in which the mortgagee's right to hold the mortgaged property ceases at the expiration of the term of the mortgage, the satisfaction of mortgage-debt being had from the profits accruing to the mortgagee during the period of his possession.

بُرْ (Paṭṭí पट्टी)—(1) A part or portion, a division of a village, a division of land into separate portions or strips. (2) (United Provinces) An original share in a joint or coparcenary village or estate comprising many villages; the smaller sub-division of a muhal or estate. (3) (In Bengal) The part of a market appropriated to one description of dealers. (4) (In Kumaon) The nominal division of a pargana (5) (Mahratta) An extra impost or cess.

بَرْ, **بَرْ** پُرْ (Paṭṭí par qâbîz rahná)—To retain a severalty.

بَرْ دَار (Paṭṭí-dár)—The holder of a share in a coparcenary village or estate, the holder of a paṭṭí.

بَرْ دَارِي (Paṭṭí-dári)—A tenure of a coparcenary nature, but in which the lands are divided and held in severalty by the different proprietors each person managing his own lands and paying his fixed share of

government revenue, through an accredited representative of the whole, being jointly responsible in the event of any one sharer being unable to fulfil his engagements. This is also called paṭṭidári mukammil.

بَنْيَ دَارِي خالص } Paṭṭí dári-i-kháas.
بَنْيَ دَارِي مُكَمَّل } Paṭṭí-dári-i-mu-
کامال; see **بَنْيَ دَارِي**

بَنْيَ دَارِي نَا مُكَمَّل (Paṭṭí dars-namukammil) An imperfect *Pattidari*. A sort of coparcenary tenure in which part of the land is held in common and part in severalty; the profits from the land in common being first appropriated to the payment of the government revenue and the village expenses; and the surplus being distributed or the deficit made up by a rate (*bach*) on the several holdings.

بَنْيَ وَار (Paṭṭíwár)—According to shares of assessment.

بَانْدَهْنَى (Paṭṭí bándhná)—To apply a bandage (to a sore or wound); to blindfold.

بَلْ (Paṭel पटेल)—The headman of a village who has the general control and management of the village.

بَلْنَى (Paṭlná पटीजना)—To wring from; to extort; to cheat, to cozen.

پُجَّا (Pujápá پوجا) — Offerings ; libations.	(2) A head, title or topic of legal or judicial proceedings, of which 18 are enumerated by Hindu law givers. (Wilson).
پُجَّاری (Pujári پوجاری) — Priest.	1. رینادانہ (Rinádáná रिनादण) Debt.
پُجَّانہ (Pujáná پوجانہ) — (1) To cause to worship. (2) To make up the deficiency ; to complete.	2. نکشہ (Nikshep निक्षेप) — Deposits.
پاچھ (Pachh پاچھ) — (1) Countenance, support, defence (2) Partiality.	3. اسرومی - دکری (Aswámi-vikerya अस्वामी विकर्य) — Sale without ownership.
پاچھارنا (Pachhárna پاچھارنا) — To throw down on the back ; to overpower, to subdue.	4. سامبھوا (Sambhuva समभुव समृथ्याज) — Relating to partnership.
پیچھا (Pichhlá پیچھا) — (1) Latter; last, by gone, past. (2) Modern.	5. داتپاکرم (Dattapakarmá दत्तप कर्म) — Resumption of gifts.
پاھر (Pichhlá pahr پاھر) — The last watch of the night.	6. ونادانام (Vetanádanám वेतना दनाम) — Nonpayment of wages or hire.
پیچھے لے (Pichhle páon phirná پیچھے پاؤں فیرنا) — To retrace one's steps.	7. سامید-ویاتکرما (Samvid-vyat ikarma समविद वियात कर्म) — Breach of engagement.
پیچھی مات (Pichhlí-mat پیچھلے ملت) — After thought.	8. کرایا-انوسای (Kraya-vikray áanusaya करया विक्रय अनुसय) — Rescission of purchase and sale.
پاچھنی (Pachhní پاچھنی) — To make incisions in the poppy-head to procure opium.	9. سوامی پال واد (Swamipala-viváda खासोपाल विवाद) — Disputes between master and servant.
پیچھے (Pichhwáre پیچھے) — At the back, in the rear.	10. سیما (Simá-viváda सीमा विवाद) — Boundary disputes.
پختگی (Pukhtgí) — (1) Ripeness. (2) Maturity. (3) Soundness, solidity. (4) Experiences.	11. دندپاروشی (Dandaparushyá दंड पारुश्य) — Assault and battery.
پختگنا (Pukhtá karná) — To complete a bargain, to make mature.	
پختگہ (Pukhtá muámlá) — Completed agreement.	
پد (Pad پد) — (1) Foot.	

12.	વાક્પ્રશ્ય (Vákprushyá वाक् प्रश्य) — Defamation and abuse.	پدر (Pidar) — Father.
13.	સ્ટેયા (Steya स्तेय) — Theft.	پدری (Pidri) — Paternal.
14.	સાહસ (Sáhasá સાહસ) — Violence.	પદસ્થ (Padastha पदस્થ) — A person of rank or authority.
15.	સ્ત્રી સંગ્રહ (Strisangrahan સત્રો સંગરહ) — Illicit intercourse with a woman.	પડવી (Padwi પદવી) — A title, rank, dignity.
16.	સ્ત્રી બન ડફરમ (Stripundharm સત્રો પુન ઘર્મ) — Obligations of husband and wife.	પડવી દિન (Padwi dená પદવી દેના) — To confer dignity or honor.
17.	દાયા, દાયા (Dáyávibhág દાયા વિભાગ) — Partition of inheritance.	પિઝિરાઈ (Pizirái) — Acceptance; admission.
18.	દ્યુતા, દ્યુતા દિયુતા (Dyútamáh-veschá) — Gaming and animal fighting.	કાબિલ પિઝિરાઈ (Qábil pizfráí) — Admissible, maintainable.
	પદાખલાક્હિ (Padabhilákhi પદ અભિલાષી) — Applicant for office, candidate.	પરાવર્ત વ્યોહાર (Parávart vyo'hár પ્રાવર્ત વ્યોહાર) — Appeal.
	પદાર્પન (Padarpan પદ અર્પણ) — Appointment to office.	પરાવર્ત (Parávart પ્રાવર્ત) — Reversed (as a decision).
	પદાર્ગ્ય (Padárghya પદ અધ્યા) — (1) A respectful greeting to a guest or Brahman. (2) An assignment of rent-free land to a Brahman, or a religious establishment; in the North West Provinces (U. P.) It is said to be a grant of rent free land to similar objects made by a zamindar, for the revenue of which he continues responsible.	પરાખ (Par-bhág પર ભાગ) — Residue, remainder.
	પદવન્દનિક (Padavandanika પદ વન્દનિક) — Property given by a husband to a wife at the time of marriage in return for her humble salutation.	પરભૂમિ (Par-bhúmí પર ભૂમી) — Foreign-land.
		પરપર્વ (Parpurva પર પૂર્વ) — A woman remarried, one who was formerly the wife of another (Six cases of second marriage or rather co-habitation are said to be allowed among the the Sudra castes. (1) When the first marriage has not been consummated. (2) When a girl has been unchaste and is married to another than the gallant. (3) When a widow is married to a kinsman to raise issue for her deceased husband. In each of these cases the woman is termed <i>Punarbhū</i> . In the other four cases she is termed

Swairni, as (4) When she has deserted her husband for another man, but has been taken back by the former. (5) When she cohabits with a stranger after her husband's death for her own pleasure. (6) When she does so under the pressure of some urgent motive as poverty. (The second marriage is called *Pat* by Mahrattas and *Natra* in Gujrat.

پارپوتا (Parpotá पर पोता)—Great grandson.

پارپوتی (Parpoti परपोती)—Great grand daughter.

پارپائیٹ (Parpaīth पर पेट)—A second or third *hundi* given to supply the loss of the first, a duplicate bill of exchange.

پارجہ (Parjá प्रजा)—The son of a wife appointed to raise issue to a deceased or impotent husband.

پارڈار گوہ (Pardargaman परदरगमन)—Adultery.

پارڈھارام ساہش نوتا (Pardharam sahesh-nútá पर धर्म सहशनूता)—Religious toleration.

پارڈھر مماد (Par dharm grahan पर धर्म ग्रहण)—Changing one's religion.

پارڈسی (Pardesí परदेसी)—Foreigner, stranger.

پرا جا پتی (Prajá pati प्रजा पते)—(1) A form of marriage in which the bride is presented respectfully to the bridegroom by her

father. (2) A particular sacrifice performed before appointing a daughter to raise issue in default of male heirs.

پاراجیت (Parájít प्राजित)—(1) Defeated, overcome, conquered.

پرا پرت (Prapt प्राप्त)—Gain, profit; improvement.

پاراجایا (Parájaya प्राज्य)—(1) Defeated, discomfiture. (2) Being cast in a law suit.

پارا چار (Paráchár प्राचार)—Contrary to ordinary observances and constitutions.

پارا چین (Paráchin प्राचीन)—Ancient, old.

پارا ہدایت (Paráchín adhikár प्राचीन अधिकार)—Prescriptive right.

پارا ہن ریت (Paráchín-rít प्राचीन रीति)—Old or immemorial custom.

پارا رٹھک (Prártak प्रार्थक)—Petitioner, suitor.

پارا رٹھنا (Prártahná प्रार्थना)—Request, petition, application.

پارا رٹھنا پاتر (Prártahná-patr प्रार्थना पत्र)—Written application.

پراسانگیک (Prasangík प्रासङ्गिक)—(1) Inherent, innate. (2) Relevant.

پرا شھیت (Práshchit प्राश्चित) —A fine or penance imposed as the price of absolution or atonement.

پراک (Prák प्राक)—(In law) The non-possession of property that may be possessed.

پراکریت (Prákirt प्राकृत)—Any provincial or vernacular dialect (akin to Sanskrit).

پرمانیک (Pramānik प्रमाणिक) —(1) Authoritative, authentic. (2) One who rests his arguments on authority ; a learned man.

پرمان (Pramāṇ प्रमाण) —(1) Proof, evidence, authority. (2) Credibility, genuineness.

پران دند (Práu-dand प्राण दण्ड) —Capital punishment.

پران لینا (Prán lená प्राण लेना) —To take the life of ; to tease, to harass.

پاری } (Paráyá पराया) } Of or belonging to another, another's.
پاری } (Parái) }

پارب (Parb पर्व)—(1) Festival, holiday, anniversary, festival. (2) Opportunity, occasion.

پاربھا (Parbhav प्रभव) —(1) Origin, source. (2) Birth-place. (3) Family, lineage.

پار پیتامہ (Par-pitámah परं पितामह) —A paternal great-grandfather.

پارپنچ (Parpanch परपञ्च) —(1) Proximity. (1) Opposition, reversion, inversion. (3) Deceit, trick, fraud.

پارت (Part प्रत) —One sheet, one side, a copy.

پارتا (Partál परताल) —Remeasurement of a field, to test the accuracy of the previous mea-

surement, revision of previous survey.

پارتال جریب (Partál-jarsb) —Re-measurement of land.

پارتا (Partál karná परताल करना) —To partal, to test the accuracy of previous measurement by re-measuring.

پر بندھ (Prat bandh प्रतबन्ध) —Obstacle, obstructed inheritance.

پر بندھیک (Pratbandhik प्रतबन्धिक) —Opposer, obstructor, obstacle, impediment.

پر تیبھ (Pritibhú प्रतिभू) —A surety. Three kinds of sureties are most usually specified, but a fourth is sometimes added (Wilson).

1. **پر تیبھ میک** (Pratyá-pritibhú प्रत्य प्रतिभू) —A surety for appearance.

2. **پر تیبھ دارشان** (Darshan-pritibhú दरशन प्रतिभू) —A surety for appearance.

3. **پر تیبھ دان** (Dán-pritibhú दान प्रतिभू) —A surety for the repayment of a loan or fulfilment of an engagement.

پر تیبھ درو (Dravyárpana-pritibhú द्रव आर्पण प्रतिभू) —One who engages to give up property belonging to the debtor if he fails to pay the debt.

(The responsibility of the last two sureties, or the engagement to pay or to deliver up property extends to their sons also).

بُر س بُر (Prit bháva प्रत भाव)

(1)—Surety, security. (2) The act of becoming security.

بُر هنمن بُر س بُر (Pritibhúgrahnam प्रतिभू ग्रहण)—Acceptance of security by the court.

بُر س بُر (Pritidán प्रतिदान)—Giving back either as an equivalent or recompense.

بُر س بُر پکش (Pratipaksh प्रति पक्ष)—An adversary, an opponent, a defendant.

بُر س بُر (Prat patti प्रत पत्ति)—Admission of a claim.

بُر س بُر تسا (Pratisar प्रतिसार)—A wreath, dyed threads tied round the wrists of the contracting parties at the time of marriage or round the wrist of the boys on other ceremonial occasions.

بُر س بُر (Pratashṭa प्रतश्टा)—(1) Consecration or setting up of an image in a temple. (2) A ceremony performed on the completion of a house before it is inhabited. (3) Purification or reconsecration of an idol, temple or house that has been polluted.

بُر س بُر (Pratikár प्रतीकार)—Requital, reward, revenge, retaliation.

بُر س بُر (Pratigrah प्रतिग्रह)—(1) Acceptance of gifts; the privilege of receiving gifts (one of the peculiar rights of Brahmans).

(2) A ceremonial acceptance of son for adoption who is resigned by his parents.

بُر س بُر (Pratigyá प्रतिज्ञा)—A plaint more especially after it has been recorded in writing by the officers of the Court.

بُر س بُر (Pratigyá-patra प्रतीज्ञा पत्र) —A promissory note, a bond.

بُر س بُر (Pratilom प्रतिलोम) —Contrary to the regular course or order; reverse (as of kshatriya father and brahman mother).

بُر س بُر (Pratimá) —Idol, image.

بُر س بُر (Pratinidhi प्रतिनिधि) —A deputy, a representative, a viceregent.

بُر س بُر (Prativáda प्रतिवाद) —Reply, rejoinder, defence.

بُر س بُر (Prativádín प्रति वादिन) —A defendant, a respondent.

بُر س بُر (Prithvi पृथिवी) —Earth, soil, land, ground.

بُر س بُر (Partá) —Rate.

بُر س بُر مالگزاری (Partá-i-málguzári) —Rateable amount of revenue, incidence of revenue.

بُر س بُر متوسط (Partá-i-mutwassit) —An average rate.

بُر س بُر (Parti परती) —Waste or uncultivated land, fallow land.

بُر س بُر قدیم (Parti-qadím) —Land which has long been lying uncultivated.

پڑی جدید (Parti-i-jadid)—Land recently left waste or thrown out of cultivation.

پڑیت (Pratit प्रतीत)—Trust, confidence.

پڑینیاس (Pratinyása प्रतीयासा)—Reciprocal deposit.

پرتواسی (Prativási प्रतिवासी)—A neighbour.

پرٹیوشنگتند (Prativesikatwam प्रतिवेचिक्तव्यम्)—Pre-emption from vicinage, or the right of neighbour or co-parcener to purchase any property in his vicinage which is for sale, in preference to a stranger, on agreeing to give the same price (Wilson).

پرٹیا بھرک (Pratiyábhog प्रत्या भोग) —A counterplaint or plea; a cross-suit or appeal.

پرٹیا کلت (Pratyákalit प्रत्याकलित्) —The deliberation of the court upon the pleading and the determination to put the parties to proof.

پرٹیکش (Pratyaksh प्रत्यक्ष) —(1) Perceptible. (2) Perception, the first proof of things.

پرٹیکش دارسی (Pratyaksh-darsí प्रत्यक्ष दरसी) —An eye-witness.

پرٹیارثی (Pratiyáarthí प्रत्यार्थी) —A defendant, an opponent.

پرٹیارथی اوردن (Pratiyáarthí-avédan प्रत्यार्थी अवेदन) —The verbal information of the defendant

in a suit which is written down by the officers of the court.

پادن (Pratvádan प्रत्वादन) —A defendant, a respondent.

پرٹیو اسکانڈ (Pratiyavaskanda प्रत्यवृक्षन्व) —Special plea at law; admission of a fact, but qualifying or explaining it so as to make it no ground of accusation.

پراجا (Prajá) —(1) Posterity. (2) A subject, a dependant. (3) Subjects, people.

پراجا پاتی (Prajá-pati प्रजा पति) —Sovereign, prince.

پرچ (Parj-t) —(1) Ground rent levied on houses. (2) Quit-rent.

پراچار (Prachár प्रचार) —(1) Promulgation; publication. (2) Prevalence, custom usage. (3) Pasturage.

پرچک لینا (Prachak lená परचक लेना) —To back; to take the side of.

پرچالیت (Prachalit प्रचलित) —Prevailing, recognised, received as authority.

پرچونیا (Parchúnia प्रचुना) —A grocer.

پارچ (Parchá) —(1) A slip of paper. (2) A newspaper.

پارچھات (Parchhat प्रचक्ती) —A small thatch thrown over mud walls and the roofs of houses, so that rain may pass over it.

پارچھنا (Parchhná परचना) —To perform the ceremony of ártá, i. e.,

moving a light over the head of bride and bridegroom (in order to drive away evil spirits).	پرسا (Pursá)—Four cubits ; the extent of a man's reach with his arms and fingers extended.
پردادا (Pardádá परदादा)—Great-grandfather, a fore-father.	پرسانہل (Pursán hál)—Enquirer, one interested in any person.
پردادی (Pardádí परदादी)—Great-grand-mother (by the father's side).	پراسپار (Paraspar प्रस्पर) — Mutual, reciprocal.
پردکشنا (Pra-dakshiná प्रदक्षिण) Reverential salutation by circumambulation from left to right.	پرستش (Paristish) — Worship. پرستش خانہ } (Paristish-kháná) — Place of worship. پرستش گاہ } (Paristish gáh) — ship.
پردگی (Pardagí) — The state or condition of being veiled or being behind a pardah.	پراستھان کرن (Parasthán karná प्रस्थान करना) — (1) To set out, to change one's residence. (2) To send baggage &c., (now a kerchief with some rice and haldi is sent on to the first stage of a journey on some propitious day or moment.
پردہ داری (Pardá-dari) — Exposure, betraying.	پرسش (Purshish) — Enquiry, questioning.
پردہ فاش کرن (Pardá fásh karná) — To divulge or betray the secrets of; to expose the misdeeds of; to injure one's credit.	پراسنگ (Prasang प्रसङ्ग) — (1) Association. (2) Coition (3) Illicit intercourse.
پردہ نشین (Pardá nashín) — A woman who does not appear in open (Those women who by custom cannot appear in open courts are given some privileges. They cannot be arrested in execution of a money-decree, they must be examined either by a commission or if need be in a palanquin &c.	پرسوتکا (Parsútaká प्रसूतका) — A woman who has had a child ; a woman recently delivered.
پرہان (Paruhán) — Chief, principal.	پرسون (Parson परसों) — The day before yesterday ; the day after tomorrow.
پرزا (Purzá) — (1) A scrap (commonly of paper). (2) Component part.	پرمش دھن (Purush-dhan पुरुष धन) — Property belonging to the husband (as opposed to اسٹویں (اسٹویں پرمش کامی) — Sodomy.

پرشن (Prishn प्रश्न)—Inquiry, question, demand.

پرشن لپی (Prishn-lipí प्रश्न लिपि)—(In law) Interrogatories.

پرکار्मा کرنá (Prakarmá karná परक्रमा करना)—To walk round an idol or a holy place by way of adoration.

پارکری (Parkrayá प्रारूप)—Redemption ; purchasing back, buying off.

پارکھ (Parakh परख)—(1) Test, examination, trial, proof. (2) Discrimination, judgment.

پورکھ (Purkhá पुरखा)—(1) An old man. (2) Ancestor, forefather.

پارکھनá (Parkháná परखाना)—(1) To cause to be inspected, to get or have a thing tested. (2) To examine, to test, to try, to prove.

پارکھائی (Parkhái परखाई)—(1) Examining, testing assaying. (2) The price paid for assaying.

پارکھی (Parakhyá परखिया)—(1) Money-tester, assayer, banker. (2) Tester, examiner.

پارگانات (Parganát प्रगनात)—Pl. of *pargana* (q. v.).

پارگاناتی جمع (Parganáti-jamá)—Amount of revenue received at the head office of a tāhsil of the *pargana* from the several sub-divisions thereof, after deducting the charges of collecting.

پارگانا (Pargana)—Sub-division of a district.

ہاکینی (Hakim-i-pargana)—Sub divisional officer.

پارگانہ (Pargana-wá)—According to *parganas* (settlement &c).

پاریگراہ (Parigrah प्रयत्न)—Adoption ; the taking of a wife ; receiving a gift.

پارلے پار (Parle pár परले पार)—On the other side, far away.

پارماٹامہ (Parmátamah परमाता मह)—Maternal great-grand father.

پرامان (Pramán प्रमाण)—(1) Measure ; quantity, amount, dose, degree. (2) Size, magnitude ; weight, value (3) Authority, proof. (4) Proof in law by ordeal or oath, by evidence oral or documentary.

پرامانیک (Pramánik प्रमाणिक)—(1) Authoritative, established by proof ; just, right. (2) A person whose opinion is to be respected, a president, the chief or head of a caste or trade.

پرمپار (Prampar परमपर)—In continuous succession.

پارماٹ (Parmaṭ)—A custom-house, customs.

پارماٹ کا داروغلہ (Parmaṭ ka dároghâ)—A *darogha* of the customs or salt-department.

پارن کرن (Paran karná परन करना)—To make a promise.

پارنالا (Parnálá परनाला)—Drain, gutter, watercourse.

पर्वनापूर्य (Parnána परनाना) — Maternal great-grandfather.	पर्वनाराहदारी (Parwáná-i-ráhdári) — Passport, safe conduct.
पर्वनीपूर्य (Par-náni परनानी) — Maternal great-grandmother.	पर्वनागिरिस्तारी (Parwáná-i-giristári) — Warrant of arrest.
परान्दर (Parandar परान्दर) — A thief, a house-breaker.	पर्वनानवि (Parwáná-navis) — A writer of vernacular orders.
परिनय (Pari nay परीन्य) — (1) Leading the bride round the sacred fire; marriage. (2) Wealth received at the time of marriage; marriage ornaments or the like; woman's own property.	पर्वनावगुजाश्त (Parwáná-i-wagu-záshí) — An order of the Mohammedan government to relinquish to a person, to whom the revenues of specified lands have been assigned, the right of collection and all authority therewith connected.
पुर्वा (Purwá पुर्वा) — (1) Easterly wind. (2) A village, town.	पर्वान (Pardhán पर्वान) — (Also called <i>padhan</i>) In Garhwál, a village ministerial officer entrusted with the collection of the government demand, and the supervision of the police of his village. (He is commonly one of the village officers appointed with the approbation of the other joint sharers. He collects the Government-revenue agreeably to their several quotas and also pays the rent of his own immediate share of the estate. He is remunerated by fees on marriages, and also by a small portion of land set apart for the purpose. There is no hereditary right to this situation.
प्रवापि (Pravápi प्रवापि) — One who sows seed.	
पर्वादी (Parvádi पर्वादी) — A prosecutor, a plaintiff.	
पर्वार (Parwár पर्वार) — Family, dependants and subjects.	
पर्वाज (Parwanját) — Orders, royal grants, licenses.	
पर्वाना (Parwáná) — Warrant, an order of appointment, a written precept or command; a vernacular letter addressed to a subordinate officer; Letters Patent, a custom-house permit or pass; a paper of permission from a zamindar to take up lands, leaving the rent to be subsequently settled.	
पर्वाइस्टेल (Parwaná-i-istaqlál) — An order declaratory of the right of permanent possession.	पर्वान्चारी (Pardhánchári पर्वान चारी) — The office and emoluments of a padhan.
पर्वानाइतलाशी (Parwáná-i-taláshí) — Search-warrant.	परोता (Parotá) — Great-grandson.

پروتھ اہنگ (Protsáhak प्रत्याहक)—Instigator of any crime.

پاروار (Parwar)—Protector, گریب پاروار (garib-parwar) Protector of the poor ; your honour, sir.

پاروارڈا (Parwardá)—(1) Supported, patronised. (2) A slave ; protege.

پاروارش (Parvarish)—Maintenance, support.

حکم پاروارش (Hukm parvarish) Order of maintenance.

پاروسا (Parosá परोसा)—A dish of food sent to a neighbour or friend or laid before a guest ; a distribution of food.

پاروسنا (Parosná परोसना)—To serve up dinner, to distribute food to guests.

پاروہا (Parohá परोहा)—A leatheren bucket for drawing water.

پوروبیت (Purobit प्रोहित)—A family priest ; a priest who conducts all the ceremonials and sacrifices of a family.

پاروہتائی (Parohtái प्रोहताई)—The office or functions of a family priest.

پاروہش (Parwesh प्रवेश)—(1) Penetration. (2) Admission ; a religious ceremony (called also گرہ پریش) performed previous to entering a new house.

پاریکشا (Paríkshá परीक्षा)—(1) Examination, experiment. (2) Trial by ordeal of various kinds.

پاریوتی (Parivitti परीविती)—A man whose younger brother is married before him.

پاریوتتا (Parivetta)—A younger brother married before his elder.

پاریویدان (Parivedan)—The marriage of a younger brother before that of the elder.

پاریوجن (Paryojan प्रयोजन)—Use of, need, necessity, exigence, cause, occassion, demand.

پارہا (Parehá परेहा)—Land watered before ploughing.

پاراؤ (Paráo पड़ाओ)—(1) Halting-place, encampment. (2) A camp. (3) Army, crowd.

پاراؤ دالنا (Paráo dálna पड़ाओ डालना)—To halt, to encamp.

پارٹھا (Parat phailáná परत फैलाना)—To distribute an aggregate charge (among all the individuals liable to it), to calculate.

پارتا (Partá)—See پارٹھا

پارتال (Partál)—See پارٹھا

پارٹی (Parti)—See پارٹھا

پاروس (Paros पड़ास)—Vicinity, neighbourhood.

پاروسی (Parosí पड़ासी)—Neighbour.

پاروسی کا انسسی (Parosí ká aans पड़ासी का अंश)—Right of vicinage.

پارکھا (Parhá likhá)—One who can read and write.

پارھان (Parháná)—1) To tutor (as witness). (2) To teach, to instruct.

پازوا (Pazawá)—A brick-kiln.

پس (Pas)—Hence, therefore.	
پس انداز (Pas andáz)—Savings ; something laid for old age or rainy day.	
پس ماندہ (Pas-mándá)—Survivor	
پس و پیش کرنا (Pas-o-pesh karná) —To hesitate, to demur.	
پسادی (Pisái)—The price paid for grinding ; the occupation of grinding.	
پسپوت کرنا (Paspút karná)—To adopt a son	
پسر (Pisar)—Son.	
پسر اخیادی (Pisar i-akhyáfi)—A stepson ; a son of a wife by a former husband.	
پسر خواندہ (Pisar-i ķhuáñdá)—An adopted son.	
پسر صابی (Pisar-i-salbi)—One's own son, a son of the loins.	
پسر متینی (Pisar-i-mutbanná) —An adopted son.	
پستول (Pistol)—Pistol.	
پسند کرنا (Pasañd karná)—(1) To approve. (2) To prefer, to accede ; to accept.	
پشت (Pusht)—(1) The back. (2) Support, prop. (3) Protector, patron (4) Generation.	
پشت در پشت (Pusht dar pusht) —Generation after generation.	
پشت پر رہنا (Pusht par rahná)—To back; to support steadily.	
پشت یہ لکھنا (Pusht par likhná) —(1) To endorse. (2) To address (a letter).	

پشت پناہ (Pusht panáh)—(1) Refuge, asylum. (2) Supporter, ally.	
پشتہ (Pushtá)—Embankment.	
پکا (Pakká)—(1) Complete, perfect (as a transaction گرام). (2) Fearless, daring. (3) Expert, cunning, astute (as a thief). (4) Sterling, standard, genuine, unalloyed (as article مال) (5) Precise, exact, (as price ل). (6) Reliable, (as fact ای). (7) Full weight or measure (as چوڑا بیٹھا دیا کا سیر).	
پکا چیٹھا (Pakká chittihá)—An authenticated, revised or accredited account ; an annual or biennial balance-sheet.	
پکا حساب (Pakká hisáb)—Revised accounts ; accounts carefully prepared.	
پکا دعای (Pakká dáwá)—Sound title, good claim, strong or good case.	
پکا کرنá (Pakká karná)—(1) To ratify. (2) To establish a claim or agreement. (3) To settle a matter. (4) To make sure. (5) To take a bond. (6) To authenticate.	
پکا کاغذ لکھنا (Pakká kágaz likháná) —To have a stamped document executed.	
پکار (Pukár)—(1) Call, summons. (2) Petition, suit, complaint.	
پکارنا (Pukárná پکارنا)—To call (as a roll-call).	

پکڑنا (Pakṣṇā पक्षणा)—(1) To lay hold of. (2) To apprehend. (3) To detect, to find out. (4) To criticise, to find fault with, to pick-holes ; to carp at.

بکش بیہد (Paksh-bhed पक्ष भेद) — Distinction between two sides of an argument.

بکش پاٹ (Paksh-pāt पक्ष पात) — Taking the side (of) ; attachment or adherence to a party ; partiality.

بکش پاٹی (Paksh-pātī पक्ष पाती) — Partisan.

بکش کرنا (Paksh-karnā पक्ष करना) — (1) To take the part of, to side with. (2) To be partial or one-sided in argument. (3) To espouse the cause of a party.

پگڑی (Paghri पगड़ी) — (1) Turban. (2) Poll-tax.

پلتان (Palṭan) — Battalion, regiment.

پناہ (Panah) — Protection.

پناہ دینا (Panah denā) — To harbour ; to give shelter.

پناہ دھی دہمان (Panah dīhī-mujramān) — Harbouiring of offenders.

پنڈت (Panth पन्थ) — Religious order; doctrine, religion.

پنج (Panjtan) — The five holy persons among the Shias, viz., Mohammad, Ali, Fatima, Hasan and Husain.

پنج سالہ (Panj-sálá) — Quinquennial.

پنج سارہ بندوبست (Panj-sálá-band-o-bast) — Quinquennial settlement.

پنچ (Panch) — (1) Panch, a member of a court of arbitration, arbitrator, umpire. (2) The head man of a village.

پنچ فیصلہ (Faisla-i panch) — Award.

پنچایت (Panchayet पञ्चायत) — Arbitration, a native court of arbitration, consisting of five or more members chosen by the parties themselves or appointed by the civil or revenue court for the determination of petty disputes among the people, especially in matters affecting caste or occupation.

پنچایت خانگی (Panchayet-i-khán-gí) — A private settlement of family disputes ; a private arbitration.

پنچایت نامہ (Panchayet-námá) — An agreement to accept the award, see پنچایت ارادتی

پنچایت کرننا (Panchayet karnā पञ्चायत करना) — To assemble the members of a panchayet ; to sit as an umpire.

پنچایتی (Panchayeti पञ्चायती) — Common, (as a shop etc.)

پنچک (Panchak पञ्चक) — Tax or cess formerly levied by zemindars in addition to the regular imposts.

پنچکری (Panchakki पनचक्की) — (Bengal) Lands originally rent free, but subjected to a small quit-rent, and thence termed *panchakki-la-khiráj*.

پنچکری (Panchotrá पञ्चोत्रा) — (1) A duty of five per cent. on the value of goods in transit, a deduction of five per cent from the estimated gross-revenue of a village. (2) A custom or toll-house for inland traffic.

پنچکری (Panchotrá kaifiyat) Increase of revenue from reform of abuses in the inland customs.

پنڈ (Pind पिंड) — Funeral cake; a ball of rice, especially that which is offered at obsequial ceremonies to deceased parents, progenitors or to the manes in general.

پنڈادھیکاری (Pind adhikári पिंडाधिकारी) — The legal presenter of a funeral cake, usually the nearest relation in the male-line. *Note.* A Hindu may present three distinct sorts of offering to his deceased ancestors, either entire funeral cake (پنڈ) which is called an undivided oblation or the fragments of that cake which remain on his hands, and are wiped off it (پنڈ) which is called a divided oblation, or a mere libation of water (jal-dán). The entire cake is offered

to the three immediate paternal ancestors, i. e., father and great-grand-father. The *lepa* (wipings) are offered to the three paternal ancestors next above those who receive the cake, i. e., the persons who stand to him in the fourth, fifth, and sixth degree of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lepa* or fourteen degrees in all from the offerer. The generic name of *sapinda* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *pind*, but it is more usual to limit the term *Sapinda* to the offerer and the three who received the entire cake.

پنڈ دان (Pind dán पिंड दान) — The offering of the obsequial cake.

پنڈا (Pandá पंडा) — A minister or priest who presides at the temple of an idol (the office is hereditary).

پنساری (Pansári पनसारी) — A druggist; a grocer.

پنشن (Penshan) — (1) Pension. (2) An office in which there is little or nothing to do, a sinecure.

پنگات (Pangat पञ्जत) — Society, brotherhood, fellowship, body, company, caste or class.

بَاهَر سے بَنْجَت (Pan̄gat se báhar
پنجت سے باہر)—Out of caste.

پانھا (Panhá पनहा)—(1) Money paid for finding a clue to the lost property. (2) The person to whom money is paid for the clue.

پانیا کال (Panyá kál पन्या काल)
—Famine caused by excess of rain.

پن (Pun पुन)—Virtuous action, a good or meritorious act.

پانچ پوچ (Pau chhakká पैचक्का)
—Gambling with dice.

پانیا (Punyá)—(Bengal) The day on which the revenue for the ensuing year is settled or an annual meeting of the direct revenue-payers at the office of the chief collector, or of the cultivating tenants at the court of the zemindar, to determine the amount of assessment ; the term is also applied to the day on which the first instalment of the annual rent or revenue is paid.

پانچ بیانیا (Punyá chittíhi)—(Bengal) The summons from the zemindars to his tenants fixing the day for the settlement or payment of rent.

پوت (Put पूत)—Son, child.

پورا کرنے کا کوت (Pot púrá karná पीत
پورا کरना)—To make up a deficiency ; to play one's part.

پورا (Potá पीता)—The government treasury ; assessment on cultivated fields ; rent, revenue.

پورا (Potá पीता)—Grandson.

پوری (Potrí पीती)—A ring of *kusa* grass or of gold or silver, worn on the ring-finger and the forefinger by the Hindus during religious worship.

پوتی (Potí पीती)—A grand-daughter.

پوج (Pújan पूजन)—Worshipping, adoration.

پونچ (पूच्च)—Deserving of honor.

پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)	پونچھ (Púñchh) کرنی (kárni)
t á c h h	k a r n á	p ú n c h h	k á r n á	p ú n c h h	k á r n á	To. inves- tigate, to look into ;
		تَاجِهَهُ	كَارَنَةُ	كَارَنَةُ	كَارَنَةُ	
		پُونچھ	کَارَنَہ	کَارَنَہ	کَارَنَہ	
		کَارَنَہ	کَارَنَہ	کَارَنَہ	کَارَنَہ	
		کَارَنَہ	کَارَنَہ	کَارَنَہ	کَارَنَہ	
		کَارَنَہ	کَارَنَہ	کَارَنَہ	کَارَنَہ	

to audit accounts.

پورا (Purá utárná पूरा उतारना)

—To turn out up to the mark, to come out (of an ordeal) with credit, to succeed.

پورا استامپ (Púrá-stamp)—Stamp of the full value.

پورا (Púrá pañná)—To suffice.

پورے دن (Pure-dinon)—Gone the full time, full nine months with child.

پورا (Púrá karná)—To accomplish, to fulfil ; to keep a promise ; to recompense ; to make up a deficiency.

پورک (Púrak पूरक)—A cake of meal-offered at the conclusion of the funeral rites or oblation to the manes.

پورب پکش (Purva paksh पूर्व पक्ष)	پھر (Pherā पवेरा)—The act of sowing seed with the hand.
--The first side or part of an argument, the first objection to an argument ; the statement of the plaintiff.	پھٹ (Phat̄ फाट)—(1) The width of a river. (2) Division of revenue assessment among the sharers in joint tenancy.
پورت (Purtat पुरतत)—An act of pious liberality as digging of wells or planting trees.	پھटک (Phat̄ak फाटक)—(1) A gate, (2) A pound.
پورج (Purvaj पूर्वज)—First born, the eldest son; applied especially to the son of the first married wife, although he may be born subsequently to the sons of other wives.	پھटک دار (Phat̄ak dār)—The door-keeper; pound-keeper.
پورجہ (Purvajah पूर्वज्ञ)—Ancestors, progenitors.	پھटک میں داخل کرنا (Phat̄ak meṁ dākhil karnā)—To impound.
پوروا (Purwā)—Sub-division or a dependancy of a village.	پھगون (Phagun फागुण)—The eleventh month of the Hindus, corresponding to February and March.
پوری (Purī)—Stiff, strong species of soil.	پھانسی (Phānsi फांसी)—Halter; strangulation; hanging.
پورست (Post)—The head of a poppy, the skin.	پھانسی (Phānsi charhánā)—To hang.
پورست کا تردد (Post kā taraddud)—The cultivation of poppy.	پھटکارنا (Phat̄kárna फटकारना)—To rail at, to be angry with.
پورست کندہ (Post kandā)—The true facts of a matter.	پھٹک (Phut̄kal फुटक)—Separate, incurrel at different places (as debts); sundry; miscellaneous.
پوشیدہ (Poshidá hñá)—To be concealed, to abscond.	پاہنچ (Pahechán)—Identification; distinguished mark; acquaintance.
پولیس (Polis)—Police.	پاہنچنا (Pahechánná पहचाना)—To identify, to recognise.
پونے (Paune)—Three fourths.	پاہر (Pahar पहर)—A division of time consisting of eight gharis or 3 hours, an eighth part of a day, a watch.
پونجی (Pungí)—Stock-in trade, capital; wealth, property.	پاہر (Pahrá पहरा)—(1) A watch, a sentinel, a guard. (2) Turn, time.
پونار بھava (Panar bhava पुनर्भव)—(H. Law) The son of a twice married woman by her second husband, see پونجی	
پوہ (Pohe पोहे)—Cattle.	

پارا بندنا (Pahrá badalná पहरा बदलना)—To relieve the guard, to change the watch.

پارہنیا بندنا (Pahrá baitháná पहरा बैठाना)—To place a guard (over or at).

پارہمن رکھنا (Pahre-men-rakhná पहरे में रखना)—To keep in custody.

پالا (Pahrá wálá पहरा वाला)—A watch, a guard.

پارہنیا (Phiráu फिराउ)—Taken conditionally ; conditional or contingent (as a purchase) ; returnable.

پاریوان (Pahráwan पहरावन)—Garments bestowed on guests at wedding.

پارہت (Phirtá फिरता)—Return-hire.

پاریا (Pahrá)—See پارہنیا

پاریا (Phariya फरया)—One who takes a contract for reaping.

پارہ (Phar फँड)—(1) A place where goods in quantity are exposed for inspection or sale ; a mart, an exchange. (2) A gambling house.

پاسان (Phasáná फसाना)—To entangle, to snare, to take in, to cheat, to involve one in difficulties.

پاسکی (Phaski फसकी)—(1) A handful of grain &c., taken by official personages as a tax out of each load brought to market. (2) A small quantity (of any

commodity given over the weight or measure).

پھسلا لے جانا (Phuslá le-jáná फुसला ले जाना)—To entice away.

پھک (Phakkar ház)—An indecent prater, one who is given to scurrilous abuse.

پھکیت (Phiker)—A skilled fencer.

پھل (Phal pána फल पाना)—To reap the fruits of, to get one's deserts.

پھل دایک (Phal dáyak फलदायक)—Fertile; profitable; advantageous; useful.

پھلیت (Phhalit फ़खित)—Produce.

پھلک (Phalkar फलकर)—Produce of trees, profits of an estate arising from the fruits of the trees thereon.

پھل (Pahlú)—Side; point of view.

پھل تھک کرنا (Pahlú tihí karná)—To draw back from, to retreat, to avoid, to evade, to shirk to wave.

پھلautá (Pahlautá)—First-born.

پھنائی (Pahnái पहनाई)—Width, breadth, amplexus.

پھندے مان (Phande men áná)—To be caught in a trap, to be taken in.

پھنسان (Phansáná)—To cause to be caught or entrapped, to implicate, to involve in.

پھوپھا (Phúphá फुफा)—Father's sister's husband.

ફુફુરા (Phúphí ફૂફી). ગાફુફુ (Phúpho)	Fa- ther's sister, paternal aunt.	to spread abroad ; to cast an average (as લિલાદુ કાંડ)
ફુફુરા બાઈ યા બાઈ (Phupherá bhái ya bahan, ફૂફેરા ભાઈ યા બહન) — A cousin—(the son or daughter of a paternal aunt.		
ફુટ (Phút ફુટ) — Difference of opinion, dissension, quarrel, feud.		
પાલન તાણ (Phút dálná ફુટ ડાલના) — To set by the ears, to sow discord.		
ફેપ્રા (Pheprá) — Lungs.		
ફેર (Pher phár ફેર ફાર) — Constant or repeated change; alterations.		
પરાણ (Pher men párñá ફેર મે પઢના) — To fall into difficulties, to be involved in misfortune.		
પરારી (Pherá phári ફેરા ફારી) — Change, exchange.		
પરાણ (Phere dálná ફેરે ડાલના) — To lead a bride round the sacred fire, to marry, to give in marriage.		
પરાણ (Phere párñá ફેરે પઢના) — To be married.		
પાણ (Pher lená ફેર લેના) — To take back ; to bring one over to one's side.		
પરિ (Pherí ફેરી) — Rounds of a pedlar.		
વાલા (Pherí-wálá ફેરી વાલા) — A pedlar, a hawker.		
ફાઇલના (Phailáná ફૈલના) — To proclaim, to publish, to propagate,		
		(Phailná ફૈલના) — (1) To spread abroad, to become public. (2) To rise in one's demands or requirements, be exacting, to extend, to expend ; to spill.
		(Piyádá) — (1) A peon. (2) A police or military man serving on foot.
		પિયાદા મતાચલ (Piyadá-i-mahásil) — A peon placed over the defaulters to compel them to pay their arrears.
		પેત્રક ભૂમિ (Petrak bhúmi પેત્રક ભૂમી) — A paternal estate ; the country of one's ancestors.
		પાણ પીટ (Pet̄ barháná પેટ બઢાના) — To have a desire to encroach upon the shares or rights of another.
		પાલન પીટ (Pet̄ dálná પેટ ડાલના) — (1) To procure abortion ; (2) To bring on a miscarriage.
		પેટ સે પીટ સે (Pet̄ se પેટ સે) — Pregnant (as a woman.)
		પેટ રહના પીટ રહના (Pet̄ rahná પેટ રહના) — To conceive).
		પાણ કાટ (Pet̄ kátná પેટ કાટના) — (1) To starve or pinch oneself. (2) To deprive one of dues, to reduce the allowance or stipend of, to stop the wages of,
		પાલી પીટ (Pet̄ wáli પેટ વાલી) — Pregnant woman.
		પિટના (Pítñá પૌટના) — To chastise ; to thrash, to beat.

ਪਿੱਥ ਪੰਨ੍ਹ (Píth phernú ਪਿੱਥ ਫੇਰਗਾ) — To turn back ; to withdraw.

ਪਿੱਥ ਪੰਨ੍ਹ (Píth pñchhe ਪਿੱਥ ਪੀਛੇ) — In the absence of ਪਿੱਥ ਪੰਨ੍ਹ ਪਿੱਥ ਪੰਨ੍ਹ to backbite.

ਪਾਨ੍ਥ ਦ੍ਰਿੰਗਿਤਾ (Pañth dñngitá) — A duplicate of a bill of exchange.

ਪਾਠਿਨਾ (Paithiná ਪੈਟਨਾ) — To force an entry into (as a house breaker).

ਪੇਟੀ (Petí ਪੇਟੀ) — Bundle, case (of things).

ਪੇਤੀਆ (Petiyá ਪੇਟੀਆ) — Daily allowance.

ਪੇਚ (Pech) — Complication, perplexity, hitch, difficulty, trick (in wrestling &c.,) artifice, deceit, screw.

ਪੇਚ-ਚਲ ਜਾਂਧੁ (Pech-chal jáná) — To prevail by stratagem ; an artifice successfully performed.

ਪੇਚਿਸ਼ (Pechish) — Dysentry.

ਪੰਨਾ ਕਰਨਾ (Pichhá karná) — To pursue, to follow, to press, to prosecute.

ਪੰਨਾ ਕਾ ਚੁਪੜ੍ਹਾ (Pichhá na chorñá) — To stick to, to pursue doggedly.

ਪੰਨਾ ਹੋ ਲੇਣਾ (Pichhe ho lená) — To follow after, to go in the wake of.

ਪੰਡਿਤ ਮਾਮਲਾ (Pechídá mámlá) — A difficult case, an intricate question.

ਪਾਇਦਾ (Paidá) — (1) Earnings. (2) Emolument. (3) Perquisites, bribes.

ਪਾਇਦਾ ਕਰਨਾ (Paidá karná) — (1) To invent, to create (as evidence). (2) To procure, to acquire. (3) To earn.

ਪਾਇਦਾ, ਪਿੱਡਾ, ਹਾਰ (Paidáwár).	Produce,
ਪਾਇਦਾ ਸੀਵ (Paidáwáí).	

ਪਾਇਦਾ ਵਾਰ ਵਾਰ (Paidáwár-i-áráz) — The produce of land.

ਪਾਇਦਾ ਵਾਰ ਵਾਰ ਹਾਲ (Paidáwár-i-hál) — Present assets

ਪਾਇਦਾ, ਹਾਰ ਖੁਦ ਰਾਵ (Paidáwár-i-khud rau) — The spontaneous produce of land

ਪਾਇਦਾ (Paidá honá) — To accrue (as a cause of action), to arise (as a suit arises of the mortgage) ; to be born.

ਪਾਇਰ (Pair ਪੈਰ) — The place where corn is trodden out, the threshing floor, the place where corn is stacked.

ਪਾਇਰਾਂ (Pairá) — Unfordable, deep.

ਪਾਇਰਾਵਿ (Pairawí) — Conduct, prosecution.

ਪਾਇਰਾਵਿ ਕਰਨਾ (Pairawi karná) — To conduct, to prosecute, to follow.

ਪਾਇਰਾਵਿ ਮੁਨਾਗਦਮਾ (Pairawí-i-muqadimá) — Prosecution of a case.

ਪਿੱਧੀ (Pídhí ਪੀਛੀ) — Generation, descent.

ਪੇਰੀ (Perí) — A rate paid by cultivators to zemindars for the use of fruit-trees.

ਪਾਈ (Paisá) — A copper coin, a pice.

پیسہ لگانہ (Paisá lagáná)—To lay out or expend money upon.

پیش آنہ (Pesh áná)—(1) To occur, to happen. (2) To behave (as *gustàkhi se pesh áná* to behave insolently).

پیش بندی (Pesh bandí)—Foresight; timely preparation for.

پیش خیمہ (Pesh-khaimá)—A tent or other baggage sent on before.

پیش دست (Pesh-dast)—An assistant.

پیشواد (Peshrau)—(1) Predecessor. (2) Leader, guide, (3) Advance guard.

پیشواد استحقاق (Peshrau-i-istah-qáq)—Predecessor in title.

پیش قدمی کرنا (Pesh qadmí karná)—(1) To go in advance, (2) To anticipate. (3) To take the first step. (4) To be the aggressor.

پیش کار (Peshkár)—(1) Manager, a foreman. (2) A native officer in court whose duty is to lay all the necessary papers before the court.

پیشکاری (Peshkári)—The office of a *peshkar*.

پیش کرنہ (Pesh karná)—(1) To offer (as money). (2) To advance. (3) To submit, to lay before, to adduce, to represent.

پیش کش (Pesh kash)—A present to a superior; a present to the

ruling power on receiving an appointment or on renewing a lease or grant, premium or fine.

پیشو (Peshwá)—Leader, foreman, executive officer (among the Mahraṭṭás).

پیشہ (Peshá)—Trade, profession, business.

پیشہ وار (Pesháwar)—An artizan, a workman, a tradesman.

پیشگی (Peshgí)—(1) An advance (of money); earnest-money. (2) Money given in advance-or on account.

پیشی (Peshí)—In the court of. *Muqadmá jaj zila ki peshi men hai*. The case is before the district judge. (*Sarishtadar jaj sáhib kí peshí men hai*. The serishtadar is working before the judge).

پیغام (Paigám)—Message; embassy, news, advice, intelligence.

پیغمبر (Paigám bar)—Messenger, ambassador, envoy, a prophet.

پینا (Pelná)—To crush down, to press, to squeeze, to stuff.

پیمان (Paimán)—(1) Stipulation, pledge, promise. (2) A treaty.

پیمانہ (Paimáná)—A measure, a plane scale (in land measurement and mapping).

پیمانہ بارش (Paimáná-i-báriš)—Rain-gauge.

پیمائش (Paimáyish)—Measurement, survey.

پیمائش دیہی (Paimáish dehí)	(Paimáish) — Gauge and proof (of liquor).
— Village measurement.	
پیمائش سرزی (Paimáish sarsary)	(Paimáish-i-kampás) Trigonometrical survey (by the theodolite and compass).
— Summary survey.	
پیمائش سرکاری (Paimáish sarkári)	(Paikári) — (1) An intermediate dealer or agent, broker. (2) A hawker, a pedlar.
— Government survey.	
پیمائش مال (Paimáish-i-mál)	(Painth) — (1) A stated or fixed market. (2) Market day.
— Revenue survey.	
پیمائش کام (Paimáish ká kám)	(Páiwandí) — Engrafted, an engrafted tree.
— Survey work.	
صینچہ پیمائش (Sighá-i-paimáish)	(Paívá) — An allowance of half an anna on each rupee of revenue set apart for the <i>patwari</i> .
The survey department.	
پیمائش کنندہ (Paimáish-kunandá)	(Táj) .
— Surveyor.	
پیمائش و ازمایش (Paimáish wa	

(ت)

تا (Tá) — Until; as long as.	Tasír qánún (Tasír qánún) — Effect of law, operation of law, legal effect.
تاکی (Táki) — In order that, so that.	Táj (Táj) — Crown.
تابے (Tábe) — (1) Subject to. (2) Dependent upon. (3) A follower, subject.	Tájar (Tájar) — A merchant, a trader.
تابدادری (Tábe-dárí) — Dependence, obedience, subjection, control, service, allegiance.	Takht-o-táráj (Takht-o-táráj) — Assault and plunder, depredation, ravage.
تابعین (Tábe-in) — Followers, especially the successors of the companions of Mohammad, or the co-temporaries of the companions, whose relations of the sayings and doings of the prophet, as they received them from the companions, form part of the sunnat or traditional law.	Tákhír (Tákhír) — Delay, postponement.
تابثیر (Tásír) — Effect, impression, operation.	Tákhír karná (Tákhír karná) — To retard, to postpone, to delay, to procrastinate.

Tádib (Tádib) — Correction, chastisement, discipline.	Tádib kháná (Tádib kháná) — A reformatory.
— Tádib kháná (Ekt tádib kháná)	
— The Reformatory Schools Act.	

تاریخ (Táríkh)—(1) An uninterrupted series, continuation, succession. (2) A letter-file. (3) The electrical telegraph. (4) A telegraphic message, telegram.

دار دینا (Tár díná)—To wire.

دار گزار (Tár-ghar)—Telegraph-office.

تاریخ کی خبر (Tár kí khabar).—Telegraphic news.

کے تاریخ (Tár ke zariye se)—By telegram, by wire.

تاریخ (Táríkh)—(1) History, chronicle. (2) Date, day (of a month).

تاریخ چھانہ (Táríkh chapháná)—(1) To date, to put the date on. (2) To copy the account of any date.

تاریخ آغاز (Táríkh-i ágáz)—Terminus a quo, the starting point of limitation.

شمار میاد (Táríkh-i-shumár-i-miyád)—Starting point.

میاد (Táríkh-i inqizáé miyád)—Terminus adquem. The last day of limitation.

ماقبل (Táríkh-i-máqabl dáhná)—To antedate.

مابعد (Táríkh mábád dáhná)—To post-date.

دار تاریخ (Táríkhwár)—According to date.

تاریخ صور (Táríkh-i-wasúl)—Date of realization. تاریخ تا (tá ráíkh wasúl) up to the date of payment.

تاریخ زان (Táríkh-i za-húr-i-binái-i dáwi)—The date on which a cause of action accrues.

تاریخ واردات (Táríkh-i-wárdát)—The date of occurrence.

تاریخ تائنا (Táríkh tainá)—To reprove, to make a guess.

تاریخ تایپی (Táríkh taypi)—Toddy, the juice of the palm tree.

تاریخ کالایسنس (Táríkh ká laisans)—A license to sell tarí (or palm-juice).

تازا کرنہ (Tázá karná)—To refresh; to revive; to renew; to restore, تازیہ (yád tázá karná)—To refresh the memory.

تازیہ (Taziyáná)—(1) The whip, (2) The whipping, or flogging act ایکٹ (ek taziyáná).

تازیہ لگانہ (Taziyáná lagáná)—To whip; to flog.

تساف (Tásuf)—Grief, regret, remorse.

تک کرنا (Ták lagáná).
تک مرہننا (Ták men rahná ták) on the میں رہنا (mín rahná). look out or watch for, to lie in wait for.

تکنا (Tákná tákna)—(1) To look at, to gaze on, to stare at; to watch for. (2) To aim at.

تکیہ (Tákíh)—(1) An order from a superior to an inferior officer enjoining strictly the execution of an order. (2) Stress, emphasis (3) Pressure.

تکید کرنے (Tákíd kárná)—To enjoin strictly, to press, to lay stress on.

تکید کروانے (Tákíd karwáná)—To cause attention to be drawn to.

تکید لانے (Tákíd-lan)—(1) A reminder. (2) Strictly, positively, emphatically.

تکیدی (Tákídí)—Urgent; imperative, peremptory, positive, furnishing positive injunctions or orders (as a letter &c).

تلہ توڑنا (Tálá torñá)—To break open or to force a lock; to break into a house.

تلاب (Táláb)—Pond, pool, tank.

تالی (Tali)—A key, the clapping of hands.

تالی بجھتے (Tálí ek háth se nahín bajti)—It takes two to make a quarrel.

تالیف (Tálif)—(1) Compilation, composition. (2) Reconciling, conciliating.

تالیف کرنا (Tálif kárna)—To compile.

تامل (Táammul)—Careful consideration, deliberation, hesitation; scruple.

تامل نہ (Bilá táammul)—Without hesitation, unhesitatingly.

تامل کرنا (Táammul kárna)—To pause, to hesitate, to reflect, to deliberate.

تانٹر (Tantrak تانٹر)—Following the Tantras, one who is

completely versed in any science or system.

تانیس (Tánis)—The feminine gender.

تاون (Táwán)—(1) Penalty. (2) Damages, the fine for blood-shed, compensation, fine. شارٹ تاونی (Shart-i táwání) penal clause.

تاون دلانا (Táwán diláná)—To adjudge damages or compensation.

تاونی (Táwáns)—Penal, (as a clause).

تافل (Táwfí)—(1) Elucidation, interpretation. (2) Turning language from the obvious meaning, interpreting in a manner not according to the obvious or literal sense.

تائی (Tái)—The wife of a father's elder-brother.

تائید (Táíd)—(1) Corroboration, support, confirmation. (2) A written voucher in support of a claim تائید باتاں (bátáñ) in support of, in corroboration of.

تائید کرنے (Táíd kárna)—To corroborate, to support, to strengthen, to aid.

تائیس (Táídí)—Corroborative as (corroborative evidence shahadat-i-táídí).

تابہ حال (Tabáh-hál)—Ruined, in a wretched plight or condition, extremely poor.

تابہ کرنے (Tábáh kárna)—To ruin, to undo, to destroy.

تبايان (Tábáyan)—In commensurability of two members. see اعاده	تمیم (Tatmím)—Completion, consummation.
تبدل (Tabaddul)—Change, alteration.	تھ (Tatva تل) — Reality, truth, essence, sum and substance, تھ پریک (Tatva prayaukt تل پریک) According to the sense or purport of what has been said.
تبديل (Tabdil)—Changing, change, alteration, modification, substitution. ماتب تبدل کو تبدل مطلب (bá tabdil-i-marátiq tabdil talab) mutas mutandi.	تھ (Tith tिथ) — A lunar day, day (of the Indian month), date ; the anniversary day.
تبديل کرنا (Tabdil karná)—To change, to alter, to transfer.	تھ (Tathá)—Ability, power, wealth.
تبديل ہونا (Tabdil honá)—To be changed or altered, to be transferred.	تھیا (Tasniya)—Dual.
تبديلي (Tabdili)—Transfer (of officials), relief (of a guard).	تجار (Tajjár)—Merchants.
تبادل سزا (Tabaddul-i-sazá)—Commutation of punishment.	تجارت (Tajárat)—Trade, commerce.
تبارع (Tabarro)—Giving gratuitously, doing anything disinterestedly or voluntarily.	تجارتی (Tijárti)—Commercial, mercantile.
تبني (Tabini)—Adoption.	تجارتی رواج (Tijárti-ríwáj) — Merchantile usage, law merchant.
تبنيت (Tabniat)—Adoption تبنيت نامہ (tabniat námá) a deed of adoption.	تجادر (Tajáwuz)—Deviation from, transgression, exceeding one's authority, departing from.
تبني (Tatabbo karná)—To pursue, to follow.	تجادر سماعت (Tajáwuz-i-akhtiyár-samáat) To exceed jurisdiction, to act ultra vires.
تكمیل (Tatammá)—Supplement, appendix ; continuation.	تجادر کرنا (Tajáwuz karná)—To pass beyond, to deviate from.
تكمیل خاتم (Tatammá-i-khat) — Postscript of a letter.	تجاهل کرنا (Tajáhul karná)—To feign or affect ignorance.
تكمیل بیان تحریری (Tatammá-i-biyán tahrírī)—A supplement to a written statement.	تجدد (Tajdíd)—Renewal, revival.
تكمیل وصیت نامہ (Tatamma-i-wasiyat námá)—(1) A supplement to a will, a codicil.	تجدد بناء دعوي (Tajdíd-i-biná-i-dáwi)—The revival of a cause of action.

تَجْدِيدُ نَارِش (Tajdíd-i-nálísh)—Revival of a suit.	
تَجْرِبَةُ كَار (Tajrubá kár)—Experienced, expert. زِيَّ تَجْرِبَةً (Zer tajrubá) under trial, under experiment.	تَجْوِيزٌ جَدِيدٌ (Tajwíz-i-jadíd)—Trial, fresh trial, trial- <i>dēnovo</i> .
تَجْرِيد (Tajríd)—(1) Separation, (2) Celibacy.	تَجْوِيزٌ شَبُوتٌ جَرْمٌ (Tajwíz-i-sabút-i-jurm)—A conviction.
تَبْزِيزٌ (Tajziyá)—Splitting, analysis.	تَجْوِيزٌ خَرْجَةً (Tajwíz-i-kharchá)—An award of costs.
تَبْزِيزٌ بَنْدَلَةً تَبْزِيزٌ دَارِيًّا (Tajziyá-i-biná-i-dáwi)—The splitting of a cause of action.	تَجْوِيزٌ رَوْبَادِيٌّ (Tajwíz-i-rodádí)—A finding or decision on merits.
تَجَسِّسٌ (Tajassus)—(1) Searching carefully, spying (2) Inquiry, investigation.	تَجْوِيزٌ صَمْنَى (Tajwíz-i-zamní)— <i>Semble</i> .
تَجْنَأ (Tajná کَنْجَنَا)—To give up, to relinquish, to abandon, to forsake.	تَجْوِيزٌ طَالِبٌ (Tajwíz-talab)—Requiring to be determined, for decision or adjudication, to be tried, the question at issue.
تَجْوِيزٌ (Tajwíz)—(1) Decision, judgment, sentence, finding. (2) Plan, device, scheme. (3) Estimate. (4) Proposel, resolution. (5) Trial. (6) Examining, considering, (7) Consideration, view, opinin.	تَجْوِيزٌ كَرْنَأ (Tajwíz karná)—(1) To decide. (2) To choose, to elect, to prescribe, to appoint. (3) To propose. (4) To contrive, to devise. (5) To find, to try.
تَجْوِيزٌ زِيَّ (Zer tajwíz)—(1) Under trial. (2) Under consideration, under inquiry,	تَجْوِيزٌ صَادِرٌ كَرْنَأ (Tajwíz sádar karná)—To pass sentence, to pronounce judgment, to decide.
تَجْوِيزٌ آخِرٌ (Tajwiz-i-ákhir)—Final decision.	تَجْوِيزٌ مُتَفْقِيْعٌ (Tajwíz-i-mutfiqá)—Concurrent judgments.
تَجْوِيزٌ اسْرَارَةٌ (Tajwíz-i-amr-waqá)—A finding of fact.	تَجْوِيزٌ رِيَاضَاتِ غَيْرٍ (Tajwíz-i-riyásat-i-gair)—A foreign-judgment.
تَجْوِيزٌ امْرَقَانْوَنِيٌّ (Tajwíz-i-amr-i-qanúní)—A finding on a point of law.	تَجْوِيزٌ مُتَعَاقِّدٌ ذَاتٌ (Tajwíz mutálliq zát)—Judgment <i>in personem</i> .
تَجْوِيزٌ نَازِيٌّ (Tajwíz-sání)—A review of judgment.	تَجْوِيزٌ مُتَعَاقِّدٌ شَاءٌ (Tajwíz mutálliq shái)—Judgement <i>in rem</i> .

تَجْهِيزٌ جَنَاحٌ (Tajwíz-i-janáh)—Burial.	
تَجْهِيزٌ تَحْفَظٌ وَ تَكْفِينٌ (Tajhíz o takfin)—Obsequies, funeral rites and ceremonies.	تَجْوِيزٌ جَدِيدٌ (Tajwíz-i-jadíd)—Trial, fresh trial, trial- <i>dēnovo</i> .

تَحْتٌ (Tahat)—Under, under the control of, in subjection to, below.	تَحْرِيكٌ (Tahrík)—(1) Motion. (2) Instigation.
تَحْتَ صُفَّ (Tahat tassarruf)—Dominion, authority, control.	تَحْرِيكٌ كَرْنَاءً (Tahrik karná)— (1) To move, to put in motion. (2) To urge. (3) To excite, to encourage. (4) To instigate.
تَحْتَ لِفْظٍ (Tahat-i-lafz) —Verbal, literal (as translation).	تَحْصِيلٌ (Táhsíl) —(1) Acquisition, profit. (2) Collection (especially of revenues or rents). (3) The revenue jurisdiction of a <i>Tahsildár</i> , the station or court of a <i>Tahsildár</i> .
تَحْتَ مِينَ (Tahat men lána) —To bring under, to reduce to subjection, to bring under control or authority, to take possession.	تَحْصِيلٌ دَارٌ (Tahsíl-lár) —A native officer employed chiefly for the collection of revenue (generally empowered with 3rd class Collector's and Magistrate's powers).
تَحْتَ كَوْرَتٍ وَارْدَسْ (Tahat korṭ áf wárd) —Under the management of the Court of Wards.	تَحْصِيلٌ دَارِيٌ (Tahsíl-dári) —The duty or office of a <i>Tahsildár</i> .
تَحْتَيٰ (Tahtí) —Noted below.	تَحْصِيلٌ مَا لَكَنْدَارِيٌ (Tahsíl-i-málgu-záí) —Collection of revenue.
دَفَّةٌ تَحْتَيٰ (Dafá tahtí) —Sub-section	تَحْصِيلٌ كَرْنَاءً (Tahsil karná) —(1) To collect, to make collection. (2) To get, to gain, to acquire, to learn.
تَحْذِيرٌ (Tahzír) —A threatening, caution.	تَحْصِيلٌ نَاجِيٌ (Tahsíl-i-nájái) —Illegal collections (of revenue).
تَحْرِيرٌ (Tahír) —(1) A writing, a document. (2) A fee for writing anything for another. (3) Manumission.	تَحْصِيلٌ خَامٌ (Tahsíl-i-khám) —See خَامٌ: تَحْصِيلٌ
تَحْرِيرٌ بَيْنَ السُّطُورَتَيْنِ (Tahír-bíyin-as-sutúratiyin) —An interlineation.	تَحْصِيلٌ كَذْرَانَةً (Tuhfá guzránná) —To make a present of.
تَحْرِيرٌ دَسْتَوْزَيْر (Tahír dastáwez) —The execution of a bond.	تَحْقِيرٌ (Tahqír) —Contempt.
تَحْرِيرٌ ظَاهِرٌ (Tahír-i-zuhír) —Endorsement, a writing on the back.	تَحْقِيرٌ اخْتِيَارِ جَائِز (Tahqír-i-ikhtiyár-i-jáyez) —Contempt of lawful authority.
تَحْرِيرٌ سَبْعَيْرٌ (Tahír-i-sabúr) —Documentary, written (as <i>tahvír-i sabút</i>) written proof.	
تَحْرِيرٌ طَهْرَيْفٌ (Tahír-i-táhriyáf) —Deliberate alteration of a word so as to change its meaning, interpolation.	

تُحْقِير عدالت (Tahqír-i-adálat)	(Tahqíqát-i-wájib ke bád)—After due inquiry or investigation.
—Contempt of court.	
تُحْقِيق (Tahqíq)—Authentic, true, ascertained or verified.	
تُحْقِيق کرنا (Tahqíq karná)—To inquire into, to ascertain; to make sure of.	
تُحْقِيقات (Tahqíqát)—(1) Inquiry. (2) Investigation. (Note-In criminal cases Tahqíqát (Inquiry) is to be distinguished from Taftish. (Investigation). The word <i>Taftish</i> , is used for police investigation, while the investigation by Magistrate is called inquiry).	(1) Deposit; charge. (2) Revenue-credit. (3) Cash, funds, capital, a treasury, (4) In the charge (of \mathcal{E}), intrust with. .
تُحْقِيقات ابتدائی (Tahqíqát-i-ibtidái)	تکریل (Tahwíldár)—(1) Bailee. (2) Cash keeper, treasurer (especially in a provincial treasury).
—Preliminary inquiry.	تکریل داری (Táhwíldári)—The office of a cash-keeper.
تُحْقِيقات عدالی (Tahqíqát-i-adálati)	تکخ (Takhárūj)—(In law) A composition entered into by joint-heirs to property, by which some relinquish their shares for a specific payment; partition of an estate amongst themselves by the lawful heirs.
—Judicial inquiry.	
تُحْقِيقات فوجداری (Tahqíqát-i-fauj-dári)—Criminal investigation.	تکاف (Takhábul)—Mutual opposition or contention; enmity.
تُحْقِيقات خفیہ (Tahqíqát-i-khúfiyá)	تخت پر بیٹھانا (Takht par baitháná)—To ascend.
—Secret inquiry.	
تُحْقِيقات مزید (Tahqíqát-i-mazíd)	تخت (Taqht-chhoráná)—To give up the throne, to abdicate.
—Further inquiry.	تخت نشین (Takht-nashín)—Reigning sovereign.
مقدمہ کو عدالت مانتھت میں تُحْقِيقات مزید کے لئے واپس بھیجننا (To remand a case to the lower court for further inquiry or investigation).	تخت نشینی (Takht-nashín)—Accession to the throne, reign.
تُحْقِيقات موقع (Tahqíqát-i-mauqá)	مسطح (Takhtá musattah)—A plane-table (for surveying), surveying table.
—Loc inquiry or investigation.	
تُحْقِيقات کرنا (Tahqíqát karná)—To hold an inquiry; to investigate, to set an inquiry on foot.	تخصیص کرنا (Takhsís karná)—To particularize; to reserve for oneself; to specify.

تخفیف (Takhfif)—(1) Abatement, (2) Reduction, (3) Remission, relief, decrease. (4) Abolition.
تخفیف جمع (Takhfif-i-jamá)—Abatement of revenue, remission of assessment.
تخفیف لگان (Takhfif-i-lagán)—Abatement of rent.
تخفیف مالگزاری (Takhfif-i-mál-guzári)—See تخفیف جمع
تخفیف کرنا (Takhfif-karná)—(1) To remit, to relax. (2) To abate, to reduce, to effect a reduction. (3) To extenuate.
تخفیف میں آن (Takhfif-men áná)—To come under reduction, to be reduced (an establishment or expenditure), the abolition (of an office or post).
تخفیف میں لانا (Takhfif men láná)—To effect a reduction of (establishment &c.), to reduce, to abolish, to do away with.
تھال (Takhallul)—Disturbance; interruption.
تھال آسودگی عامہ خالیق (Takhallul-i-ásúdgí-ámma i-khaláiq)—The disturbance of the public peace.
تھلیٰ (Takhliyá)—(1) (In law) Extinguishment, tacit or declared, of right by the seller in an article which he has sold. (2) Manumission of a slave. (3) Divorce of a wife.
تھم ریزی (Tuğhm-rezí)—Sowing.
تھمیناً (Takhmíná)—(1) By appraisement. (2) Approximately, nearly, about.

تھمینہ (Takhmíná)—(1) A summary survey of the area, in order to observe, and take note of extension or decrease of cultivation, or any other changes in the occupancy of land. (2) A general survey statement of village lands, the same as <i>khasra</i> . (3) Valuation, estimate, appraisement.
تھمینہ مالیات نالشات (Takhmíná-i-máliyat-nálishát)—Valuation of suits
ایکٹ تھمینہ مالیات نالشات The Suits Valuation Act.
تھویف (Takhwíf)—Intimidation.
تھویف مجرمانہ (Takhwíf-i-mujri-màná)—Criminal intimidation.
تدایر (Tadábir)—(1) Schemes, plans. (2) Deliberations, counsels. (3) Means.
تدایر ناجائز (Tadábir-i-nájáyez)—Illegal means.
تداخل (Tadákhul)—(1) Mutual entry. (2) (M. Law) A mode of apportioning inheritance (the division of inheritance among the legal sharers, when the number of shares may be divided without remainder by the number of shareis, as where there are 9 shares and 3 sharers :) See اعداد
تدارک (Tadárük)—(1) Reparation, redress. (2) Means of obtaining legal redress, as writings, witnesses and the like. (3) Punishment, chastisement, infliction of fines or punishment.

تدارک کرنا (Tadáruk karná)—(1) To provide against, to guard against, to take precautions. (2) To inflict punishment.	
تدبیر معاون اجرا (Tadbír-i-muawin-i-ijrá)—A step in aid of execution.	
تدبیر سلطنت (Tadbír-i-saltanat)—Politics.	
تدبیر کرنا (Tadbír-karná)—To deliberate about, to arrange for, to provide for or against, to form a plan (for or against).	
تدریج (Tadríj)—Tradation.	
بتدربیج (Ba-tadríj) By degrees, gradually, by instalment.	
تدریس (Tadrís)—Lecturing.	
تذبذب (Tazabzub)—Uncertainty, doubt.	
تذلیل (Tazlíl)—(1) Debasement, abasement, humiliation. (2) Degradation.	
ترازو (Tarázú)—Balance.	
تراپی (Tarás)—Low moist land lying along the bank of a river; marshy ground.	
تربیت کرنا تربیت کرنا (Tarbiyat karná)—To bring up, to foster, to educate.	
تربیت کرنا (Tirípt karná) خات کرنا—To satisfy, to appease.	
ترپن (Tarpan)—The daily presentation of water from the palm of the hand to the manes.	
ترتیب (Tartíb)—Arrangement, order, classification, disposition.	
ترتیب دینا (Tartíb dená)—To set in order, to arrange, to	

assort, to adjust, to compose, to classify, to dispose.	
ترتیب کاغذات بندوبست (Tartíb-i-kág-zát bandobast)—The preparation of settlement records.	
ترتیب دفتر (Tartíb-i-daftar)—Arrangement of records.	
ترتیب وراثت (Tartíb-i-wirásat)—Order of succession.	
ترتیب دار (Tartíbwár)—In order, methodically, alphabetically.	
ترتیبی (Tartibí)—Pro-forma (as mudalah-i-tartibí pro-forma defendant).	
ترجمان (Tarjumán)—An interpreter.	
ترجمہ (Tarjumá)—Interpretation, translation.	
ترجمہ لفظی (Tarjumá-i-lafzi) Literal translation.	
ترجمہ با مناسورہ (Tarjumá-i-ba-máhárá)—Idiomatic translation.	
ترجمہ نویس (Tarjumá-navís) —Translator.	
ترجمہ پریمی (Tarjíh)—Priority, preference, (batarjíh meaning in preference of).	
ترجمہ دینا (Tarjíh dená)—To give preference.	
ترجمہ رکھنا (Tarjíh-rakhná)—To have preference over a person; to surpass, to be superior to.	
taraddud (Taraddud)—(1) Cultivation. (2) Improvement. (3) Anxiety.	
taraddud (Be taraddud) Out of cultivation.	

تَرَدُّد نَاجِيَةٌ (Taraddud nájáyez)	تَرْكِيَةٌ فَعَلْ (Tark-i-fel)—Omission.
Illicit cultivation.	تَرْكِيَةٌ قَانُونَّيَةٌ (Tark-i-nájáyez)—An illegal omission.
تَرْدِيد (Tardíd)—Rebutment, reversal (of a decision), refutation.	تَرْكِيَةٌ دَعْوَيَةٌ (Tark-i-dáwí)—Relinquishment of claim, omission to claim, waiver.
تَرْدِيد دَعْوَيَةٌ (Tardíd-i-dáwí kár-ná)—To oppose a claim, to contest.	تَرْكِيَةٌ (Tark karná)—(1) To omit. (2) To abandon, to forsake, to give up, to relinquish. (3) To renounce, to resign, to leave off.
تَرْدِيد كَارْنَاءٌ (Tardíd karná)—To rebut, to refute, to annul, to cancel.	تَرْكِيَةٌ مَانَةٌ (Tark watan honá)—To emigrate.
تَرسِيل (Tarsíl)—Sending, transmitting, forwarding.	تَرْكَةٌ (Tarká)—A legacy, bequest, effects or estate of a deceased person ; inheritance by succession or bequest.
تَرْصُد (Tarassud)—Expectation, hoping.	تَرْكَةٌ بَلَّ وَسِيَّةٌ (Tarká-bilá-wasíyat)—Intestate property.
تَرْغِيب (Targíb)—Instigation, inducement.	تَرْكَةٌ پَانَے وَالاً (Tarká-páne-wálá)—A legatee, a successor.
تَرْغِيب دِينَا (Targíb-dená)—To instigate.	تَرْكَةٌ پِدْرِي (Tarká-i-pidrí)—Paternity.
تَرْقَى (Taraqqí)—(1) Promotion. (2) Improvement, progress, proficiency.	تَرْكَةٌ مَادِرِي (Tarká-i-mádri)—Maternal inheritance.
تَرْقَى مَلَنا (Taraqqí milná)—To get promotion.	تَرْكَةٌ مَهْنَانَةٌ (Tarke-men-áná)—To obtain as an inheritance ; to descend, to succeed to.
تَرْقَى اراضِي (Taraqqí-hais-yat-i-arází)—Improvements of land.	تَرْكِيَب (Tarkib)—(1) Mechanism. (2) Method, arrangement. (3) Means, plan, contrivance. کسی تَرْکِيَب سے (kisí tarkib se) by some means.
تَرْقِيَات (Taraqqiyát)—Improvements.	تَرْمِيم (Tarmím)—(1) Revision. (2) Amendment; modification, alteration.
تَرْك (Tark)—(1) Omission, (2) Relinquishment, abandonment, desertion ; renunciation.	تَرْمِيم بَنْدُوبَسْت (Tarmím-i-bando-bast)—Revision of settlement.
تَرْك اراضِي (Tark-i-arází)—Abandonment of land.	

تَرْمِيم عَرْضِي دُعْوِي (Tarmím-i-arzí dáwí)—Amendment of plaint.

تَرْمِيم كَيْ قَابِل (Tarmím ke qábil)—Open to revision; liable to amendment or modification.

تَرْوِيج (Tarwíj)—Currency—To give currency.

تَرَافِي (Taráfi तराई)—Low lands on the bank of a river, marsh, swamp.

تَرَاجُّ (Turána तुड़ाना)—(1) To cause to break, to break. (2) To beat down lower (price). (3) To change money, to reclaim land.

تَرَاجُّ (Turáfi तुड़ाई)—Exchange, discount, price paid for changing money.

تَزَلْزُل (Tazalzul)—Discrepancy (in a deposition), waivering.

تَزَلْزُل بَيَانِي (Tazalzul bayání)—Equivocation شَهادَة مَدِين تَزَلْزُل (Shhádat meñ tazalzul dálná) To shake the credit of a witness.

تَزْكِيَة (Tazkít)—(In Law) The evidence given by a number of persons in favour of the credibility or competence of other persons to give their testimony, expurgation of evidence.

تَزْوِير (Tazwír)—Deception, deceit, fraud, imposture.

تَزْوِيج (Tazwíj)—Marriage.

تَسَامِح (Tasámoh)—Reciprocal generosity or indulgence; connivance.

تَسَاجُل (Tasáhul)—Delay, tardiness.

تَسَالِس (Tasalsul)—Succession, continuation; series. بَعْدَ تَسَالِس (Ba tasalsul) In continuation of.

تَسَالُط (Tasaallut)—Domination, encroachment, sway, exercise of absolute dominion.

تَسَاطِي (Tasallut bejá)—Unlawful domination, encroachment.

تَسَلِيم (Taslim)—Admission; conceding, acknowledging, granting, accepting.

تَسَلِيم بِالسُّكُوت (Taslím bil sakút)—Acquiescence.

تَسَلِيم كَرْنَا (Taslím karná)—(1) To make obeisance, to do homage. (2) To admit, to concede, to acknowledge. (3) To assent to, to accept. (4) To surrender, to resign.

تَسَلِيم هُونَا (Taslím honá)—To be admitted, to be conceded.

تَسْكُن (Tasannun)—Following a sunnat, becoming a sunni.

تَسْرَانِي (Taswánsí)—The twentieth part of a biswansi.

تَشَارِيف (Tashárif)—Honors, dignities.

تَشْبِيه (Tashbíh)—Comparison, simile, metaphor, analogy.

تَسْهِيَة از بَام (Tasht az bám honá)—To be publicly known, to be notorious.

تشخيص (Tashkhis)—(1) Valuation, appraisement. (2) Assessment, specification. (3) Net standard, revenue, or the actual or absolute amount of realizable revenue. (4) Prognosis.

تشخيص جمع بندي (Tashkhis-i-jamābands)—(1) Assessment of revenue. (2) The net amount of revenue engaged for at the permanent settlement in Bengal. (3) An account showing the total amount of revenue to be collected under the terms of that settlement.

تشخيص مقرر (Tashkhis-i-muqarrarī)—A fixed assessment.

تشخيص ملأة (Tashkhis-i-taaluqá)—A dependant or subordinate property held of a superior proprietor upon payment of the revenue according to the current rate of the district.

تشخيص (Tashkhis karná)—(1) To assess. (2) To tax. (3) To fix the value حاكم تشيص کنندہ (Hákím tashkhis kunandá) (1) The taxing officer. An officer who fixes the value of judicial stamps. (2) The officer who fixes the income tax.

شدّ (Tashaddud)—Severity, hardship, torture.

شرح (Tashrīh)—Explanation; anatomy.

تشنيع (Tashnīf)—Slandering, taunting, reproach.

تشهيد (Tashahhud)—Making a profession of religious sentiments.

تھشیح (Tashhīh)—(1) Proclaiming. (2) Parading a criminal as a public example.

تشھیر کرنا (Tashhīr karná)—To publicly expose (an offender).

تشیح (Tashaiya)—Professing to be of the Mohammedan sect called *shia*, or a follower of Ali.

تصانیف (Tasáni')—Literary compositions, works.

تصحیح (Tashīh)—Rectification, verification, correction.

تصحیح دستورات (Tashih-i-dastáwezát)—Rectification of instruments.

تصحیح کرنا (Tashih karná)—To rectify, to correct.

تصحیف (Tashíf)—An orthographical mistake.

تصدیق (Tasdīq)—(1) Verification, attestation. (2) Confirmation, proof.

تصدیق کرنا (Tasdīq karná)—(1) To verify, to attest. (2) To confirm, to prove to be true.

تصرف (Tasarruf)—(1) Disposal, occupancy, use, enjoyment. (2) Expenditure, expenses. (3) Embezzlement. (4) (M. Law) Any act of ownership; the rights of a proprietor over his property to sell, lease, or mortgage it.

تصرف بیجا

تصرف بیجا (Tasarruf-i-bejá)—Misappropriation.

تصرف بیجا مجرمانہ (Tasarruf-béjá-mujrimáná)—Criminal misappropriation.

تصرف بلا خاش (Tasarruf bilá-khálish)—Peaceful enjoyment.

تصرف کرنا (Tasarruf karná) {
تصرف میں لانا (Tasarruf men láná) {
To take or get possession of ; to enjoy, to appropriate. (Bad diyánatí se tasarruf men láná)—To appropriate dishonestly.

تصریح (Tasríh)—Description ; explanation, detail. تصریح (Ba-tasríh) in detail, at length, in extenso تصریح (bilá tasríh) without specification, without any detail or description.

تصریح کرنا (Tasríh karná)—To give a detailed account, to describe in extenso.

تصرف ضامنی (Tasarruf-zámní)—Security for possession, security given by the party in possession of the property in dispute that no loss shall be sustained by the opposite party or claimant in case of its being decreed to him.

تصفیہ (Tasfiyá)—(1) Adjustment, settlement. (2) Reconciliation. (3) Disposal.

تصفیہ حد بست (Tasfiyá-i-had bast)—A settlement of boundaries.

حساب (Tasfiyá-hisáb)—An adjustment of accounts, an audit of accounts.

حساب کرنा (Tasfiyá-hisáb karna)—To settle or adjust an account, to square an account.

دعویٰ (Tasfiyá-i-dáwí)—Adjustment of claim.

عذر کرنے (Ta-fiyá-i-uzr karna)—To dispose of an objection or plea.

قطعنی (Tasfiyá-i-qataí)—A final disposal (as of a suit).

کرنے (Ta-fiyá karna)—(1) To effect a reconciliation, to effect a compromise. (2) To settle, to adjust, to dispose of.

طالب (Tasfiyá-talab)—To be settled, determined or decided, requiring adjustment. امر تصرفی طلب (amar-i-tasfiyá talab) the question to be determined, the point to be decided.

ذمہ (Tasfiyá-námá)—Deed of composition.

تصنیف کرنا (Tasníf karná)—To compose, to write (a book).

تصور کرنا (Tasawwur karná)—To suppose, to imagine, to conceive.

فکش (Taswír-i-fuhash)—An obscene picture.

تذمیر (Tazhík)—Ridicule, derision.

تسلط (Tatáwul)—Tyranny, oppression, usurpation.

تطبیق (Tatbíq)—To compare ; to liken ; to fit exactly.

تھارف (Táaruf)—Mutual acquaintance ; introducing a person to another.

تھاطی (Táati)—Mutual giving or surrender, a silent kind of bargain, the vendor handing over the thing to the buyer and the latter giving the price without speaking.

تھاقب (Taáqub)—Persecution ; following, شای امانتی کا تھاقب کرنے (shai-i-amántí ká taáqub karná) To follow a trust property in the hands of another than the trustee.

تھبیر (Tábír)—Interpretation.

قواعد تعبیر (Qawáid-i-tábír)—Rules of interpretation.

تعداد (Taidád)—Amount, number.

تعداد دعوی (Taidád-i-dáwí)—The amount or value of a claim

تعداد قریش (Taidád-i qirí-shudá)—The amount decreed.

تعداد لگان (Taidád lagán)—The amount of rent.

تعدادی (Taidádi)—Amounting to.

تعریض (Táaruz)—Resistance ; opposition.

تعریض کرنا (Táaruz karná)—To offer resistance, to oppose.

تعریف (Táríf)—Definition.

حسب تعریف (Hasb táríf)—According to the definition.

تعریف (Táríf)—A table of rates of export and import duties (hence the European tariff).

تعزیر (Tázír)—(1) Punishment, (مذکورات تجزیه majmuá i-tázírát-i-hind) The Indian Penal Code, (2) (M. Law) Punishment or rather chastisement given at the discretion of the judge with a view to public justice, that is, in cases where, from some impediment or collusion, the legal penalties might be escaped or avoided, these discretionary penalties are to be imposed. (It is said that there are four degrees or orders of تعزیر 1st, The chastisement proper to the most noble which consists merely in admonition. 2ndly, The chastisement proper to the noble which may be performed either by admonition or by *jíra* (جرہ) that is by dragging the offender to the door and exposing him to scorn. 3rdly The chastisement proper to the middle class, which may be performed by *jíra* or by imprisonment. 4thly The chastisement proper to the lowest class, which may be performed by *jíra* or by imprisonment, and also by blows :—(Hedaya by Grady)

تعزیر عنيف یا شدید (Tázír-i-anís or shadíd)—(M. Law.) Severe chastisement.

تعزیل (Tázil)—Removing from office.	تعلقة (Tá'alluqá)—(1) Fee, manor. (2) An estate. Applied to a tract of proprietary land held at a fixed amount of revenue, (at least in Bengal) hereditary and transferable as long as the revenue is paid. A tá'alluqá was sometimes granted by the Moghal government at a favorable assessment as a mark of favor or on condition of clearing and cultivating waste lands. These were considered of two kinds, <i>Húzurí</i> or Independant Tá'alluqás of which the revenue was paid direct to the government or its officers ; <i>mazkúrí</i> or Dependant Tá'alluqás of which the holders paid their revenue through the intervention of a superior proprietor. (3) In the U. P., a tá'aluqá is an estate, the profits of which are divided between different proprietors or classes of proprietors, the superior (مالک اعلیٰ) and the inferior (مالک ادنی), the former being usually an individual who, either by grant from the sovereign, by favor of local functionaries, or by voluntary acts of the people, has become the intermediate agent of the revenue, collecting it from the people, and paying it to the government after making such deductions to cover his risk and assure his profits as he may be entitled to by the stipula-
تعزیة داری (Táziyá dárf)—The observance of Muharram.	
تعصب (Tá'asub)—Prejudice, bigotry.	
تعطل (Tá'atul)—Being void or vacant (a place or tent).	
تعطیل (Tá'til)—Holiday, vacation.	
تعطیل کلان (Tátíl-i-kalán)—Long vacation.	
تعطیل سرکاری (Tá'til-i-sarkári)—Gazetted holiday.	
تعطیلات (Tá'tilát)—Holidays. بند (Band-i-tá'tilát)—List of holidays.	
تعظیم کر (Tázím karná)—To show respect (to).	
تعقب (Tá'aquib)—Pursuing, tracing.	
تعاق (Tá'alluq)—(1) Attachment, connection, dependance. (2) Relation, relationship.	
تعاق زناشوی (Tá'alluq-i-zaná shos)—Conjugal relation.	
تعاق ناجایز (Tá'alluq-i-nájáyez)—Illicit connection.	
تعاق رکھنا (Tá'alluq rakhná)—(1) To relate to, to depend on. (2) To have reference to, to appertain to. (3) To have an interest in.	
تعقات (Tá'alluqát)—(1) Connections. (2) Appurtenances. (3) Attachment. (4) Estates.	

tions of the grant, or by local custom.

تَالِعَادَار (Tá'alluqádár)—The holder of a *ta'aluga*, a collector of revenue from the cultivators either on behalf of the State or of the farmer of the revenue.

تَالِعَادَارِي (Tá'alluqádári)—The tenure, office or estate of a *tal-*
luqádár.

تَالِعَادَارِيْ حَق (Tá'alluqádári-haq)—The dues or allowances payable to the *tal'luqadár* in addition to his stipulated portion of the assessment.

تَالِيقَة (Tálíqá)—An inventory, a list of articles, attachment.

تَالِيمٌ (Tálím páná)—To receive instruction, to be educated.

تَامِير (Támír)—Building, structure.

تَامِيرَات (Támírát)—Buildings.

تَامِيرَاتِ حَفَاظَةِ (Támírát-i-hifázatí)—Defence works.

تَامِيل (Támíl)—(1) Execution, (of an order), service. (2) Exercise of; performance (of a contract) **بِهِ تَامِيلِ احْكَام** (ba-támíl alhkám) In execution of the order.

تَامِيلُ حَكْمَ كَرْنَا (Támíl hukm karná)—To carry out an order; to execute a sentence or order.

تَامِيلُ خَاصٍ (Támíl-i-khás) Specifi-
تَامِيلُ مُمْكِنَاتٍ (Támíl-i-mukhtas). } per-
} form-
} ance.

تَامِيلُ شَرْطٍ يَا مُعَاهِدَةً (Támíl-i-shart ya muáhidá)—The fulfilment of a condition or stipulation; the performance of a contract.

تَامِيلُ كَرَانَةً (Támíl karáná)—To serve a notice.

تَامِيم (Támím)—Generality, universality.

تَاهُود (Táahud)—Agreement, contract, engagement, lease.

تَاهُودَادَار (Táahud-dár)—The holder of an agreement or lease.

تَائِيُول (Tá'ayul)—Land held by a member of a royal family, a royal appanage.

تَائِيُون (Tá'ayun)—Specifying, fixing, or appointing; determination.

تَائِيُونِ حَصَصٍ (Tá'ayun-i-hasas)—Determination of shares.

تَائِيُونِ دَافِي (Tá'ayun-i-dáví)—Valuation of a claim.

تَائِيُونِ مَالِسْيَاتِ (Tá'ayun-i-málsiyat)—Valuation.

تَائِنَاتُ كَرْنَاتٍ (Tainát karná)—To appoint, to depute, to send on duty.

تَائِنَاتُ هُونَاتٍ (Tainát honá)—To be appointed, to be deputed.

تَائِنَاتِي (Tainátí)—(1) Appointment, service. (2) Taking up the duties of an appointment. (3) The object, or business, of appointment.

تَغَابُنٌ (Tagábún)—Mutual cheating or deception.

تَغَافُلٌ (Tagáfúl)—Negligence.

تغريب (Tagrib)—(M. Law) Banishment, transportation (according to some it means only imprisonment, which is a sort of banishment or separation from family and friends).

تغغير (Tagáiyur)—Alteration, change.

تقسيق (Tafsíq)—(1) Divisions. (2) Instalments.

تغتاب، تهرب (Tagallub wa tasarruf)—Embezzlement, defalcation.

تغتاب کرنے (Tagalkub karná)—To embezzle.

تقادم (Táfawut)—(1) Interval. (2) Difference; distinction. (3) Disparity, dissimilarity.

تقادم کرنے (Tafáwut karná)—To distinguish, to separate.

تفتيش (Taftish)—Investigation. See **تحقيقات**

تفرق (Tafaríqá dálná)—To sow discord (between), to separate.

تفريق (Tafríd)—Separation from others.

تفريق (Tafríq)—(1) Division, partition. (2) Separation. (3) (M. Law) A judicial divorce, one pronounced by the qází as distinguished from one executed by the husband himself on his own authority.—See **تفصي**

تفريق جائز (Tafríq-i-jáyéz)—A legal separation or severalty.

تفريق داري (Tafríq-i-dáwí)—Splitting of claim.

تفريق نامة (Tafríq-námá)—A deed settling the shares and proportions claimed by different parties.

تفصيل (Tafsíl)—Detail or particulars of an account; a specification.

تفصيل لكتاب (Tafsíl likhná)—To give the detail of; to specify.

تفصيل ادار (Tafsíl wár)—In detail, distinctly, specifically.

تفسیر (Tafsír)—Interpretation, especially of the Qurán.

تفويض (Tafwíz)—(1) Assignment, ceding. (2) (M. Law) Delegation or the giving over by a husband his power of repudiation to a third person or the wife herself. The delegation of this power by the husband to his wife enables her to divorce herself, (but the exercise of this power is restricted to the precise place and situation in which she receives the power and falls to the ground on her removing from there, as that proves rejection of it). *Tafwiz* is of three kinds (1) **اختيار** (Akh-tiyár) which consists in giving the wife the authority to divorce herself (2) **بأمر** (Amar bálíd) which consists in leaving the matter in her own hand. (3) **مشیت** (Mashiyat) which consists in giving

to wife the power to do whatever she likes. (A mere mukh-tár-i-àm or general agent cannot give a divorce to his principal's wife, the authority to the agent must be express and to the purpose). (3) Giving a girl in marriage without a dowry.

تَفْوِیض تَلْبیس (Tafwíz-i-sálsí)—To refer to arbitration.

تَفْہیم حساب (Tafhím-i-hisáb)

—Taking account, نَالْشَّ تَفْہیم حساب (Nálish-tafhím-i-hisáb)

Suit for account.

تَدْمُر (Taqádum)—(1) (In Law) Such an interval between the commission of a crime and the giving of evidence respecting it, in bar of punishment. (2) Being ancient or prior.

تَقْاضَا (Táqázá)—Dunning, pressing for the settlement of a claim; requisition.

تَقْاضَا شدید (Taqázá-i-shadid)—Inexorable dunning.

تَقْاضَا کَرْنَ (Taqázá karná)—To demand payment of, to claim, to press. عَذَلْهُ عَذَلْهُ (Undul taqázá) On demand.

تَقْاوِی (Taqáví)—Advances of money made to the cultivator for implements, digging wells &c., or advance made in bad seasons.

تَقدِّم (Taqaddum)—(1) Priority. (2) Precedence, pre-eminence,

(Taqadámá)—Advance (of money) on account; final adjustment or audit of account; budget.

تَقدِّم دَعْوَی (Taqaddum-i-dáwí)

—Priority of claim. تَقْرَب حَادِل کَرْنَا (Taqarrub-hásil-karná)

—To obtain access or admittance to a monarch.

تَقْرَر (Taqarrur)—Appointment.

پُرْوَانَة تَقْرَر (Parwáná-i-taqarrur)

—Order of appointment.

تَقْرَر کَرْنَا (Taqarrur karná)—To confirm, to appoint.

تَقْرَری (Taqarruri)—Appointment.

تَقْریب (Taqríb)—Festival, ceremony, rite, occasion.

تَقْریبات (Taqríbat)—Festivals, ceremonies.

تَقْریبًا (Taqríban)—Approximately, nearly.

تَقْریر (Taqrír)—Discourse; speech, recital.

تَقْریر کَرْنَا (Taqrír karná)—To speak, to discourse, to relate, to argue.

تَقْریرًا (Taqríran)—Orally, by word of mouth.

تَقْریز (Taqríz)—Review.

تَقْسِیم (Taqsím)—(1) Division, partition; distribution. (2)

Distribution of the assessment of the revenue upon the several subdivisions of an estate or district.

تَقْسِیم بِحِسَاب (Taqsím-ba-hissá-rasadí)—A pro-rata distribu-

tion, apportionment, proportionate distribution.

تَقْسِيم بُهیَا چاری (Taqṣím-bhaiyá chárī)—Division of land between co-sharers who are jointly bound for the payment of revenue.

تَقْسِيم جدید (Taqṣím-i-jadíd)—Redistribution, a fresh division or partition.

تَقْسِيم خَصْيَّ (Taqṣím-i-khángí)—Private partition.

تَقْسِيم دَيْهَات خَالِصَة (Taqsím-dehát-i-khálsá)—Division of an estate paying revenue to government.

تَقْسِيم سُرگَری (Taqsím-i-sarkárf)—A public partition.

تَقْسِيم غَير مُكْمَل (Taqṣím-i-gair-mukammal)—An imperfect partition. That is a partition by which the common land is divided and allotted to the several sharers, each allotment of land being assessed with its proper share of the government revenue, but the responsibility to pay it remains joint.

(Under this process the estate becomes *pattiḍári*).

تَقْسِيم مُكْمَل (Taqsím-i-mukammal)—Perfect partition. In this kind of partition the parts of an estate are entirely separated from one another. There being no joint responsibility to pay the revenue, each part being by itself liable for the revenue assessed on it.

تَقْسِيم کی اجرت (Taqṣím kí ujrát)—Partition fees.

تَقْسِيم نَامَة (Taqṣím-námá)—Deed of partition.

تَقْسِيم ورثَة (Taqṣím-i-wirsá)—A partition of heritage.

تَقْسِيم یکجاہی (Taqṣím-i-yakjái)—A compact partition.

تَقْسِیر (Taqsír)—Fault, guilt.

تَقْسِیر، وار (Taqsír wár)—Blameable, culpable, faulty, guilty.

تَقْطِیر (Taqtir)—Distillation, distilling.

تَقْلِید کرنَ (Taqlíd karná)—To follow. اس مُقدَّمة کی تَقْلِید کی گئی (Is muqadáma kí taqlíd kí gai) This case was followed. مُقدَّمات جَنْبَی تَقْلِید کی گئی Cases followed.

تَقْرِیب (Taqwíyat)—To strengthen, to confirm, to support.

تَقْوِیم (Taqwím)—Calendar, almanac; horoscope.

تَقْرِید کرنَ (Táqiyad karná)—To look closely after, to enjoin, to impress upon.

تَكْرَار (Takrár)—Dispute, controversy, contention, altercation, wrangling.

تَكْرَار کرنَ (Takrár karná)—To dispute, to carry on an altercation; to quarrel.

تَكْفِیں کرنَ (Tákfín karná)—To perform the burial ceremonies.

تَکلیف ٹھہرَانَ (Taklif ut्थáná)—To experience trouble, to suffer.

تاریخیں

(Tálásbí lená)—To search, to institute a search.

(Taláfi)—Reparation, recompense.

(Tuláná تولاں)—To have or get weighed.

(Talbis)—(1) Counterfeiting (a coin). (2) Adulteration, falsification (3) False personation. (4) Fallacy. (5) Fraud, deceit.

(Talbís i-sikká)—Counterfeiting a coin.

(Talbís i-sikká-i-malká-i-mauzzimá)—Counterfeiting Queen's coin.

(Talaf karná)—(1) To destroy. (2) To waste.

(Talaf honá)—To perish, to be destroyed, to be wasted.

(Talaffuz)—Pronunciation.

(Talqín)—(1) Instruction. (2) Religious instruction. (3) Funeral service.

(Tilak chārháná تیلاک چڑھانی)—To perform the ceremony of betrothal of a youth.

(Tilak karná تیلاک کرننا)—(1) To anoint, to install; to crown. (2) To betroth. (3) To bid adieu to.

(Tilangá)—A soldier.

(Talwár khíghchná)—To draw the sword (تاریخیں) with a drawn sword.

(Taklíf pahúcháná)—To inflict pain on, to annoy, to molest. بخوش تکلیف دھی (Bashúraz taklíf dhí) to cause annoyance.

(Taklíf karná)—To take trouble.

(Takmilá)—Perfection, completion, supplementing.

(Takmil)—Completion, execution; authentication.

(Takmíl-i-haqiyat)—Completion of title.

(Takmíl tamassuk yá dastáwez)—Execution of a bond.

(Takmíl-i-shará-it-i qánúní)—The fulfilment of the requirements of law.

(Takmíl karná)—To execute, to authenticate; to put one's signature to a document.

(Takmíl ko pahúháná)—To bring to conclusion or termination.

(Tikhárná تیکھارنا)—To plough three times before sowing.

(Talásh)—Search, enquiry.

(Taláshí)—Searching the person, property or house (of a person, for stolen property or smuggled goods).

(warrant-i-táláshí) Search-warrant.

تاروئی (Tulwáí)—Weightment-fee.	تمام (Tamám-o-kamál) Fully and completely, wholly.
تماش (Tamásil)—(1) Equality. (2) (M. Law) The division of an inheritance among the legal sharers when their number and that of the sharers is the same, as for instance where there are four sharers having equal rights severally to four shares, such numbers are termed mutmasil. See also تباين توافق توافق توافق	تمام ہونا (Tamám honá)—To be finished, completed or concluded, to come to an end; to cease, to die.
تمادی (Tamádí)—Limitation as to the time which bars a civil action.	تعت (Fannatu)—(1) Enjoyment. (2) Advantages, gain.
تمادی پذیر ہوتا (Tamádí pizír honá)—To be time barred.	توضیل (Tamsíl)—Illustration.
تمادی نہیں (Tamádí lagáná)—To set up the defence of limitation.	تمثیل (Tamsílan)—By way of illustration or example.
تمادی عاید ہوتا (Tamádí áyed honá)—To be barred.	تمرد (Tamarrud)—(1) Disobedience, refractoriness, contumacy. (2) Contempt.
تمادی کی بنابر (Tamádí kí biná par)—On the grounds of limitation.	تمرد شعرا (Tamarrud shuári) Contumacious bearing.
تمادی ایام (Tamádí-i-aiyám)—Lapse of time, efflux of time.	تمسک (Tamassuk)—Bond; an obligation; note of hand; instrument.
تمدن (Tamaddun)—Society.	تمسک حاضر ضامنی (Tamassuk-i-házir-zámuñ)—A bond or recognisance as a security for personal appearance.
تماشای (Tamáshái)—Spectator, looker-on.	تمسک قرضہ (Tamassuk-i-qarzá)—Debt secured by a bond.
تمام (Tamám shud)—Finished, finis.	تمسک شرطیہ (Tamassuk i-shartiyá)—Conditional bond, a bond with a penalty clause.
تمام کرنے (Tamám karná)—(1) To perfect, to complete, to conclude. (2) To bring to a close, (3) To put an end to a business or life کام تمام کرنے کام تمام tamám karná—to make away with.	تمسک رجسٹری شدہ (Tamassuk rāgistrí-shudá)—A registered bond.
	تمسک مصنوعی (Tamassuk-i-masnoí)—A fabricated bond; a forged bond.

تَمْجِيد (Tamgá)—Medal, stamp (on gold, silver &c.) armorial bearing.	تَرْكِيَة (Tambíh karná)—To admonish, to reprimand ; to warn.
تَمْلِيك (Tamlík)—(1) Possessor-ship, property. (2) Settlement.	تَنْخُواة (Tanxhuáb)—Wages, pay, salary, allowance.
تَمْلِيك نَامَة (Tamlík-námá)—(1) Deed of settlement. (2) Conveyance.	تَنْخُواة دَار (Tanxhuáh-dár)—Stipendiary.
تَمْهِيد (Tamhíd)—Introduction, preamble, preface.	تَنْخُواة يَا تَقْسِيم كَرْنَى (Tanxhuáh bátná yá taqsím karná)—To distribute pay or wages
تَمْهِيدِي (Tamhídí)—Preliminary, introductory.	تَنْخُواة دَاتِي (Tanxhuáh-i-zátí)—Special or personal allowance.
تَمْيِيز (Tamiz)—Discretion.	تَنْزِيل (Tanazzul)—Degradation.
تَنْدِيه (Tandihi se)—Diligently.	تَنْزِيل كَرْنَى (Tanazzul karná)—To degrade, to lower the rank.
تَنْدِيه بَأْرَادَة (Ba tan dehi qarár-i-wáqai)—With due diligence.	تَنْسِيق (Tansíkh)—(1) Cancelling, cancellation. (2) Quashing, revocation.
تَنْازَع (Tanázà)—Dispute, contention, litigation.	تَنْسِيق كِي دَسْتَارِيَّة (Tansíkh kí das-táwez)—Instrument of cancellation of instruments.
تَنَازُل (Tanázul)—Decline; fall (of price &c.), loss (of rank or situation &c.)	تَنْقِيَح (Tanqísh)—Determination, ascertainment, inquiry ; issue.
تَنَاسُب (Tanásab)—(1) Connection, relation. (2) Proportion.	تَنْقِيَح طَلَب (Tanqísh talab)—To be determined, requiring decision, at issue.
تَنَاسُل (Tanásul)—Uninterrupted descent through a series of generations.	اُمَر تَنْقِيَح طَلَب (Amar-i-tanqísh-tálab)—An issue, point at issue. (Note—There are two kinds of issues.
تَنَاقُض (Tanáquz)—(1) Contradiction, discrepancy, incompatibility inconsistency, conflict. (2) (In Law) The advancing of two incompatible claims to the same property.	اُمَر تَنْقِيَح طَلَب و اَعْوَات (Amar-i-tanqísh-tálab-i-waqiát)—Or an issue of fact and 2. اُمَر تَنْقِيَح طَلَب قَانُون (Amar-i-tanqísh-tálab-i-qanún)—Or an issue of law.
تَنَاقُض قَوَاعِد (Tanáquz-i-qawádn)—Conflict of laws.	
تَنْبِيَة (Tambíh)—(1) Note. (2) Admonition, reprimand.	

تَقْيِيقُ أُمُورٍ تَصْفِيهَ طَالِبٌ

امور تصفية طالب
amúr-i-tasfiyá talab)—Deter-
mination of point in issues.

تَقْيِيقُ كَرْنَا
determine, to decide.
تَقْيِيقُ قَائِمٍ كَرْنَا
(Taqíh karná)—To frame or lay down
issues.

تَقْيِيقُ لَغَانٍ
lagán)—Determination of rate
of rent.

تَكْدِسَتِي
(Tang dastí)—Pover-
ty, penury.
تَكْ طَالِبٌ كَرْنَا
—To press for immediate pay-
ment.

تَصْفِيفٌ
(Tansif)—(1) Dividing in
half. (2) Settling a disputed
claim by taking the medium
of the value in litigation.

تَحْنَاهٌ
(Tanhá)—Only, alone, by it-
self.

تَوْافِقٌ
(Tawàfuq)—(M. Law) Com-
mensurability, the division of
shares and sharers by a com-
mon divisor, as where there
are eight sharers and twenty
shares, both divisible by four
termed متواافق

تَوْاْمٌ
(Tawám)—A twin.

تَوبَةٌ
(Tobáh karnú)—To re-
pent of sin or crime, to abjure,
to renounce.

تَوبَةٌ كَرْنِيَا مَرْقَعٌ
(Tobáh karne ká
mauqá)—Loco penitentia.

تَوبَ (Top)—A gun, a cannon, a
fieldpiece.

تَوبَ خَازَةٌ
(Top kháná)—Artillery,
battery; an arsenal.

تَوْجِهٌ (Tawajjub)—Attention, con-
sideration. تَوْجِهٌ بَابُ صَاحِبٍ Care
of Babu Sáhib.

تَوْجِهٌ مَالِيٌّ
(Tawajjub máyal
karná)—To direct or draw at-
tention to.

خَاصٌ دَرْكَارٌ
(Tawajjuh khás
darkár hai)—It requires speci-
al consideration.

تَوْجِهٌ (Tawajjuh karná)—To
pay attention.

تَعْجِيزٌ
(Taujíh)—(1) Adjustment
of account. (2) An allowance
made to landholders. (3) A
statement, a description-roll.

تَدَّا (Todá)—A mound, a land-
mark, a boundary pillar.

تَدَّبَّدِي (Todábandí)—Laying
down boundary marks.

تَرَأْ (Torá)—(1) Exhaustion, de-
ficiency, want, scarcity. (2) A
plough-share. (3) The linstock.
(4) A purse, a bag of one thou-
sand rupees.

تَعْزِيزٌ (Tauzi)—An account show-
ing, under the name of each
payer of revenue, the total
amount, as it falls due, the
portion actually paid, and the
balance outstanding, rent roll.

تَعْزِيزٌ بَقَارِيَا
(Tauzí-i-baqáyá)—A list
of outstanding balances

تَوَسُّتٌ (Tawassut)—Mediation, &
تَوَسُّتٌ (ba tawassut) through, care,

of, indirectly بِالْتَّوْسُطِ (bilá ta-wassut) directly, without mediation, immediate.

કેન્દ્ર કાશ (Toshá kháná)—Store-house, store-room.

તુરચિય (Tauzih)—Explaining, illustrating; an illustration.

તુરચિય (Tauzí)—Legislation.

તુરફત (Taufír)—New land liable to assessment of revenue, an augmentation of the revenue either from extended cultivation, or the lapse or resumption of alienated assignments; increase.

તુરફત કામલ (Taufír-i-kámil)—The standard revenue assessment.

તુરફત જ્મણ (Taufír-zamín)—Land in addition to or excess of, an original grant or measurement.

તુરફિય (Taufíq)—(1) Grace or favor. (2) Ability, power, means, resources.

તુરફ (Tawaqquf)—Pauses, delay, hesitation.

તુરફ બીજા (Tawaqquf-bejá)—Unnecessary delay.

તુરફ કરના (Tauqír karná) — To do honor, to honor.

તુરફિય (Tauqi)—Signing (an order) with the royal signet; the royal signet put to diplomas, letters-patent &c.

તુરફ (Tolá તોલા) — A weight of 12 mashes, the weight of the sicca rúpee or about 179 $\frac{2}{3}$ grs.

તુરફ (Taulá તૌલા) — Weighman.

તુલિયત (Taulyat)—(1) Trusteeship, appointing one as governor, deputy or superintendent; superintendence of a religious foundation; the management of funds appropriated to its support; appointing a person to such an office, transferring property to him for such trust. (2) (M. Law) A sale in which the owner disposes of the article sold at the price which he originally paid for it.

તુલિયત નામ (Taulyat námá)—Deed of trusteeship; one appointing a person to the management of a religious endowment.

તુલિયત માલ વિચિત્ર (Tauliyat-ma-al-wasiyat)—A deed of endowment or trusteeship executed as a bequest or will to take effect only after the death of the divisor.

તવાહમ (Tawaham)—A doubt expressed by a witness that he may not have given full or accurate testimony through forgetfulness or embarrassment, which doubt does not invalidate his testimony, if he be a person of good repute.

તવાહિય (Tauhín)—Defamation, libel.

તવાહિય જ્યાંસ (Tauhín-i-zubání) — Slander.

તવાહિય તારિય (Tauhín-i-tahrírf) — Libel.

تھین کرنے (Tauhín karná)—To offer an insult.	ڈانہ داری ابواب (Tháná dári-ab-wáb)—A cess for the purpose of paying the establishment of the Thánádár.
تھ (Tah)—(1) Surface, bottom, foundation. (2) Depth, layer ; (3) Real meaning or intent, hidden meaning.	جات تھاں (Thánáját)—Police-stations.
آب کھ (Tah-i-áb)—Bottom of the river ; stratum.	تھانی (Tháni थानी)—A permanent cultivator.
تھنچھ کو کھ (Tah ko pahúñchná)—To get to the root of, to discover.	ٹھاپا (Thápá थापा)—Place of encampment where the gangs of thugs pass the night, impression of hand.
تھانگ (Tháng थांग)—(1) The exact spot or place (of a thing lost or sought). (2) A den of thieves. (3) Trace of stolen property, clue, trace.	لہل (Thal)—(In Marathi) The share of a lessor or lessee in the produce of the field ; a portion of land consisting of several fields.
تھانگ لگانا (Tháng lagáná थांग लगाना)—To obtain a clue (to hidden or stolen property), to trace.	ڈالک (Tahalká)—Alarm, panic.
تھانگی (Thángí थांगी) } (Thángí sá थांगिया) } (1) An abettor of thieves, a receiver of stolen goods. (2) One who traces stolen property, a detective.	ٹھمٹ (Tuhmat)—Suspicion of guilt, false accusation, calumny.
تھانگی داری (Thángí dári)—Receiving of stolen goods.	تھمٹ لگانا (Tuhmat lagáná)—To accuse falsely, to calumniate.
تھانہ (Tháná थाना)—Police-station.	ٹھرکا (Thorá thorá kar ke)—By degrees, a little at a time, by instalment.
ڈار کھانے (Tháná dár)—Officer in charge of a police-station.	ڈوک (Thok थोक)—(1) A share, a portion. (2) A secondary or inferior share of the lands of a co-parcenary village. (Authorities differ as to its relative value, and it probably varies in different places, according to some it is smaller than a patti, which contains a variable number of thoks). (3) A sub-division in a Bhaiyachari estate. (In Kumaon), the local division of an estate.
ڈاری کھانے (Tháná dári)—The office or jurisdiction of a Thánádár.	

ٿوک بست (Thok bast)—Laying down a boundary, fixing the limits of an estate by a native surveyor preparatory to a professional survey by a European officer (This word is also spelt Thák bast).

ٿوک بندی (Thok bandi)—A written engagement specifying the distribution of the shares of a co-parcenary village.

ٿوک دار (Thok dár)—The holder of a *thok*, or sometimes the principal of the holders amongst whom the lands or fields of a *thok* may be shared and their representatives in settling or realizing the assessment. (The thokdár and pattiédár are sometimes confounded in the capacity of malguzars or payers of revenue.) In Kumaun the thokdár is a ministerial officer, usually, by inheritance, confirmed or sometimes appointed by the ruling authority to exercise a general superintendence over the villages and to conduct police or purveyance duties in a varying number of villages, of one or more of which he is ordinarily, though not necessarily, the *Padhan* (q. v.).

ٿوک داری (Thok-dári)—Property, office or duty of a thokdár.

ٿوک داری پاتھا (Thokdári patṭá) The official title deed given to the thokdár by the govern-

ment, specifying the villages under his authority, and the fees he is entitled to. **حق یادستور، ٿوک داری** (Haq yá dastúr-i-thok dári) Fees payable to the thokdárs by the other padhans (Kumaun).

ٿوک پاتھی (Thokpatṭi)—A division of a *thok* into *pattis*, with the rate of assessment on each ; a share-record.

ٿوکا (Thoká)—A point where three or more boundary lines meet.

ٿونبہا (Thúnábá ٿونبہا)—A lump of earth put on the loose end of the lever used for raising water from wells to balance the bucket suspended to the end that is over the well.

ٿوک فروش (Thok farosh)—A wholesale dealer.

تیار (Taiyár)—Prepared, ready.

تیار ہونا (Taiyár honá)—To be ready, to be prepared, to get ready ; to be on the alert.

تیاری (Taiyárfi)—Preparation.

تیاگ پतر (Tiyág-patr ٿیاگ پڑ) —A writ of divorce.

تیاگ کرننا (Tiyág karná ٿیاگ کرنا)—
(1) To abandon, to give up.
(2) To divorce. (3) To abdicate.

تیاگان (Tiyágán ٿیاگان)—Abandonment.

تیاگی (Tiyágí ٿیاگی)—(1) Abandoner, renoucer. (2) A religious ascetic.

تیج تیوہار (Tíj teohár તૌજ લોહાર) Festivals.

تیجا (Tíjá)—The third day after the death of a relation on which prayers are offered by the Mohammedans.

તિરથ (Tírath તૌરથ) —A shrine or sacred place of pilgrimage.

તિરથ જાત્રા (Tírath játrá તૌરથ યાત્રા) —Pilgrimage.

તિરથ કરના (Tírath karná) —To go on a pilgrimage.

તેરહિસિ (Terhísí તેરહિસિ) —The thirteenth day after death (when the last of funeral rite is performed).

તેરિજ (Terij) —An abstract account compiled from other detailed accounts.

તેરિજ અસામિ વાર (Terij asámi-wár) —An abstract of the *khatiauni* or the *muntakhib-i-asámi-wár*, giving the total land held by each person in each thok or

પટ્ઠિ without any enumeration of fields.

તિસ્રા (Tisrá) —A third person, an umpire or arbitrator.

તિયકુન (Taiyaqqun) —Ascertainment, certainty.

તેલ ચાર્ફાના (Tel chârfáná) —To anoint the head, shoulders and hands and feet of the bride and bride-groom with oil mixed with turmeric during the marriage ceremonies ; (hence) the marriage ceremony (above described).

તિન પાંચ (Tín páñch) —Altercation, contention.

તિન પાંચ કર્ના (Tín páñch karná તૌજ પાંચ કરના) —To dispute or quarrel with, to try one's tricks with.

તોહાર (Teohár લોહાર) —Festival.

તોહારી (Teohári) —A present made at a festival.

و

તાટ (Tát ટાટ) —The piece of sacking or carpet on which a banker sits.

તાંકાણ ટાટ (Táñkáñá ટાટ ઉછાટના) —To become bankrupt.

તાલ (Tál ટાલ) —A station or place for storing wood, grain, grass and the like for sale.

તાલ મારના (Tál märná ટાલ સારના) —To turn the scale fraudulently in weighing, to give the beam a twist (and thus diminish the true weight).

તાલ દેના (Tál dená ટાલ દેના) —(1) To put off, to postpone. (2) To avoid, to put or turn one out of the way.

તાંડા (Táñdá ટાંડા) —A caravan of merchants; baggage, equipage.

તાંકના (Táñkná ટાંકના) —(1) To append, to attach. (2) To make a note or memorandum of, to record, to enter.

તાંગ (Táng ટાંગ) —A fourth part, a quarter (in the language of brokers).

તાંગના (Tángná ટાંગના) —To hang.

તપ્પા (Tappá ટપા) — A small tract or division of a country smaller than a pargana but comprising one or more villages. In some parts of the United Provinces a *Tappa* denotes a tract in which there is one principal town or a large village, with lands and villages dependant upon it, and forming a sort of corporate body.

તપ્પા દારી مرضع (Tappá dári mauzá) — The principal village of a *Tappa*.

તપાલ (Tappál ટપાલ) — A post-station ; post office; post ; mail.

વાલ, વાલ (Tappál wálá) — A runner, a letter carrier, a postman.

તપાલી (Tappáli ટપાલી) — A postman.

તિપ્પસ જમાના (Tippas jamáná) }
ટિપ્પસ જમાના (Tippas lagáná). } To
ટિપ્પસ જગાના. } obtain a firm footing, to secure the interest of ; to put in a word for oneself ; to make out a claim.

તિપન્ની (Tipanni ટિપન્ની) — Annotation, commentary.

તાત પુંજિયા રર પૂંજોયા) — (1) A merchant or trader of small capital, a petty merchant. (2) Of small means ; a bankrupt.

તર્રાના (Tarráná ટર્રાના) — To grumble, to be impudent or insolent.

તક (Taká ટકા) — A copper coin equal to two pice, two pice, a rupee, money.

તકા બિરા ટકા બીડા (Taká bírá ટકા બીડા) — Dues paid on the occasion of betrothals and marriages usually to the proprietor in possession of the estate.

તકા સા જાવાબ (Taká sá jáwáb ટકા સા જાવાબ) — A point blank refusal.

તિકાના ટિકાના (Tikána ટિકાના) — (1) To put one up, to lodge. (2) To stop, to detain.

તિકાટ (Tikaṭ) — A ticket (Railway); a postage-stamp ; a court-fee-stamp.

તિકાટ દાર (Tikaṭ dár) — Stamped.

તિકાટ કાણા (Tikaṭ kaṇá) — To punch a stamp.

તકસાલ (Taksál ટકસાલ) — Mint.

તકસાઈ (Taksáli ટક ચાલો) — (1) Of true ring or value, true, genuine, real. (2) Current speech. (3) An officer of the mint, mint master.

તાંડેલ (Tandé) — The commander or head of *Tanda* or body of men as workmen, lascars, labourers &c.

તાંક (Tank ટક) — A weight equal to 4 mashas.

તાંક પટી (Tank-pati) = A mint-master.

તોપા (Topá ટોપા) — A kind of cap worn by prisoners, a kind of cover for the head.

બાળ તરી (Toṭá bharná ટોટો ભરના) — To make good a loss or damage ; to indemnify, to compensate.

દૂષ (Túṭná દૂષના) — To fail (as a bank or as a supply) to fall short ; to fall into arrears (દૂષ દૂષિકા દૂષા)

દોડી કાંચ (Toká ṭokí ટોકા ટોકો) — Hinderance, check, questioning.

પણી કાંચ (Toká patṭá ટોકા પણા) — A sound lease, a permanent lease.

દેખું (Tokná ટોકના) — To interrogate, to accost ; to check, to stop, to hinder ; to take exception to ; to call in question ; to censure, to blame.

દેખી લગાન (Toh lagáná ટોહ લગાના) — To track, to search for, to take up the trace of.

જાખ (Thákur ઠાકુર) — (1) An idol. (2) Chief, a feudal noble of Rajputana, (is the usual title of Rajputs). In Upper India the word denotes the individual members of village communities of Rajput descent. This title is also applied to Kayasthás of Upper India (3) A person of rank or authority, an honorific title after the name of a distinguished person (in Bengal written Tagore). (4) A title of respect as sir, master, your worship (Bengal).

દ્વારા (Thákur dwárá ઠાકુર દારા) — A temple, a building in which the idols are kept.

થાકુરાઈ (Thakurái ઠાકુરાઈ) — The rank or office of a chief or thákur.

થાકુર સેવા (Thakur sevá ઠાકુર સેવા) — The service of an idol applied to a grant of revenue for maintaining the worship of an idol.

થપ્પા (Thappá ટપા) — An instrument for stamping with a die.

થપ્પા કરના (Thappá karná) — To stamp, to make an impression on.

થિકાને (Thikáná karná) — (1) To find a place for, to make room for, to arrange. (2) To take note of. (3) To account for. (4) To search or trace an affair to its source.

થિકાને લગાન (Thikáne lagáná ટિકાને લગાના) — (1) To dispose of, to settle. (2) To make away with, to consume. (3) To despatch, to kill, to trace, to ascertain, In Hundis the phrase *thikana lagae* is a direction to ascertain the residence of the payee before making payment.

થુકના (Thukná ઠુકના) — To be punished or chastised ; to suffer a loss, to be put in stocks.

થગ (Thag ઠગ) — (1) (Thug) One of a gang who strangle travellers. (2) An Impostor, a swindler.

થગાના (Thagáná ઠગાના) — To cause to be cheated.

થગાઈ (Thagái ઠગાઈ) — Swindling, robbery, theft.

થાગુન (Thagná ઠગના) — To cheat, to deceive, to impose upon, to dupe, to rob.

થાગાઈ (Thagai) — (1) The department for the suppression of Thugs (2) Robbery, cheating, imposture.

થાલાન (Tahláná ઠહલાના) — To get one out of the way, to put or turn aside, to remove, to dismiss.

થાંડ (Thandá ઠંડા હોના) — To die; to subside.

થાર (Thaur rahná ઠાર રહના) — To be knocked down dead on the spot.

થોસ (Thos ઠોસ) — Solid.

થાસમી (Thos asámi) — A moneyed man, a wealthy man, a man of substance.

થોક (Thokar ઠોકર) — Loss (in trade).

થોકાન્દુક (Thok bajá kar lená) — To purchase a thing after duly testing its quality.

થોકના (Thokná) — (1) To hammer, to strike, to beat. (2) To knock, to punish. (3) To enter a complaint against, to file a suit or action. (4) To pass a decree against.

થહ્રાન (Thahráná ઠહરાના) — (1) To cause to stop, to lodge. (2) To ascertain, to establish. (3) To fix, to settle, to make a bargain. (5) To decide, to determine. (6) To appoint.

થીયા (Thiyá ઠીયા) — A boundary, a mark, a place to sit on.

થિક (Thík karná ઠોક કરના) — (1) To correct, to amend, to rectify; to set in order, to arrange; to make up; to regulate, to make certain. (2) To determine; (3) To bring one to his senses, to chastise.

થિકાર (Thikar ઠૈકર) — The duty of keeping the village watch, taken in succession by the villages in the Rohtak district; the order is determined by lot, the name being inscribed on bits of broken tiles and put into a vessel, from which they are drawn daily to the extent required by the patwari.

થેકા (Theká ઠેકા) — (1) Contract for work. (2) A farm of revenue. (3) A contract by which a person engages to pay a fixed amount of revenue on an estate or district, on being allowed to collect the revenue payable to the proprietor or the State; a farm, a lease. (4) The revenue accruing from such leases or farms. (5) The instrument of lease or farm.

થેકાબંદી (Theká bandí) — (1) A settlement by farm or contract, the farm held on lease. (2) (Dekhan) A stipulated rent on each field without reference to its extent.

થેકાદાર (Theká dár) — (1) A farmer. (2) A lease-holder; a middleman. (3) One who receives the

rents from the cultivator and pays the stipulated amount to the proprietor (he is not a tenant). (۱) One who takes a license for the sale of spirituous liquors or the like.

تھیکہ اور بندی (Theká oř bandí)

—Lease of land at a low or estimated rate.

تھیکہ اسکے لئے زر پیشگی (Theká zar peshgí)

—Lease or farm of which the rent is paid in advance.

تھیکہ اسکے حین حیاتی (Theká-i-hín hiá-tí)—A life-lease.

تھیکہ اسکے معتبری (Theká-i-mujraí)

—An usufructuary lease.

تھیکہ اسکے مستاجری (Theká-i-mustájrí)

A farming lease.

تھیکہ داری کا بندوبست (Thekádárí ká bandobast)—A farming settlement.

تھیکہ کیوں (Theká lená टेका लेना)

—To contract, to take out a license, to monopolize.

تھیکہ دینا (Theká dená टेका देना)

—To give a contract, to lease, to let in farm.

تھیکہ (Tip टोप)—A note of hand.

تپنہ (Tipná टोपना)—(1) To pocket (money). (2) To note down, to register.

تھیکہ سختی (Terhí sunnáná टेढ़ी सुनाना)—To give cross or rough answers, to be impertinent or rude to.

تھیکہ مکروہ (Terhá honá टेढ़ा होना)

To be cross or perverse; to be displeased or offended with.

تکہ (Tíká टोका)—(1) The ceremony connected with betrothal. (2) Nuptial gifts, presents in money or goods from the bride's father to the bridegroom. (3) Vaccination, inoculation. (4) Blot, stain (as جنہیں ٹیکا कا the blot of infamy).

تکہ بھینا (Tíká bhejná टोका मेजना)—To send the nuptial gifts to the bridegroom.

تکہ چارپانہ (Tíká chapráná टोका चढ़ाना)—To perform the betrothal ceremony.

تکہ لگانے والہ (Tíká lagáne wálá टोका लगाने वाला)—A vaccinator.

تکہ (Tíká टोका)—A commentary, annotation; gloss.

(۴)

تابت (Sábit)—(1) Proved, established, confirmed, fixed.

تابت کرننا (Sábit karná)—To confirm in; to establish, to prove, to verify, to substantiate.

تابت (Sális)—Arbitrator.

تابتی (Sálí)—Arbitration.

تابتی خارجی (Sálí-i-khángí)—Private arbitration.

تابتی میں سپرد کرننا (Sálí meñ supurd karná)—To refer to arbitration.

تابتی نامہ (Sálí-námá)—An agreement to refer, a reference.

تابتی فیصلہ (Faislá-i sálí)—An award.

تابتی (Sálisan)—Thirdly, in the third place.

ثامن (Sáminan)—Eighthly.	ثبوت صريح (Sabút-i-saríh)—Direct proof, evidence or testimony.
ثاني الحال (Sáni-ul-hál)—At a subsequent period.	ثبوت صهني (Sabút-i-zamnī)—Collateral evidence.
ثانية (Sáníán)—Secondly, in the second place.	ثبوت قرائني (Sabut-i-qráiní)—Circumstantial evidence.
ثبات (Sabát)—Firmness, solidity, stability ; durability.	ثبوت قطعي (Sabút-i-qatái)—Conclusive proof.
ثبت کرنا (Sabt karná)—To inscribe, to subscribe, to write, to put down.	ثبوت قباسي (Sabút-i-qiyásí)—Presumptive proof or evidence.
ثبوت (Sabút)—Evidence, proof.	ثبوت كاغذ (Sabút-i-kágzí)—See ثبوت تحريري
ثبوت میں داخل کرنا (Sabút men dákhil karná)—To tender in evidence.	ثبوت کافی (Sabút-i-káfí)—Sufficient proof.
ثبوت استحقاق (Sabút-i-istahqáq)—Proof of right or title.	ثبوت اسازی (Sabút-i-lasání)—Oral evidence.
ثبوت بادی النظري (Sabút-i-bádí-ul-nazrí)—Prima facie proof.	ثبوت موجودہ مسل (Sabút maujúdá misl)—The evidence on the record.
ثبوت تأيیدی (Sabút-i-táídí)—Corroborative evidence.	ثبوت وصیت نامہ (Sabút-i-wasiyat námá)—Probate of a will.
ثبوت تحريري (Sabút-i-tahrírí)—Documentary evidence.	گلہ (Salásá)—Triple.
ثبوت تردیدی (Sabút-i-tardídí)—Rebutting evidence.	شمرة (Samrá)—Fruit, produce ; reward, advantage.
ثبوت جرم (Sabút-i-jurm)—Conviction.	ثمن (Saman)—Price, value.
تبیین ثبوت جرم صادر درنا (Tajwíz-i-sabút-i-jurm sádir karná)—To pass a sentence of conviction, to convict.	ثمن (Saman)—An Eighth part or portion.
ثبوت حقیقت (Sabút-i-haqiyat)—Proof of title.	ثواب (Sawáb)—Recompense, reward.
ثبوت خارجي (Sabút-i-khárjí)—Extrinsic evidence.	ثواب کا کام (Sawáb ká kám)—Meritorious work.
ثبوت دستگویی (Sabút-i-dastáwezí)—Documentary evidence.	شیوه (Saiyabáh)—A young woman with whom a man has had a carnal connection or one that is not a virgin.

C

جاپر (Jábir)—Despot, tyrant.

جات (Ját जात) — Born, brought forth.

جات کرم (Ját karm जात कर्म) — A ceremony at the birth of a child when the navel string is divided.

جات (Ját जात) — (1) Tribe, caste, sect. (2) Pilgrimage. (3) Nature, species, genus. باری جاتین (Barí játen) — twiceborn castes.

جات بھریشٹ (Ját bhirisht जात भूष्ट) — An out-cast.

جات دھرم (Ját dharm जात धर्म) — The law or usage of caste.

جات براہدھری (Ját birádrí) — Brotherhood, fraternity.

جاڑا (Játrá जात्रा) — (1) Pilgrimage. (2) Procession of idols, religious festival or fair.

جاڑا کرن (Játrá karná जात्रा करना) — To set out on a pilgrimage.

جاڑی (Játri जात्री) — Traveller, pilgrim.

جاٹک (Játak जातक) — A ceremony performed after the birth of a child, nativity.

جاچیय (Jàjiyá जाच्या) — (1) The person for whom a sacrifice is performed. (2) Property or presents obtained by officiating at sacrifices.

جاچیت (Jáchit जाचित) — (In Law) A particular form of deposit whereby the holder is allowed the use of the article deposited.

جاڑ (Jár) — Neighbour.

جاڑ ملاصق (Jár-i-mullásiq) — A near neighbour See شفیع

جاڑی (Jári) — (1) Running, flowing. (2) In hand, current, usual. (3) In force (as a law). (4) Prevalent, rife.

جاڑی رکھنا (Jári rakhná) — (1) To keep a stream flowing ; to carry on, to continue, to pursue, to prosecute; to maintain ; to conduct. (2) To manage, to extend.

جاڑی شد (Jári-shudá) — Established, in force.

جاڑی کرن (Jári karná) — (1) To issue (as a summon or citation). (2) To start, to set on foot. (3) To introduce (a custom &c.) (4) To circulate. (5) To execute, to put in execution, to enact. (6) To establish, to institute. (7) To use or exercise a right.

جاڑی ہونا (Jári honá) — (1) To be in force, to pass current. (3) To proceed (as a business). (4) To be executed. (5) To be issued. (6) To be enacted, to come into operation.

جاڑیا (Járiya जार्य) — A female-slave, a maid servant.

جاسوس (Jásús) — A spy.

جاکار (Jákár जाक़र) — (1) A deposit or pledge left with a vendor for goods brought away for inspection or approval. (2) Goods taken from a shop for

approval; a conditional purchase; articles taken on commission-sale. (3) On inspection, for approval.

چاگر جاگر (Jákar bahí جاکر بھی)—Account-book of sales subject to approval of goods

چاگر نہیں (Jákar lejána جاکر لے جانا)—To take away goods on inspection or approval, leaving a deposit or pledge with the vendor.

چاگیر (Jágir)—A grant of land, a temporary grant made by the government to an individual as a reward for some special good service. Under the Mohammedan government, it was a tenure in which the public revenue of a given tract of land was made over to a servant of the state, together with the powers requisite to enable him to collect and appropriate such revenue, and administer the general government of the district. The assignment was either conditional or unconditional; in the former case, some public service, as the levy and maintenance of troops or other specific duty, was engaged for; the latter was left to the entire disposal of the grantee. The assignment was either for a stated term, or, more usually, for the life time of the holder, lapsing, on his death, to the

State although not unusually renewed to his heir on payment of *Nazrana*, or fine, and sometimes specified to be a hereditary assignment. Under the British government such tenures (Jagirs) have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or *nazrana* levied under the Mohammedan rule.

چاگیر احتشام (Jágir-i-ahitshám)—Lands granted for the maintenance of troops.

چاگیر بخششی (Jágir-i-bakhshí)—An assignment for the commander in-chief.

چاگیر دیوانی (Jágir-i-díwáni)—The grant of the collection of the revenues of Bengal, Behar and Orissa to the East India Company.

چاگیر خدمتی (Jágir-i-khidmatí)—Assignment of land to village servants or officers.

چاگیر مشروط (Jágir-i-mashrút)—A conditional jagir.

چاگیر سارانجامی (Jágir-i-saranjámí)—An assignment for a specified purpose.

چاگیر سیر (Jágir-i-sír)—An assignment for the support of an establishment.

جاگیر سیر غال (Jágír-i siyur-gál)	—An assignment exempt from any condition or for charitable purposes.
جاگیر تن یاداٹ (Jágír-i-tan yá-zát)	—An assignment for personal support or sometimes requiring personal service.
جاگیر دار (Jágír dár)	—The holder of a <i>jagir</i> , a grantee, a feofee.
جاگیر داری سند (Jágír dári-sanad)	—The deed or patent under which a <i>jagir</i> was granted under the Mohammedan government.
جامع (Jámé)	—Comprehensive, exhaustive.
جامع و مانع (Jamé wa máne)	—Exhaustive.
جان بخشی (Ján bakhshí)	—Forgiveness, pardon (of a capital crime).
جان بیمه (Ján bímá)	—A policy of life-insurance.
جان بیمه کرنے (Ján bímá karná)	—To insure one's life.
جان پر (Ján par áná)	—To be exposed to imminent danger.
جان پر کوپلانا (Ján par khelná)	—To run into danger, to place oneself in a perilous position.
جان پر کوپلنے والا شخص (Ján par khelne wálá shákhs)	—A dangerous person, a desperate.
جان چورانا (Ján churáná)	—To skulk, to escape from.
جان کا دشمن (Ján ká dush-man).	Mor-
جان کا لیوا (Ján ká lewá).	tal enemy.

جان کنی کی حالت میں (Ján kaní ki hálat meñ)	—At the time of dying, in agonie's of death.
جان کھانا (Ján kháná)	—To tease, to vex, to annoy, to torment, to make repeated demands.
جان مارنا (Ján máruá)	—To exert oneself to the utmost, to strain every nerve.
جانکر (Jánkar)	—Knowingly.
جانب (Jánib)	—(1) Side; part. (2) Direction, in the direction of (as the east), towards.
بجانب دیگر (Ba jánib-digar)	—On the other hand (ek jánib se) on the one hand, by one party (jánib se) in the name of, on behalf of.
جانب دار (Jánib dár)	—Partial; a supporter, a partisan.
جانب داری (Jánib dári)	—Partiality, favor.
جانب داری کرنا (Jánib dári karná)	—To take the side or part of; to show partiality to.
جان بوجھکر (Ján bújhkar)	—Knowingly and intentionally.
جانبین (Jauibain)	—On both sides, mutual, both parties, the parties (in a suit or case).
جانچ (Jánch जांच)	—Examination, trial, assay, appraisement, test, inspection, enquiry.
جانچنا (Jánchná)	—To enquire into, to ascertain, to examine, to test, to try, to assay, to appraise.

جانتا (Janná)—To know, to apprehend, to become aware of, to perceive, to judge.	جایداد (Jaedád)—(1) Property. (2) Assets. (3) Estate. (4) An assignment of the revenues of a tract of land for the maintenance of an establishment, or of troops, granted for life, but very commonly with permitted succession to the next of kin, sometimes with a rent reserved.
جانور (Jánwar)—Animal.	جایداد آبائی (Jaedád Abái)—Ancestral property or estate, جایداد اچمی (Jaedád-i-ajmálí)—Joint property or estate.
جانور (Paláo jánwar)—Domesticated animal.	جایداد اراضی (Jaedád-i-arází)—Landed property.
جنگلی (Janglí jánwar)—Feræ naturæ and wild animals.	جایداد استماری (Jaedád-i-istmárí)—An assignment of revenue in perpetuity with a reservation of certain amount of rent, and of other government claims.
جائی (Jáni)—Deadly.	جایداد شرکتی (Jaedád-i-shiráktsí)—Partnership-property.
مائسab (Jáho mansab)—Rank and position.	جایداد شوہری (Jaedád-i-shauhrí)—Husband's estate or property.
جائیل (Jáhil)—Ignorant.	جایداد غیر منقول (Jaedád-i-gair-i-manqúlá)—Immovable property, real property, reality.
جائیلیت (Jáhliyat)—Ignorance.	جایداد متعاقب (Jaedád-mutalíqá-i-khándán)—Family property.
ایام جاهلیت (Aiyám-i-jáhliyat)—The times previous to the manifestation of Islam.	جایداد متنازع (Jaedád-i-mutnázá)—The property in dispute, the property under litigation, property the subject of dispute, (c.f. Jaedád-ma bai ul bahas).
اعتراف (Jái-etiráz)—The time or place of objection or opposition, room for objection.	جایداد مکسوپہ (Jaedád-i-maksúbá)
جایپانah (Jae-i-panáh)—Place of refuge, asylum.	
جای نشین (Jái nashín). { (1) A locum tenens, a deputy. (2) A successor.	
جای نشین (Já nashín). { (1) A locum tenens, a deputy. (2) A successor.	
جای نشینی (Jái nashíní). { (1) Sitting in the place or room of. (2) Succession.	
جایا (Jayá जाया)—(1) A daughter, a boy. (2) Birth place. (3) A spouse, one wedded lawfully or according to the ritual.	

جایداد مکسوہہ ذاتی (Jáedád-i-mak-súbá-i-zátí)—Acquired or self acquired property. (This kind of property is not liable to partition under the joint family system. The Mitakshra defines self acquisition as that which had been acquired by the coparcener without any detriment to the goods of the father or mother).

جایداد منقولہ (Jáedád-manqúlá)—Movable property, personal property, personality.

جایداد مورثی (Jáedád-i-maurúsí)—(H. Law) Ancestral property. (That term in its technical sense, is applied to property which descends upon one person in such a manner that his issue acquire certain rights in it as against him. Hence all property which a man inherits from a direct male ancestor, three degrees higher than himself is ancestral property, and is at once held by himself in coparcenary with his own issue. But where he has inherited from a collateral relation, as for instance from a brother, nephew, cousin or uncle, it is not ancestral property, consequently his own descendants are not coparceners in it with him. They cannot restrain him in dealing with it, nor compel him to give them a share of it. On the same

principle, property which a man inherits from a female or through a female, or which he has taken from an ancestor more remote than three degrees, or which he has taken as heir to a priest or a fellow student would not be ancestral property, but the property is not the less ancestral because it was the separate or self acquired property of the ancestor from whom it came. Mayne).

جایداد مشترک (Jáedád-i-mushtarká)

—(1) (H. Law) Joint property or co-parcenary property. It is of three kinds (a) Ancestral property. (see جایداد مورثی) (b) Property jointly acquired where the members of a joint family acquire property by or with the assistance of joint-funds or by their joint-labour, such property is the joint property of the persons who have acquired it, whether it is an increment to the ancestral property or whether it has arisen without any nucleus of descended property. (c) Property, which was self-acquired, may become joint-property, if it has been voluntarily thrown by the owner into the joint stock, with the intention of abandoning all separate claims against it.

جایداد موصی (Jáedád-i-mosá-ba)

—The property which is the subject of a will.

جایداد خاندان مشترکہ (Jáedád-i-khándán-i-mushtarká)—Joint family property.

جایداد متعلقہ خاندان (Jáedád muttliqa-i-khándán)—Family property, heirloom.

جائز (Jáiz)—Valid, lawful, legal, authorised ; competent ; admissible.

جائز رکھنا (Jáiz rakhná)—To allow, to receive as lawful or valid, to justify, to legalize, to tolerate.

جائز قرار دینا (Jáiz qarár dená)—To decide (to be lawful, to legalize ; to uphold.

ثابت کرنا (Jáiz sábit karná)—To prove the validity of.

جاپ (Jáizá)—(1) Checking an account. (2) Signature, the mark made in examining or checking.

جاپ دینا (Jáizá dená)—To undergo examination, to render an account of one's charge, to make a mark.

جاپ لینا (Jáizá lená)—To examine, to check an account.

جايفہ (Jáifá)—(1) (M. Law) A wound or stab that reaches to the belly or any other vital part; a stab punishable by fine.

جباد (Jabbár)—A conqueror, a revenger.

جب (Jabr)—(1) Force, (See I. P. Code). (2) Constraint, coercion. (3) Violence, outrage, oppression.

جبر } (Jabran).
جبر سے } (Jabr se),
forcefully.

جبر کرنا (Jabr karná)—To use or employ force on, to compel, to constrain, to press, to bear forcibly on.

جبرتی کرنا (Jabran bhartí karná)—To enrol or enlist by force, to press, to impress.

جاپ، جبرا (Jabran wá qahran)—By force or violence, willingly or unwillingly, *nolens volens*.

جبر مجازہ (Jabr-i-mujrimáná)—Criminal force.

جبا (Jabbá)—An outer robe or long cloth, coat or gown, the sleeves of which reach not quite to the wrist.

جبا (Jibah-sái)—Beseeching, entreating.

جاپ (Jáp karáná जाप कराना)—To get a priest or Brahmin to repeat prayers for some desired end.

جاتا (Játáná जताना)—To make known, to inform, to point out, to remind, to warn, to caution ; to make a show of affection, to evince.

جتار (Jotár जुतार)—Ploughed or cultivated land ; a ploughman.

جتار (Jutáná जुताना)—To cause to be yoked, to cause to be tilled or cultivated ; to lease for cultivation.

جتائ (Jutáú جوتاں) — Fit for cultivation, arable.

جتائی (Jutái جوتائے) — Ploughing, tillage, cultivation.

جتن (Jatan جتن) — Effort, endeavour, care, remedy.

جتوانہ (Jutwáná) — To have a field ploughed or tilled.

جٹھا (Jathá جٹھا) — (1) A company, gang, party, (of confederates). (2) Capital, strength, stock.

جٹھاندھنا (Jathá báñdhná) — To form a party.

جٹھارٹ (Jathárth جٹھارٹ) — According to reality or fact, exact, actual, real, true.

جٹھاش (Jathárth shakt جٹھارٹ شک्ति) — According to one's means.

جاتی (Jatí جاتی) — (1) Continent, chaste. (2) A continent man, a faithful husband, a man with one wife.

جتیان (Jutyáná) — To beat with a shoe or slipper.

جیٹھانی (Jiþhání جیٹھانی) — The husband's elder brother's wife.

جس (Jasá) — The corporeal form, or figure.

جج (Jaj) — A judge.

جج ماتھت (Jaj mátihat) — Sub-ordinate judge.

جج عدالت مطالبات خفیہ (Jaj adálat-matálbát-i-khafifá) — A Small Cause Court Judge.

جج ضلع (Jaj zillá) — A district judge.

ججمان (Jajmán ججمان) — A person who employs and feeds Brahmans for the performance of any solemn or religious ceremony. As it is not unusual for the relation between the employer and the employed to become hereditary, the latter come to regard the former as their pupils or clients and claim as their right or due the fees that are to be paid on such occasions although they should not perform the ceremonies. From religious relations the term (*Jajman*) passed to many miscellaneous relations, and barbers, washerman, *Ghatias* and others who conduct pilgrims, claim a prescriptive or hereditary right to be employed and paid by certain individuals, whom they therefore style their *Jajmans*.

ججمانی (Jajmáni) — The status and the occupation of having *Jajman*, the stipend paid by having *Jajman*.

جی جی (Jíjí). }
جیجیا (Jijyá). } An elder sister.

(A term of respect often applied generally to any elderly female).

جچھا (Jachchá جچھا) — A woman who has recently given birth to a child, a lying-in woman.

جچھا خانہ (Jachchá kháná) — A lying-in chamber.

جچھاڈی (Jachái जचाई) — Test, trial, valuation, appraisement.

نٹھا ج (Jachná जचना) — To be tested or tried, to be valued, to be appraised, to be reckoned at its worth, to be rated ; to be judged..

جد (Jad) — A grandfather, an ancestor (Plural اجداد)

جدات (Jaddát) — Paternal female ancestors.

جدی (Jadí) — Ancestral; an ancestral or hereditary estate.

جدا (Judá) — Separated, separate.
 جدا جدا (Judá judá) — Separately, severally.

جدا کرنا (Judá karná) — To separate (from), to part.

جدا ہو جانا (Judá ho jáná) — To live apart ; to be separate from.

جدول (Jidwal) — A ruled line (round a page), marginal line, column, the table of a book.

جدی (Jaddí) — Ancestral, paternal.

جدید (Jadíd) — New, modern, fresh.

جزامیاں کا ایکت (Juzámián ká ekté) — An act relating to lepers.

جر (Jar) — (M Law) Dragging forth an offender for public punishment—see جزیر

جر منفعت (Jar i-munfaít) — To exact money, to make profits.

جرح (Jarráh) — A surgeon, one who dresses wounds.

جرحی (Jarráhí) — Surgery, surgical.

جرحی کا عمل (Jariáhí ká amal) — A surgical operation.

جرایم (Jaráim) — Offences.

جرایم خلاف وزیری با سرکار (Jaráim-i-khiláf warzí bá sarkár) — Offences against the state.

جرائم خلاف معاہدات عامہ (Jaráim-i-khiláf-máadalat-i ámma) — Offences against public justice.

جرائم خلاف امن خلائق (Jaráim khaláfi-aman-i-khaláyaq) — Offences against public tranquillity.

جرائم خلاف ارماں بحری (Jaráim khiláf utwáj bahrí wá barrí) — Offences relating to the army and navy.

جرائم جو عامہ خلائق کی عاقیبات اور امن اور آسائشیں اور حیا اور عادات پر مژہب و روح (Jaráim jo ámma khaláiq kí áfiyat aur aman aur ásáyásh aur hiyá aur ádát par muassar hon) — Offences affecting the public health, safety, convenience, decency and morals.

جرائم جو انسان کی جان پر موثر ہیں (Jaráim jo insán kí ján par muassar hon) — Offences affecting human body.

جرائم متعلق دستاویزات و نشانات مال و تجارت (Jaráim mutálliq das-táwezát wá nishánát mál wá tijárat) — Offences relating to documents and to trade or property marks.

جرح (Jirah) — Cross-examination, objection.

کر ج (Jirah karná) — To cross-examine, to test evidence.

جح کے سوال (Jirah ke sawál) —Cross-questions.

جرم (Jurm) —A crime, an offence, a misdemeanour.

جرم خفیف (Jurm-i-khafíf) —Minor or petty offence.

جرم خلاف وضخ فطری (Jurm-i-khiláf-wazá-fitrí) —An unnatural offence.

جرم سنگین (Jurm-i-sangín) —A grave offence.

جرم شدید (Jurm-i-shadíd) —Same as جرم سنگین

جرم قابل دست اندازی (Jurm-i-qábil-dastandází) —A cognisable offence.

جرم ناقابل دست اندازی (Jurm-ná-qábil-dastandází) —A non-cognisable offence.

جرم قابل سزا موت (Jurm-i-qabil-sazáe-maut) —A capital offence.

جرم صغیرہ (Jurm-i-sagírá) —Misdemeanour.

جرم کبیرہ (Jurm-i-kábírá) —A felony.

جرم قبولنا (Jurm-qabúlná) —To plead guilty.

جرم ثابت قرار دینا (Jurm sábit qarár dená) —To convict.

جرم معافیہ (Jurm-i-muáfíá) —An offence abetted.

جرم مجازہ (Jurmáná) —Fine, penalty.

جرم مجازہ دینا (Jurmáná dená) —To pay a penalty or fine.

جرم دھ کرنا (Jurmáná karná) —To impose a fine, to inflict or levy a fine ; to mulct.

جرمانہ معاف کرنا (Jurmáná-muáf karná) —To remit a fine.

جرمانہ، صول کرنا (Jurmáná wasúl karná) —To realize, collect, or levy a fine.

بصورت عدم ادائے جرم (Basúrat adam adái-i jurmáná) —In default of payment of fine.

چریب (Jaríb) —A measure of land of various length as the chain or rope for measuring. In the United Provinces the measurements were made by a chain equal to 5 ganthas (knots) or 11 yds. each or to 60 yds. or 20 ganthas. A square of one jarib is a bigha. (Before the new system of survey it was usual to measure lands paying revenue with a jarib of 18 knots only 2 being coiled round the measure. Rent-free lands were measured with the entire rope of 20 knots,) In Sindh a jarib is a measure of 150 sq. ft.

چریب بیشی (Jaríb beshi) —Increase of the land and the *jama* of the current year over the past.

چریب کمی (Jaríb-kamí) —Decrease in the year's measurement of the Ryots land.

چریب کش (Jaríb kash) —Land surveyor.

جرب کشی (Jaríb kashí)—Survey or measurement of land.

جریب موقوفی (Jaríb-mauqúfi)—Relinquishment or postponement of an intended survey.

کاپٹہ کا جوت جریبی (Jot-jaríbí ká patṭá jót jaribí ká pátá)—A kind of lease, under which the cultivator pays rent only for the ground actually cultivated, the extent of which is determined by measurement.

ڈالنے کا جرب (Jaríb-dáláná). } To measure with the chain. **پھنکنا کا جرب** (Jaríb-phenkáná). }

jamáná کا جمایا (Jaṛ jamáná) —To lay the foundation of, to establish, to set on foot.

کاٹنا کا جر (Jaṛ káṭná)—To undermine, to destroy utterly.

جڑاں کا جر (Jaṛáú जडाऊ) —Jewelled, mounted.

جڑاول (Jaṛáwal जडावल) —Winter clothes, dress given to servants in the beginning of winter.

جڑائی (Jaṛái जडाई) —The act of setting jewels; the price of setting jewels.

جڑائی کا جر (Juṛái कुडाई) —The act of soldering, mending; the price of joining, mending &c.

جڑنا (Jaṛná जडना) —(1) To put in, to stick on. (2) To fix, to set (jewels), to mount. (3) To lay on a blow, to strike. (4) To make a complaint or to bring a charge against, to speak ill of a man in his absence.

جذب (Juz)—(1) Part, portion, ingredient. (2) A form consisting of 16 pages.

دانا کا جذب (Juz dán) —A cloth in which books are wrapped up, a satchel.

راس کا جذب (Juz ras) —Penetrating, sagacious ; economical.

گل کا جذب (Juz o kul) —Particulars ; great and small matters ; totally.

جز (Jazá) —Retaliation, requital, recompense.

جزر کا جذب (Jazr) —The ebb-tide.

مادہ کا جذب (Juzr-o-madd) —The ebb and flow of the tide.

جزوی (Juzwi) —Relating to a part or portion, partial, particular.

جزیات (Juzwiyát) —Parts, particulars ; small matters.

جزیرہ (Jazírá) —Island.

جزیہ (Jazíyá) —A capitation tax levied on the non-moslem subjects of a Mohammedan government.

جسر (Jasárat) —Boldness ; intrepidity ; presumptuousness.

جسم (Jasámat) —Body, dimension.

جست, **جو** (Justojú) —Search, inquiry, quest, investigation.

جسمانی (Jismání) —Corporeal, material.

جشن (Jashn) —Festival, jubilee, rejoicing.

تاج پوشی کا جشن (Jashn tájposhí) —The coronation festival.

جعفر صدیق (Ja'afar sadíq)—Ja'afar sadiq, the son of mohammad Baker, was the sixth Imam. He was one of the two great heads of the *Imamiya* sects. He appointed his eldest son, *Ismail*, to succeed him in the Imamat, and on his premature death, he nominated his second son *Musa Kasim* to be his successor. This second appointment gave rise to another division among the *Shias*, for part of them denying Ja'afar Sadiq's right to make it, declared in favor of the son of Ismail, thence taking the name of *Ismailli* sect, while the greater number of them adhered to *Musa Kasim* whom they acknowledged as the seventh Imam.

Abu Hanifa received his first instructions from Imám Abu Ja'afar Sadiq, though he afterwards separated from him and established a school of his own see **جنتیہ ابی جعفر صدیق**—He wrote a voluminous commentary on the Qur'an called *Tafsir at Tusi* and many other works. He died in 460 A. H.

جمل (Jál)—Forgery, fabrication.

جمل بنایا (Jál banáná)—To forge, to fabricate.

جعلساز (Jál sáz)—A forger, a fabricator.

جعلسازی (Jál sází)—Fabrication, forgery.

جعلسازی کی حد تک پھونچنا (Jál sází ki had tak pahunchná)—To amount to a forgery.

جعای (Jálí)—Forged.

جعای دستاویز (Jálí dastáwez)—A forged document.

جعای دستاویز بنانیا (Jálí dastáwez banáná)—To make a false document, to forge a signature.

چک (Jak जक) —The animal which is killed and buried along with the treasure as a guard.

چکنہ (Jukháná चुखाना) —To cause to weigh or to be weighed, to have weighed or measured.

چگرپویت (Jagopavit यज्ञ पर्वीत) —The sacrificial thread worn by the Brahmans, the Kshatriyas and Vaisyas as a distinctive mark of their castes.

چک (Jug जुग) —An age, a cycle, an age of the world.

چرگان (जगन् जुग) —From one age to another, for ever and ever.

چکت (Jugat जुगत S. युक्ति) —(1) Scheme, means, plan, device, stratagem. (2) A pun.

چکت باز (Jugat báz) —(1) A sharper, a scheming or crafty fellow. (2) A punster.

چکت نیکالنیا (Jugat nikálná) —To invent a scheme, to form a plan.

چل دینا (Jul dená जुल देना) —To deceive, to cheat.

جَمَادِيُّ وَطَانٍ (Jalá watan) — Exile; grant; exile, banished.

جَمَادِيُّ وَطَانٍ كَرْنَا (Jalá watan karná) — To exile, to banish from one's country.

جَلَادٌ (Jallád) — (1) One whose office is to flog others with a whip, an executioner. (2) Cruel, merciless.

جَلَالِيٌّ (Jalálí) — An era reckoned from the time of Jalal-ud-din or Akbar.

جَلدٌ (Jild) — (1) A volume, a book. (2) The skin.

جَلَدْسَازٌ (Jild sáz) — A book-binder.

جَلَسَةٌ (Jalsá) — An assembly, a committee, a society.

جَلَسَةُ أُمَرَا (Jalsá-i-umrá) — Assembly of nobles, House of Lords.

جَلَسَةٌ كَرْنَا (Jalsá karná) — To hold or convene a meeting.

جَلَسَةٌ حُكْمٌ (Jalsá-i-hukkám) — A tribunal, a bench.

جَلَكَرٌ (Jalkar जलकर) — The proceeds of the piscary of rivers, jhils, tanks; also the revenue assessed thereon.

جَلِيسٌ (Jális) — Companion, member.

جَلِيلُ الْقَدْرٍ (Jálil-ul-qadr) — High in dignity, august.

جَمَادِيٌّ (Jamádí) — One of the names of the Arabian months as —

جَمَادِيُّ الْأَوَّل (Jamádí-ul-awwal) — The fifth and

جَمَادِيُّ الْتَّانِي (Jámádí-ul-saní) — the sixth, Arabian month.

جَمَاعَةٌ (Jamá'a) — To have carnal intercourse.

جَمَاعَةٌ (Jama'at) — (1) A company, assembly, congregation, society or meeting. (2) Company. (3) Class, rank, order.

جَمَاعَةٌ سَنِدِيَافَتَّةٌ (Jama'at-i-sanad yástá) — An incorporated company, a corporated body.

جَمَاعَةٌ مُتَفَقَّعَةٌ (Jama'at-i-muttafiqá) — An association.

جَمَاعَةٌ مَدِيرَانٌ (Jama'at-i-mudab-birán) — The Parliament.

جَمَاعَةٌ مَذْهَبِيٌّ (Jama'at mazhabí) — A religious assembly.

جَمَانَةٌ (Jamáná) — (1) To cause to adhere or unite. (2) To plant. (3) To implant, to bring (one's words) home to another. (4) To cause one's words to impress.

جَمَعٌ (Jamá) — (1) Sum, total, amount, aggregate. (2) Capital, principal, stock, assets.

(3) Fund, outlay, cost, price. (4) Credit side of an account.

(5) The land tax, the government demand, revenue of the state, the amount assessed.

جَمَعٌ تَرْمِيمٌ شَدَّدَ (Jamá tarmím-shudá) — A revised demand or assessment.

جَمَعٌ حَالٌ (Jamá-i-hál) — The present assessment.

جَمَعٌ جَهَارْتِيٌّ (Jamá jhartí) — (Local) Periodical account of either cash or grain.

جمع خرچ (Jamá kharch)—Account of receipts and disbursements, account of collections and charges, debit and credit, revenue receipts and balances; account current.

لکھنا جمع خرچ (Jamá kharch likhná)—To make up an account, to book.

میلانہ جمع خرچ (Jamá kharch miláná)—To balance an account.

خراچ نویس (Jamá kharch-na-vís)—An accountant, a book-keeper.

jamádar (Jamádár)—(1) The head of a body of men. (2) A native officer of the army so called. (3) An officer of police, customs or excise (second to *Daroga*).

jamádarí (Jamádári)—The office of a jamádar.

جمع سرکاری (Jamá-i-sarkári)—Government revenue.

بازدھن جمع سنجین (Jamá sangín bandhná)—To over-assess.

صادر جمع (Jamá i sadr)—The revenue assessment settled directly with the government by the proprietors or contractors.

قدیم جمع (Jamá qadím)—Total amount of revenue as fixed from an old date.

کامل جمع (Jamá kámil)—Complete, final or standard assessment. In Bengal the term usually denotes the settlement

made by Akbar's financial minister Todar Mal.

جامہ بیک (Jamá kabír)—(M. Law) A great compilation. It is a collection of traditions on the most approved authorities whence the work is so named.

جامہ صاحیہ (Jamá-i-sahiha)—Composed by Yeso Mubin Yesu al Termazi about A. H. 260. The Hidayah also quotes from this great work.

صغیر جمع (Jamá-i sagír)—A small compilation consisting of collections of traditions on a more minute scale than the jamá-i-kabír.

کرنہ جمع (Jamá qáim karná)—To assess.

منصب جمع (Jamá muhassil)—The gross revenue to be collected in all the villages of the zamindari, as stated in the accounts, and to be paid after deducting charges to the zemindar.

مناسب جمع (Jamá munásib)—A fair or reasonable amount of assessment.

ناقص جمع (Jamá náqis)—Sum total of deficiencies, the amount of allowed deductions from the revenue, or account of public expenses borne by the zemindar and the tenants.

باقی جمع، اصل (Jamá wásil báqí or wasúlbáqí)—The amount

of the collections and outstanding balances; an account showing the particulars of the revenue to be paid, of the instalments discharged, and the arrears due.

جمع سواں (Jamá sawáf)—Revenue raised from other sources than the land tax.

جمع مُقرّری (Jamá muqarrarí)—A fixed or permanent amount of revenue.

جمبندی (Jamábandi)—A rent-roll. It is a document intended to regulate the transactions between the cultivators and zemindar and is the basis of the *Patwari's* annual accounts; being in the first instance drawn up and attested by the patwari and qanungos, and then signed by the settlement officer. It is a tabular statement specifying the number of the division of the village, the name and class of the cultivator, the name and measurement of the fields he cultivates, the rate and amount he is to pay.

جمبندی بندوبست (Jamábandi-i-baudobast)—A settlement rent-roll.

جمبندی مجاز (Jamábandi-i-mujawizá)—An authorised rent-roll.

جمبندی تقیدی (Jamábandi-i-naqdí)—Assessment of revenue of

land payable in money, not in produce.

جمبندی اسامی وار (Jamábandi asá-míwár)—Account of revenue assessment as settled with each individual cultivator.

جمبندی جنسوار (Jamábandi-jins-wár)—Account of revenue assessed at certain rates, according to the produce or crops raised.

جمبندی کھتوار (Jamábandi-khet-wár)—Account of revenue assessed at a certain rate per field.

جمبندی قسموار (Jamábandi-qism-wár)—Statement of revenue assessed at certain rates according to the kind or quality of the soil.

جمع (Jamá honá)—(1) To assemble, to gather. (2) To deposit. (3) To add, to hoard up.

جگہ (Jagah)—Place of resort or assembly.

جمع (Jumá)—Friday or the day of congregation.

جمع (Jumlá)—(1) Total, whole, aggregate. (2) Sentence, clause.

ازاب جملہ (Azán jumlá)—Out of it.

فی الجملہ (Fil jumlá)—In short, on the whole.

منجعہ (Minjumlá)—From or out of the whole. **منچھہ دیگر اور** (Minjumlá dígar amúr ke)—*Inter alia*.

جملہ شرطیہ

جملہ شرطیہ (Jumlá-i-shartiyá)—A conditional clause.

جموں (Jamuá-जमना) — (1) To take root. (2) To be firmly placed, to be settled, to be located. (3) To stand fast, to insist. (4) To persist. (5) To be firmly established or set up. (6) To be impressed upon, to have effect. (7) To come right (as an account). (8) To be well planted (as a blow).

jamog (Jamog जमोग-संज्ञयोग)

—Transfer of liabilities by mutual consent (as in the case of a loan contracted by a landholder for which he transfers to the lender the rents of his tenants) A conditional mortgage.

دار جموگ (Jamog dár) — A person who lends a landed proprietor a sum of money and recovers the loan from his tenants.

نامہ (Jamog námá) — A deed of transfer of liabilities.

سلطنت (Jambúr-i-saltanat) — A republic; a democracy.

جامی (Jamí) — The whole, all.

صغار، کبیر (Jamí sagír o kabír) — All rich and poor, all high and low, all young and old.

جناب (Janáb) — (A title of respect in addressing or speaking of a great man or superior) sir, your honour.

جنایت (Janáyat) — (M. Law) Any prohibited act committed either

upon the person or property ; in the practice of lawyers it is confined only to the crime.

جناتی (Janátí जाति) — A father, a paternal relation ; a distant kinsman (one who does not participate in the oblations offered to deceased ancestors).

جنازہ (Janázá) — A bier, a funeral.

جنان (Janáná जनाना) — To deliver, to bring to bed.

جنائی (Janái जनाई) — A midwife.

جنتار (Jantar) — An instrument, a machine, an appliance, a charm, an amulet.

جنتری (Jantrí जन्त्री) — (1) A calendar. (2) A perforated plate of steel through which ingots of gold, silver &c, are drawn.

جنجال میں پھانسنا (Janjál men phansná) — To fall into difficulties.

جنس (Jins) — (1) Genus; kind, species, sort. (2) Gender. (3) Race, stock. (4) Goods, merchandise, wares ; (5) Grain, corn. (6) Crop, products.

جنس ادنی (Jins-i-adná) — An inferior article ; inferior grain (for cultivation).

جنس اعلیٰ (Jins-álá) — A first class article or commodity, superior goods or wares, a first-rate crop, a staple-crop.

جنسوار (Jinswár) — Specifying crops according to kind.

جنسوار جمعیندی (Jinswár-jamá-

bands) — See جمعیندی

جنسواری (Jinswári)—Classification.	جنی (Janí جنی or جنی)—A woman, a wife, a mother ; the wife of a son or brother's son, a maid-servant.
جنگ (Jang)—War.	جنین (Janín)—An embryo, a foetus, the child in the womb.
جنگل (Jangal)—Forest.	جنیو (Janeú)—The sacrificial or sacred thread worn by the 1st three castes.
صیغہ جنگلات (Sigá-i-janglát)—Forest department.	جو (Juvráj یوراج)—An heir-apparent associated with the reigning sovereign in the government, a crown prince.
جنگل کی آمدنی (Jangal kí ámdaní)—The produce of the forest, the revenue derived from the forest.	جرا (Juá چڑا)—(1) A yoke. (2) Gambling, playing with dice.
جنگی (Jangí)—Martial, military.	جواب (Jawáb)—Reply, answer, refusal.
جنگی جہاز (Jangí jaház)—A man of war.	جواب الچوب (Jawáb-ul-jawáb)—Rejoinder.
جنگی فوج (Jangí fauj)—A military force.	جواب با صواب (Jawáb bá sawáb)—A favorable reply.
جنم (Janm جنم)—Birth, origin.	جواب پانا (Jawáb páná)—To get one's discharge or dismissal, to receive one's wages.
بیماری جنم (Janam bigárnuá)—To waste one's life.	جواب دہ (Jawáb deh)—(1) Responsible, amenable, accountable. (2) One called to account, defendant, respondent.
بھن جنم (Janam bhar)—A lifetime, for the whole life, through-life.	جواب رہنا (Jawáb deh rahná)—To be responsible or accountable for.
بھن جنم (Janm bhúm جنم بھم)—Birth place, native land.	جواب دھی (Jawábdehí)—(1) The defence in a court of law. (2) Responsibility, liability.
جنم پتر (Janm patr جنم پتر)—Horoscope.	جواب دھی کرن (Jawábdehí karná)—To defend a suit or action ; to make defence, to answer a charge or complaint.
جننا (Janná جننا)—To give birth to, to bring forth, to deliver.	
جننی (Janní جننی)—Mother.	
جنواستہ (Janwásá)—The place at the bride's house where the bridegroom and his train are received.	
جنون (Junún)—Madness, insanity.	
جنون کی حالت میں (Junún kí hálat men)—In a state of insanity, in a fit of phrensy or passion.	

جواب دعوی (Jawáb dáwf)—An answer to a plaint or claim, a defence, a reply to a charge or accusation.

جواب مدعى عليه (Jawáb mudáalah)—A defence; an answer put in by a defendant.

جواب دینا (Jawáb dená)—(1) To give an answer to, to reply. (2) To discharge, to dismiss. (3) To leave, to forsake. (4) To account for.

جواب سوال کرنا (Jawáb sawál kar-ná)—To dispute, to argue.

جواب طالب (Jawáb talab)—Requiring an answer.

جواب طالب کرنا (Jawáb talab karaá)—To ask for an explanation; to call to account.

جوابی (Jawábí)—(1) A kind of bill of exchange which is not paid till notice is received of the bill having been taken up. (2) Counterpart.

کارڈ جوابی (Jawábí card)—Reply post-card.

جواہر (Juwár जुवार or जुआर)—Indian millet.

جوارا (Juwárá जुवारा)—A yoke or pair of oxen (engaged in work)—As much land as can be ploughed by a pair of bullocks.

جواری (Juárí जुवारी)—A gambler.

جواز (Jawáz)—Legality, validity, propriety.

جواز (Juwáz)—A sugar or oil mill.

جوازاً (Jawázan)—Legally, validly.

استقرار جواز تبنيت یا ازدواج (Istaqrár-i-jawáz tabniat yá izdiwáj)

—A declaration as to the validity of adoption or marriage.

کسی امر کے جواز کی نسبت اعتراض کرنا (Kisí amar ke jawáz kí nisbat etiráz karná) To question the validity of a thing; to doubt the propriety of something.

جوانب (Jawánib)—Environs, quarters, sides.

جوہر (Jawáhir)—(1) Jewels, gems, precious stones. (2) Essences.

پرچ (Júp जूप)—A sacrificial post or stake (to which the victim is fastened). A column erected in honor of a victory.

جوت (Jot जीत)—(1) Cultivation, cultivated land, the holding or tenure of a cultivator; the rent paid by a cultivator. (2) The strap or cord that fastens the yoke of a plough, &c., to the neck of the ox. (3) Light.

جوت جماع (Jot jamá)—The land cultivated and the assessment paid by a cultivator.

یورگ (जीत योग Jot yog)—Culturable, arable.

جوتدار (Jot dár जीत दार)—Plougher, husbandman, cultivator.

جوتیں (Nij jot निज जीत)—The lands of cultivating proprietors.

جوتا (Jotá जीता)—Cultivator, leaseholder, tenant.

جوٹاू (Jotáù)—Fit for cultivation, arable.	Property, valuables. (3) A hazardous undertaking or business.
جوٹش (Jotish)—Astrology.	(4) The thing risked or put to hazard. (5) Loss, peril, injury.
جوٹک (Jotuk. s. योतुक or योतक)—Property given to a bride at her marriage, see جوडی	لکھنا (Jokhnáजोखना)—To weigh, to measure.
جوٹنा (Jotnà)—To plough, to till, to cultivate, to bring into cultivation, to reclaim land.	جوگ (Jog जोग)—(1) Propriety, fitness, suitability. (2) The person on whom a hundi or bill of exchange is drawn.
جوٹی پیزاد (Jútí paizár)—General scuffle.	بھगतن (Jún bhugatná जून सुगतना)—To drag one's existence.
جوٹیون میں دال بانٹنا (Jútiyon men dál bátná)—To have a domestic quarrel.	توں क (Ton ká ton)—As originally, <i>in statu quo</i> ; exactly.
جوٹیاں چھٹکھٹکے پھرنا (Jútiyán chāt-kháte phirná)—To walk about doing nothing.	جاونال (Jaunál जोगाल)—Land cultivated alternately by <i>rabi</i> and <i>kharif</i> sowings, land in continual cultivation.
جوٹیاں کھانا (Jútiyán kháná)—To have a shoe-beating, to suffer indignity or humiliation.	جوہار (Juhar karná जुहर करना)—To kill one's self together with wife and children.
جوہار (Jújhna जूझना)—To contend with, to fight.	جوہار (Johar)—(1) A jewel, a gem. (2) Essence, constituent. (3) Skill, knowledge, worth, merit. (4) Secret, nature, defect, vice. (5) Grain of well tempered sword.
جوہار (Jútián जूतियाँ)—Land which bears two harvests during the year.	جہابار (Jhábar झाबर)—Low land on which water lies, an inferior hard description of land usually flooded in the rains, and admitting of the cultivation of coarse rice, after remaining under water for some time.
جوہر (Jaur)—Oppression tyranny, injustice.	جہاد (Jihàd)—A war waged by Muslims against infidels, a crusade.
جوہر (Jorúजीर्ह)—A wife.	جوہر (Jhár phúnk)—Exorcising, incantation, sorcery.
جوہر (Jor tor)—Device, craft.	
جوہر لगाना (Jor lagáná)—(1) To put a patch or piece in. (2) To cast up. (3) To make some scheme.	
جوہر (Juhwán जीघवां)—A twin.	
جوہر (Jauq)—A body of troop.	
جوہم (Jokhim जोहिम)—(1) The charge for securing property (from accident), insurance (2)	

جہارا ج (Jhárá lená ڪاڻا لئنا) — To search one's person minutely.

جہارا دینا (Jhárá dená) — To submit to minute search of one's person.

جہاز (Jiház) — A ship ; the tree of a camel's saddle, or the saddle, or the saddle and its appurtenances.

جہازی (Jihází) — Naval, nautical, a sailor.

جہازی ائوار نامہ (Jihází iqrár-námá) — A charter-party.

جہازی چور (Jihází chor) — A pirate, a privateer.

جہالا (Jhálá ڪاڻا) — Local rain.

جہالات (Jihálat) — Ignorance, barbarism.

جہام (Jhám ڪاڻا) — A large instrument in the shape of a hoe for excavating earth in well-sinking.

جہان پانہ (Jahán panáh) — Protector of the world, His Majesty, your majesty.

جہانسادینا (جہان سادنے دینا) — To weedle, to trick, to deceive.

جہانسے میں آنے (Jhánse men áná) — To be wheedled, to be hoaxed, to be cheated.

جہانکن (Jhánkná ڪاڻکن) — To peep into or at.

جہب (Jhabbá) — A tassel, a cap with a tassel over it.

جہپت مان آنے (Jhapet man áná ڪمپٹ میں آننا) — To come into

trouble, to suffer loss, to fall into the clutches of.

جہٹک (Jhatká ڪٹکا) — (1) Shock (of loss or trouble), a lurch.

جہجک (Jhijhakná ڪھڪن) — To be timid, to be shy.

جہک (Jhíjakná ڪھڙڪن) — To scold, to rebuke, to chide, to browbeat.

جہکیاں دینا (Jníkhiyán dená) — To snap at, to chide, to rebuke.

جہک جہک (Jhak jhak ڪڪ ڪڪ) — Wrangling, altercation.

جہک (Jhigrá) — Squabble, brawl, contention, strife.

جہل (Jhamelá ڪمسڪا) — Altercation, row, bother, entanglement, complication, dilemma, difficulty.

جہل (Jhanjhaṭ ڪڪٽ) — Wrangling, contention.

جہل (Jhanjhaṭí) — Intricate, perplexing ; quarrelsome.

جہنگ (Jhandá ڪڏا) — A flag, a banner, a standard, an ensign.

جہنگ (Jhandá gárná) — To set up a flag, to fix a standard.

جہنگ پار (Jhandé par charháná) — To expose to disgrace.

جہنگ بانگ (Jhút banáná ڪوٽ ٻنانا) — To invent a lie.

جہنگ سچ لگان (Jhút sach lagáná) — To misrepresent, to calumniate.

جہنگ گواهي (Jhútí gawáhí) — False evidence.

جھوڑی گواہی بنانا (Jhútí gawáhí banáná)—To fabricate false evidence.

جھوڑی گواہی دینا (Jhútí gawáhí dená)—To give false evidence (Note—A distinction is to be drawn between *jhútí gawáhí banáná* and *jhútí gawáhí dená*. Whoever causes any circumstance to exist or makes any false entry in any book or record or makes any document containing a false statement, intending that such circumstance, or false entry may appear in evidence in a judicial or legal proceeding and may cause any person who in such proceeding is to form an opinion upon the evidence to entertain an erroneous opinion touching any point material to the result of such proceeding is said to fabricate false evidence. *Jhútí gawáhí dená* simply means making a false statement (verbally or otherwise) by any person bound to state the truth. See s. 191 and 192. Penal Code of 1860).

کارروائی عدالتی میں جھوڑی گواہی دینا (Kárrawái adáltí men jhútí gawáhí dená)—To give false evidence in a judicial proceeding.

جھوڑی اسلام دینا (Jhútí islá dená)—Furnishing false information. (Note. The offence of *jhútí islá dená* is also to be

distinguished from that of *jhútí gawáhí dená*. The former is committed when a person legally bound to furnish information on any subject to any public servant, as such, furnishes, as true information which he knows or has reason to believe to be false).

سُرّت جھوڑی (Jhútí súrat ba-náná)—False personation.

بیان کرنے والے میں یا بیان کرنے والے (Jhúté wazan yá paimáuá banáná)—Making false weights or measures.

شان تجارت یا ملکیت استعمال کرنا (Jhútá nishán-i-tijárat yá milkiyat istemál karná)—Using a false trade or property-mark.

کاغذ جھوڑی (Jhútá kágaz)—A false or forged document.

بیان لے جھوڑی (Jhútá banáná)—To falsify, to belie ; to prove false.

پیش کرنے والے (Jhútá parñá)—(1) To prove false or untrustworthy. (2) To fail, to be powerless or useless.

چھوٹنے (Jhútan khúṭan)—Leavings of food.

چھوٹنے (Jhútan khúṭan)—Land yielding a double crop.

جوہرا (Jhojhá)—Name of an inferior class of Musalmans, chiefly converts from Hinduism.

کھوڑنا (khorñá)—To thrash ; to pound, to grind.

جھوک (Jhok khók)—(1) Dipping of a scale. (2) Shock.

جھوک چنڈی (Jhok chitthí)—A fraudulent note of hand, cheque or bill.

سانبھالنا جھوک (Jhok sanbhálná औक समालना)—To bear the shock of.

مارنے جھوک (Jhok márná)—To give a fraudulent turn or twist to the beam of a scale.

جھونپڑی (Jhonprá झौंपड़ी)—A hut.

جھونڈی (Jhundí झेंडो or झुंडो)—(1) A lot or parcel of land in a coparcenary village. (2) The amount due from each sharer in a coparcenary estate.

جاہےز (Jahez)—The paraphernalia of a bride, vestments and furniture of every kind which a bride brings to her husband's house; bride's portion or dowry.

جھلنک (Jhelná)—To undergo (as punishment).

جای پतر (Jaya patr जय पत्र)—(1) A written account of victory. (2) A written or sealed decision in a cause or suit.

جی برا کرنے (Jí burá karná)—To displease, to give offence to; to take offence, to be displeased.

جی بارخانہ (Jí bárxháná)—To inspire another with courage, to rouse the spirit of, to raise the spirits of.

جی پاسیجنہ (Jí pasíjná जी पसीजना)—To be deeply moved, to feel pity or compassion.

جی چاہے (Jí cháhe)—If you wish,

جی چالانہ (Jí chaláuná)—To long for, to hanker after, to covet; to crave, to venture.

جی چورانہ (Jí churáná). } To try
جی چھپانہ (Jí chhipáná). }
to escape from work, to shirk or neglect work, to do a work carelessly.

دانہ جی (Jídán जी दान)—Pardon of a capital crime.

جی سے اتر جان (Jí se utar jáná)—To fall in the esteem of.

جی امن مان (Jí amán mánagná)—To ask that one's life be spared, to request pardon.

جی لینا (Jí lená)—To ascertain the views of, to penetrate the thoughts of.

جی میں رکھنا (Jí men rakhná)—To keep to oneself.

جیب (Jeb)—Pocket.

جیب خاص (Jeb-i-khás)—Private purse.

جیب خرچ (Jeb kharch)—Pocket-money.

جیب کاتارنا (Jeb katarná)—To pick a pocket.

جیب کے داب (Jibh dáb ke bát kahná)—To speak hesitatingly or with reserve.

جیت پاتر (Jít patr जीत पत्र)—Favorable decree.

جیتے جیتے (Jíte jí जीते जी)—While living, during the life time.

جیٹ (Jeth जिठ)—(1) Eldest, a husband's elder brother. (2) The

second Hindu month, the month of May—June.

جیٹھانسی (جیٹھانسی)—The right of primogeniture, the right of the eldest son.

جل (Jel)—A jail, a prison.

جیلخانہ (Jelkháná)—Jail.

بڑا جیلخانہ (Bará Jelkháná)—Central jail.

جیلخانہ دیوادی (Jelkháná-i-diwáni)—A civil jail.

جیلخانہ فوجداری (Jelkháná i-fauj-dárí)—A criminal jail.

جیوڈھن (Jivdhan کیوں بھن)—Live stock.

سیو (Siv dand)—Capital punishment.

جیورا (Jivrá کیوں بھا : or نیوڈا)—Allowance or annual payment (generally in grain).

جیوکا (Jivká کیوں کا)—(1) Livelihood, maintenance, stipend,

pension. (2) Occupation or profession (by which a subsistence is obtained).

جہار (Jehar چھڑ)—A pile of water pots filled with water and placed one over the other in order to be carried on the head. A ceremony preparative of marriage, in which pots filled with water are placed over one another, the whole is crowned with a bowl of *sherbat* and the friend watch by it during the night. (To take the water pots on the head of a divorced woman implies consent to marry her.)

جہشتی (Jeshṭá چھوٹا)—Eldest born.

کارکادی جہشتی (Jeshtá adhíkár अधिकार)—The right of primogeniture.

(੯)

چاپ جریب (Cháp jaríb چاپ جریب)—Gross measurement of the lands of an estate.

چاپر (Chápar چاپر)—Hard, crusty soil.

چاپلیسی (Cháplúsí)—Flattery, sycophancy.

چاتور واران (Chatur varan چتھر وارن)—The aggregate of the four original castes.

چاچا (Cháchá چاچا)—Paternal uncle, father's brother.

چاچی (Cháchí چاچی)—A Paternal aunt, the father's brother's wife.

چادر چادر (Chádar utárná)—To insult or disgrace a woman, to take off the covering or mantle of a woman.

چادر اندازی (Chádar andází)—A ceremony among the Sikhs, when a man marries a widow a sheet is thrown over the parties.

چار بیسی (Chár bísi)—Four score.

چار دیواری (Chár diwári)—An enclosure, a wall round a town, ramparts.

چار کاغذ (Chár kágaz)—The proceedings in a law suit, viz., the plaint, defence, replication and rejoinder.

چار یار (Chár yár)--The four successors of Mohammed, viz., Abu Bakr, Omar, Osman and Ali.

چار یاری (Chár yári)—A sect of Moslems who venerate equally the four successors of Mohammed (the term is applied by the *Shiahs* to the *Sunnis*).

چار یاری کا روپیہ (Chár yári ká rúpiyah)—A square silver coin used as a charm to discover a thief.

چار نا چار (Chár ná chár)—*Nolens volens*, willingly or unwillingly.

چارا (Chárá)—Fodder, forage.

چاروں آسram (Cháron ásrám)—The four orders among the Hindus.
See آسرم

چاروں خانے چٹ (Cháron kháne chit)—At full length, on the back, supine.

چاروں ved (Cháron ved)—The four Vedas, viz., Rig Veda, Yajur Veda, Sham Veda and Atharvana Veda.

چارہ (Chárá)—Remedy, redress.

چارہ پذیر (Chárá pizír)—Remediable, admitting of remedy or redress.

چارہ جوی کرنá (Chárá joí karná)
—To seek remedy or redress

چارہ کارڈنونی (Chárá kár-i-qánúní)
—Legal remedy.

چاسا (Chásá چاسا)—A ploughman, a cultivator.

چاشنی (Cháshní)—A large pan in which sugar-cane juice is boiled.

چاشنی (Cháshní)—A specimen, a piece of gold or silver melted to prove its purity.

چاک (Chák چاک)—A millstone; a vessel in which sugar is manufactured.

چاکر (Chákar چاکر)—A servant.

چاکران (Chákrán)—Allowances of land, or the revenue derived from it, professedly appropriated in Bengal to the pay and support of the public officers and servants of a village or zemindari. Under the ancient system the lands so appropriated were exempted from the government assessment in favor of the zemindar, but this was disallowed when the decennial settlement was made.

چاکری زمین (Chákrán zamín)—Lands exempted from revenue dues and appropriated to the maintenance of public servants.

چاکری (Chákri چاکری) (1)—A grant for personal service in a village, service land. (2) Service, employ, office.

چال (Chál چاں)—Plan, scheme, decree, manœuvre, trick, stratagem.

چال کرنá (Chál karná). } Toprac-

چال چالنá (Chál chalná). } tise tricks or deception on, to behave deceitfully towards.

چال میں آنا (Chál men áná)—To fall into the scheming of, to be tricked.

چال چان (Chál chalan)—Conduct, behaviour.

چالا (Chálá)—Departure, an auspicious moment or day for setting out on a journey, the departure of a wife for the home of her husband.

چالاک (Chálák)—Vigilant, clever, artful, designing.

چالاکی کرن (Chálákí karná)—To practise cunning, to over reach, to avoid or elude by artifice.

چالان (Chálán)—(1) An invoice or way-bill, Bill of Lading. (2) The goods despatched. (3) A document sent with goods, treasure or individuals. (4) A remittance. (5) A memorandum of money received and invested. (6) A pass or passport. (7) Sending up or forwarding (a case or a prisoner) to a Magistrate.

چالان دار (Chálán dár)—A person who accompanies a despatch or remittance and has charge of the invoice, an escort.

چالان کرن (Chálán karná)—(1) To send up a case or prisoner to a Magistrate; to commit a prisoner for trial. (2) To forward an invoice of.

چالانی مقدمہ (Chálání muqadmá)—A criminal case forwarded by a police officer to a Magistrate for trial.

چالی (Chálí چالیو)—A separate station for convicts engaged on public work.

چالیسا (Chálísá)—A quarantine.

چالیسو ان (Chálíswán)—The fortieth day after child birth, or after the death of a relative.

چام چوری (Chám chorí چوں چاری) Adulterous connexion with another man's wife.

چانپ چانپ (Chánp chapháná چانپ چانپنا) —(1) To bend a bow; to cock a gun. (2) To put in the stocks.

چانٹا (Chántá چانٹا)—A slap, a thump.

چانپری (Chánchez چانپری)—An inferior kind of grain, the grain which remains in the ear after treading out.

چانڈا (Chándá)—A common theodolite station of the Revenue survey (forming the ends of the main lines from which the village boundaries are laid down).

چانکا (Chánká چانکا)—A ceremony observed in the threshing ground at the time of forming the winnowed corn into a heap.

چانڈی کرن (Chández karan چانڈنی کرنا) —The practice of Brahmins and others of wounding themselves in order to extort alms or obtaining payment of a debt.

چانٹی (Chántí چانٹی)—Cesses levied from artizans and others.

چار (Cháwal)—(1) The weight of a grain of rice, one eighth of a *Ratti*.

چارچوبرا (Cháwal chabwáná)—To make one chew rice (this is done in the case of persons suspected of stealing, it being believed that the thief will be discovered by a deficiency of saliva being produced.)

چاہ (Cháh)—A well.

چاہ کی تامیر (Cháh ki támír)—Construction of a well, the act of sinking a well.

چاهی (Cháhi)—Lands irrigated from wells.

چبادک بات کرنا (Chabá chabà ke bát karná)—To mince one's words.

چبوڑا (Chabútrá)—A platform, a market-place; a boundary-mark; a Police Station.

چپا (Chappá चपा)—A hand-breadth, a measure of four fingers, a span of land.

چپت (Chapat)—(1) A slap. (2) A blow or stroke (of loss).

چپراس (Chaprás)—A badge, a plate worn on a belt as a mark of office.

چپراسی (Chaprásí चपरासौ)—A peon, an orderly, a beadle, a messenger.

چپراسی عدالت (Chaprásí-i-adálat)—A bailiff, a process server.

چپر قناتی (Chapar qanátí)—A sycophant, a toady.

چیپکا (Chipkáná)—(1) To stick, to paste or gum. (2) To get one into a berth, to stick a person into a place.

چپٹ (Chapeṭ चपेट)—A sudden misfortune, loss, injury.

چپٹا (Chapeṭá चपेटा)—An illegitimate son, a bastard.

چیت (Chit karná चित करना)—To throw an adversary on the back, to discomfit, to overthrow.

چیت سے چیت (Chit se utarná चित से उतरना)—To slip from the memory, to be forgotten.

چیتا (Chítá चिता)—A funeral pile, pyre.

چیتا روہن (Chítá rohan चिता रोहण)—Ascending the funeral pile; the burning of a widow with the corpse of her husband.

چیتا پینڈا (Chítá pinda चितापिण्डा)—Offerings of cakes to the manes at the time of burning the corpse.

چیتا خوا (Chítákhá चिताखा)—A funeral pile, pyre.

چیتا ناجا (Chítáñá चिताना)—To inform, to give an alarm.

چیتاونی (Chítáoni चितावनी)—Citation, warning; alarm, sign, clue.

چترنگ (Chaturang चतुरंग)—Quadruplicate, an entire army comprising of elephants, chariots, cavalry and infantry.

چتر (Chatur چتر)—(1) Clever, skilful, shrewd, ingenious. (2) Cunning.

چٹر (Chitr چٹر)—Drawing, sketch, writing, picture.

چتر کریا (Chaturth kriyá چتر کریا)—Offering funeral cakes on the fourth day after death.

چیتارنی (Chitarní چیتارنی)—One of the four divisions into which women are classed by erotic writers, a woman endowed with various talents and excellencies.

چاتکار (Chatkar چاتکار)—(1) To make away with, to embezzle. (2) To devour, to consume.

چٹ (Chit چٹ)—A note or letter.

چیت ناویس (Chitnavís or chitnes) Under the Mahratta Government an under secretary of state, who wrote and answered despatches, any clerk or registrar the same as sarishtadar.

چاتانا (Chataná چٹانا)—The ceremony of feeding the child for the first time.

چاتری (Chatrí چٹری)—A species of herb which springs up with the Raři crop. It is used as fodder for cattle; and the poorer cultivators used to sow the seed mixed with barley as food.

چٹھ (Chitthá چٹھ)—(1) Memorandum, a rough note or account book. (2) Rough journal or day book. (3) Pay roll, a

roll of stipendiaries. (4) An order upon the treasury. (5) A subscription list, bill of charges. (6) Particular statement of the measurement of a zemindar's estate founded on actual measurement. (7) An account of all the lands in a village, divided numerically into shares, shewing the quantity of land in each, the sort of cultivation and the name of cultivator. (8) A field-book (now usually called khasra).

چیتھا عمالداری (Chitthá-i-amaldári) —A deed conveying a proprietary right.

چیتھا بانٹنا (Chitthá báñtná چٹھا بانٹنا)—To distribute pay to.

چیتھا باندھنا (Chitthá báñdhna چٹھا باندھنا)—To draw up a rough memorandum of account; to balance accounts.

چیتھا بھی (Chitthá bahi چٹھا بھی)—A rough balance-sheet.

چیتھا کرننا (Chitthá karná) —To prepare a subscription list, to raise a subscription.

چیتھی (Chitthí چٹھی)—(1) A letter, a note. (2) A note of hand, a bill, a draft. (3) An order, a pass.

چیتھی کاری (Inkári chitthí) —Rejected letter.

چیتھی رج (Char chitthí) —A customs pass (to salt dealers.)

چیتھی روانگی (Ráwangí chitthí) —Port clearance.

سےارشی چتھی (Sifárbí chítthí) —(1) A letter of recommendation. (2) An accommodation bill, a bill of credit.

طلب چتھی (Talab chítthí)—A summons, a process.

نیک نامی کی چتھی (Neknámí kí chítthí)—A testimonial, a certificate of good conduct.

نکاسی کی چتھی (Nikásí kí chítthí) —A certificate of clearance.

ہاتھ کی چتھی —A note of hand.

چتھی چیٹی (Chítthí chapátí) —Letters and notes.

چتھی بھی (Chítthí bahí čchhí bھhí) —Letter-registry-book.

ڈالنے کی چتھی (Chítthí dálñé kà daftar) —To post a letter. (2) To make a lottery.

ڈالنے کا دفتر (Chítthí dálne kà daftar) —Lottery office.

رکھنا کی چتھی (Chítthí rakhná) —To keep a lottery.

راہداری کی چتھی (Chítthí-i-ráhdári) —A pass, a passport, a certificate of clearance.

پاسانی کی چتھی (Chítthí-rasán) —Post man.

بینک چتھی (Chítthí hundí) —A bill of exchange.

بھرنا کی چتھی (Chattí bharná) —To make good a loss, to suffer loss, to incur expense.

چتھل (Chutel) —Wounded, stricken, bruised.

چچا (Chachá) —Paternal uncle.

چچا زاد بھائی (Chachá zád bhái) —A cousin, cousin-german.

چچی (Chachí) —Aunt, father's brother's wife.

چھرا (Chácherá bhái) —Son of a paternal uncle, cousin.

چر (Char) —An island formed by the current of a river, a sand-bank.

چراگا (Chará gáh) —A pasture land.

چرانا (Charáná) —To graze, to pasture.

چرائی (Charái) —(1) Sending out cattle to graze. (2) The price paid for grazing, rent derived from pasturage. (3) Grazing ground.

چربا (Charbá) —A copy of a drawing &c. made by means of tracing paper.

چربا اورانے (Charbá utárná) —To make a tracing or copy of.

چری (Charitr) —(1) Behaviour, manner. (2) Practice, custom. (3) Arts, tricks, wiles.

چرخا (Charchá) —(1) Attention to business. (2) Discourse, popular talk, report, rumour.

چرخ میں رہنا (Charche men rahna) —To continue engaged in, to apply oneself to.

چرخ (Charkh) —A water mill.

چرخ پوجا (Charkh pújá) —A ceremony observed by the lower

orders of Hindus on the day when the sun enters Aries, for the expiation of their sins (they are suspended by an iron-hook thrust through the flesh of the back, to one end of a lever which is raised on the top of a high pole, and whirled round by means of a rope attached to the other end).

ચારસ (Charas ચારસ) — (1) A leatheren bucket for drawing water from wells. (2) The exudation of the flowers of hemp collected with the dew and prepared for use as an intoxicating drug.

ચારસા (Charsá ચરસા) — Hide.

ચારસા ભર જમિન (Charsá bhar zamín) — As much land as can be irrigated by a pair of bullocks.

ચારકા (Charká ચરકા) — White leprosy, a slight wound, a cut, cauterization.

ચાર્મ પત્ર (Charm patrī ચર્મ પત્ર) — A manuscript on parchment.

ચારણ (Charan ચરણ) — (1) A sect, a school. (2) Conduct, practice, performance. (3) Fixed or instituted observance for any class, a part, a division.

ચિરાંતી (Chirantí ચિરાંતી) — A woman married or single who continues to reside after maturity in her father's house.

ચારુ (Charú ચરુ) — An oblation of rice, barley and pulse, boiled with butter and milk for presentation to the gods or manes.

ચારવા (Charwá ચરવા) — A large earthen pot (especially that in which the medicine for lying-in-woman is prepared).

ચારવાહા (Charwáhá) — A grazier, a herdsman.

ચારવાહી (Charwáhí ચરવાહી) — The wages of a herdsman in grain, price paid for grazing or pasture.

ચારી (Charí ચરી) — (1) Green corn cut for fodder. (2) A small portion of land held rent-free by a cultivator.

ચિખાના (Chikháná ચિદ્ધાના) — To make grimaces at, to mock, to jeer.

ચિખાના (Charháná ચઢાના) — (1) To cause to rise or increase, to increase, to advance, to charge (as ચિખાના ડાંડ). (2) To offer up oblations or sacrifice, to sacrifice. (3) To spring a bow, to cock. ચિખાના જી (Sir charháná) — To encourage, to embolden. (Charháo ચઢાઓ) — Rise (in prices) increase ; inundation.

ચાર્હાઉટાર (Chárháo-utár) — Rise and fall; flood tide and ebb-tide; ups and downs.

ચાર્હાવા (Charhawá ચઢાવા) — (1) Anything presented in sacrifice, a religious offering or gift. (2) A present (from a bridegroom to his bride).

ચાર્હાવા ચાર્હાના (Charhawá charháná) — To present or offer up a religious offering.

چھائی

چھائی (Chāṛhái चढ़ाई) — (1) Attack, invasion. (2) Price or fare for embarking.

چھٹا (Chāṛhtá चढ़ता) — (1) Rise or increase of price. (2) Settlement of revenue at a progressively increasing rate.

چھٹا بھाओ (Chāṛhtá bháo) — A rise or an advance in price.

چھटा پت्ता (Chāṛhtá patṭá) — A lease for a term of years at a progressively increasing rent.

چھٹا (Chāṛhná चढ़ना) — (1) To rise (as a price). (2) To accumulate, to fall in arrears (as pay). (3) To be promoted. (4) To be offered (as a sacrifice). (5) To be set (as a bone). (6) To be put in (as weight in a scale). (7) To be entered in (as an item in an account-book). (8) To march against, to lead an attack against. (9) Taken effect (as poison &c). (10) To be fixed (as a bow or bayonet).

چھٹا بان्ना (Chāṛh banná) — To get the better of.

چسپान (Chaspán) — (1) Sticking to. (2) To the point, applicable.

چسپान کرنा (Chaspán karná) — To affix.

چسپानیدنی (Chaspánidní) — Adhesive (as a stamp).

چشم پوشی کرنا (Chashm poshí kar-ná) — To connive, to overlook, to palliate, to pass over.

چشم نمایی کرنا (Chashm numái karná) — To reprove, to remand.

چھڑا (Chuglí kháná). } To backbite, to slander.

چک (Chak चक) — (1) A portion of land divided off. (2) A subdivision of land, as of a pargana. (3) Detached fields of a village. (4) A patch of rent free land, a piece of assigned land.

چک ک (Chak barábar) — Collecting the rents of a chak.

چک بندی (Chak bandí) — Determining the limits or boundaries of a detached piece of land, or estate or a chak.

چک نام (Chak-námá) — (1) (In Garhwal) A sketch drawn up by the Qanungo for each village, asli and dakhli, showing its boundaries on every side. (2) A statement showing the area and boundaries of a chak.

چک (Chakwár) — According to the portion of land divided off for assessment purposes.

چک (Chakká) — The weight generally of clay, used to press down the small arm of the dhenkli.

چک (Chukáná चुकाना) — To settle or fix the price or rate; to settle or adjust an account, or differences, to discharge or pay off a debt, to allot.

چک (Chuktá चुक्ता) — Wholesale.

چک (Chuklí चुकली) — (1) Settlement (as of debt). (2) Decree or sentence of court.

چکر بندی (Chakr batí चक्रवती) — Sovereign of the world.

چکر وردی (Chakr vriddhi चक्र विद्धि) — Compound-interest.

چکرाना (Chakrána चक्राना) — To be bewildered, to be agitated, to be alarmed or confounded.

چکرानी (Chakráni चक्रानी) — A maid servant.

چکلा (Chaklá चकला) — (1) A division of a country containing several parganas. (2) A bro-

ಥel. چکلा باندی (Chaklá bandí) — The distribution of a province or of a zemindari into Chaklas.

چکلادار (Chaklá dár) — The governor or superintendent of a province or a chakla. Bengal was divided by Jafir Khan about 1773 into 13 chaklas, each under a separate Chakladar. The proprietor or renter of a chakla.

چکلاداری (Chakladári) — (1) Government of a province or Chakla, the status or office of a chakladar. (2) The right of occupancy as admitted payer of government assessment with such fees or privileges as usage may have attached to the office.

چکمادہ (Chakmá dená) — To trick, to cheat.

چکناؤ (Chukná चुकना) — (1) To be finished, to be exhausted. (2) To be settled, to be fixed, (as a price). (3) To be adjudicated (as a difference or dispute or law suit). (4) To fall short.

چکناؤ (Chiknáwát) — A loamy or clayey soil, rich and highly cultivated land.

چکوتا (चकौता-चुकौता) — A fixed rate of rent, a bargain.

چکوتا چکوتا (Chukautá chukáná) — To pay a sum stipulated for or agreed upon.

چکوتا چکوتا (Chukautá chukná) — A bargain to be made, to come to terms, the stipulated amount to be paid.

چیلا (Chillá) — The fast of Lent.

چالانا (Chaláná) — (1) To discharge (an arrow or gun), to fire a gun or cannon; to strike a sword, to throw (a dart, stone). (2) To put in circulation, to give currency to. (3) To advance or lend money (as súd par rupiya chaláná, to advance money on interest). (4) To carry on (as business). چالتا (Chaltá). } (1) Flowing, running (as a stream). (2) Current (as an account). (3) Current (as money). (4) Under cultivation (land). (5) Passable (as a coin). (6) Flourishing, thriving (as a business or work). (7) Saleable goods, goods in brisk demand (chaltá chíz).

چالتا کام (Chaltá kám) — Work done hurriedly and carelessly; temporary work.

چلتا کرنا (Chaltá karná)—To set a going, to begin ; to make current ; to send out, to despatch, to enable one to get on or along, to discharge, to set free.

چالان (Chalan چالن)—(1) Conduct, behaviour, mien. (2) Custom, ceremony, fashion. (3) Currency. (4) Intercourse.

چمبا (Chambá چمبہ)—A class of beggars who squat before a house, cut or scarify their skin for the purpose of extorting alms.

چمپت (Champat ہچماں)—To abscond, to scamper off, to run away.

چمکنا (Chamakná)—To shine, to glimmer, to glitter, to sparkle ; to do well, to prosper, to flourish ; to be lively or brisk (as a market &c), to prevail, to rage (as an epidemic), to be startled ; to shy.

چالان (Chalán)—See چالان

چند در چند (Chand dar chand)

Several, various, many.

چندان (Chandán)—So great, rather, not much.

چندان ضرور نہیں (Chandán zarúr náhīn)—Rather not very necessary.

چaudána (Chaudáná)—A variety of petty taxes formerly levied by the Moghal government (such as those on musicians, showmen, &c.), miscellaneous charges.

چندوی (Chandoyá)—The scraper for getting the jaggory out of the boiler.

چانچر (Chanchar چنچر)—Land that has lain fallow for a year or more, but not for a very long time, (on such being taken under cultivation the produce was divisible for the first year in proportion of one share to government and three to the cultivator).

چاند (Chandá)—(1) Subscription, donation. (2) The fund for remounts (in Police accounts).

چاند دینا (Chandá dená)—To give a subscription, to give a donation.

چاند کرننا (Chandá karná)—To raise a subscription.

چاند (Chandú)—An intoxicating drug made of opium.

چاند خانہ (Chandú kháná)—A house, in which chandu is smoked.

چونگی (Chungí)—Octroi duty. (Formerly a handful of grain levied as a tax or fee for weighing, or as a compensation for the use of market conveniences).

چونگی پرٹھ (Chungí perth)—A market fair held on condition of giving a small portion of each saleable article to the zemindar.

چونگی گھر (Chungí ghar)—Octroi office.

چونگی کی چوڑی (Chungí kí chauki)—Octroi post.

چونوئی (Chunautí چونوئی)—Incitement, encouragement; defiance.

چین (Chinh چین)—Mark, spot, sign, distinguishing mark or feature.

چینہن (Chinhwáná چینہن) — To cause to be recognised or identified.

چاوا (Chau bách چاؤ باچ) — A levy of revenue on four things under the ancient regime in the Delhi territory, viz, *pag* or turban, *tag* or the string worn by a child round the waist, the *kuri* or hearth and *punchi* or tails of cattle (the first two correspond to the poll tax on adults and children, the third to hearth money, the "fumage" of Domesday-book).

چوبدار (Chobdár) — A mace-bearer, an usher, a herald.

چاپاری (Chaupáí چاپاری) — A singing party in the *Holi* season.

چاپن (Chaupná چاپن) — To irritate.

چاٹھ Chauth چاٹھ) — (1) A fourth part, black mail to the extent of one fourth of the regular government assessment levied by the Mahrattas. (2) In Hindustan, under the Moghal government a *Chauth* was levied from the successful party in the law suit or arbitration. (3) A fourth of the fee paid to a peon for serving a process taken by a *nazir*. (4) A bribe, an illegal emolument.

چاٹھ (Chautháí) — A fourth, a fine equal to a fourth of the revenue.

چاٹھی (Chauthí چاٹھی) — The ceremony of untying the wedding bracelet on the fourth day after consummation.

چاٹھیا (Chauthíá) — (1) The receiver of a *Chauth*. (2) The landlord's share of produce where rents are paid in kind. (3) A measure in general use for grain equal to about a *seer* of wheat.

چوتھ (Choṭ چوٹ) — (1) A stroke, a blow. (2) Shock, loss, (in trade &c.)

چوتھ کرن (Choṭ karná) — To strike at, to make an attack on, to fire upon or at.

چاڈھرایت (Chaudhráit چاڈھرایت) — The office, jurisdiction, dignity or privileges of a *chau-dhri*.

چاڈھری (Chaudhrí چاڈھری) — (1) The head-man of a castle, guild, profession or trade, the head-man of a village. A holder of a landed property classed with the Zemindar and Taalugádár. (2) A title; an honorific form of address.

چور (Chor چور) — Thief, robber.

چور پھر (Chor pahrá چور پھر) — A masked guard.

چور تھانگ (Chor tháng) — A receiver of stolen goods.

چور ڈھور (Chor dhor)—A thief taken with stolen property in his possession.

چوراں (Chaurásí)—A subdivision in former times of a pargana, or district, comprising eighty four villages.

چوری (Chorí)—Theft, robbery, concealment.

چوری کا مال (Chorí ká mál)—Stolen property.

چوری لگانا (Chorí lagáná)—To accuse of stealing, to charge with theft.

چوری بندار (Chorá bhandár चुड़ा भंडार)—An allowance for the maintenance of the junior members of a zemindar's family.

چوری پانी تہنیاں (Choriyán torná).
چوری پانी کرنا (Choriyán thandí kar-ná). { To

break one's bangles (as a widow does on the death of her husband).

چوک (Chauk चौक)—(1) A court-yard. (2) An open place in the town where the market is held. (3) A square place ornamented with certain figures on which the person performing some religious ceremony sits.

چوک پورن (Chauk púrná चौक पूरना)—To form a square space of colored meal in which at marriages the bride and bridegroom are seated.

چوکس کرنا (Chaukas karná चौकस करना)—To put one on his guard.

چوکس کر دام دینा (Chaukas kar dám dená)—A phrase used in Hundis, meaning, to pay money after due enquiry.

چوکسی کرنا (Chauksí karuá)—To keep watch over, to guard, to be on the alert.

چوک (Chaukí चौकी)—(1) A square and low seat. (2) A station, (of police, of customs, of toll or of the Railway). (3) A guard's post, an outpost.

چوکی بदالنا (Chauki badalná)—To relieve a guard.

چوکی भरना (Chauki bharná चौकी भरना)—To make an offering to a deity.

چوک्सारी (Chauksárár चौकीदारी)—A watchman, a sentinel.

چوک्सारी (Chauksárár-i-deha)—A village watchman.

چوک्सारी (Chauksárf)—The office of a watchman, the pay or hire of a watchman, the tax on account of watch and ward.

چوکی مار (Chauki mär)—A smuggler.

چوک میں بیٹھाना (Chauki men biṭh-ána)—To keep one in custody, to detain (a suspected person).

چوکھ (Chauhaddá)—A raised mound indicating where the boundaries of four villages meet; neighbourhood.

چوہماں (Chaumās) — Lands tilled during the four months of the rainy season and prepared for the <i>Rabi</i> sowing.	چھاؤنی کا ایکٹ (Chháoní ká ekt) — The Cantonments Act.
چوہماں (Chaumásá) — Rainy season.	چھاؤنی (Chháoní dálná) — To form or make a cantonment.
چوہمنڈ (Chaumenḍá) — Having four boundaries.	چھاپر بند (Chhapar band) — (1) A thatcher. (2) A kind of tenant see مسے
چوہمان (Chauhán) — Name of a caste of Rajputs.	چھattr (Chhattár) — A house set apart for charitable entertainment of strangers.
چوہچ (Choyá چویا) — A hole dug for water in the dry bed of a river.	چھattrی (Chhattí) — (1) A cenotaph. (2) A name of the second caste of the Hindus.
چھاپا (Chhápá چھپا) — (1) Seal, stamp, impression. (2) Night attack.	چھاٹا (Chhaṭá) — Selected or big potatoes
چھاپا خانہ (Chhápá kháná) — A printing office, a press.	چھاٹا ہوا (Chhaṭá huá) — Consummate (rascal or villain &c.)
چھاپا کا پتھر (Patthar ká chhápá) — Lithograph.	چھانک (Chattánk) — The sixteenth part of a ser.
چھاپا کی آزادی (Chhápá kí ázadí) — Freedom of the press.	چھکارا پانہ (Chutkárá páná چھکارا پانہ) — To obtain deliverance, release.
چھاپا لگانہ (Chhápá lagáná) — (1) To put a stamp or seal on. (2) To surprise an enemy on a night attack.	چھٹنا (Chhuṭná چھٹنا) — (1) To be redeemed, (a pledge.) (2) To be set free, to be discharged. (3) To escape from. (4) To be got rid of. (5) To be given up; to be relinquished.
چھارم (Chabárūm) — (1) A fourth-part. (2) A bribe.	چھٹی (Chhaṭí چھٹی) — The sixth day after the birth of a child (on this day the house undergoes a thorough cleaning, the mid-wife receives her present, the mother and child are bathed, the child is named, and friends are invited to dinner). A person who does not know a man
چھاپ (Chháp) — Land gained from a river, alluvium, stagnant water of a river.	
چھانٹنا (Chhanṭná چھانٹنا) — To cut up (an army), to, reduce to retrench (as allowances, or expenses), to cull, to select, to sort; to discuss (rumour, or news).	
چھاؤنی (Chháoní چھاؤنی) — (1) The art of thatching. (2) A cantonment,	

says "Main ne kiya uski chhatti khai thi &c. I was not present at the ceremony of chhatti when he was named.

چھٹی (Chhutti کھٹی) — Holiday, leave, discharge, release.

دینا (Chhuṭti denā) — To give leave; to dismiss, to discharge.

ملنا (Chhuṭti milnā) — To obtain leave or permission; to get a holiday, to be discharged, or dismissed.

کھنرا (Chhurā کھرा) — A dagger, a large knife.

شہزادہ (Chihrásháhí) — (A coin) having or bearing the king's head.

لکھنے (Chahrá likhná) — To take down a description of a person, to enroll, to register.

مارنا (Chhuri marnā) — To stab.

لیਜان (Chhuráná) — (1) To have one released or liberated, to set free, to rescue. (2) To redeem (a pledge). (3) To dismiss, to discharge, to get rid of.

چھڑی (Chhaṛiyán) — A Hindu marriage ceremony in which the bride and bridegroom playfully beat each other with flowers on the fourth day after marriage.

چھککے (Chakke chhútáná) — To lose all one's wits, to be bewildered.

چھکڑا (Chhakṛá) — A bullock cart

پلھنے (Chihal qadmí) — A custom at the funeral of Musalmans, of stepping back forty paces from the grave, and again advancing to it before reading the service over it.

کھلانا (Chhalná کھلانا) — To impose upon, to deceive.

چھلوم (Chahlum) — The fortieth day of mourning.

کھامہ کرننا (Chhamá karná کھما کرنا) — To show indulgence or kindness to, to pardon, to forgive.

کھامہ یوگ (Chhamá yog کھما یوگ) — Pardonable.

چھوت (Chhút) — (1) Separation, divorce. (2) Relinquishment; release. (3) Remission of revenue. (4) Grain left at the threshing floor.

چھوکھا (Chhúchhak کھو کھکھا) — A ceremony observed when the mother visits her father and returns with the presents of clothes, money &c., the presents made on the occasion of the ceremony.

چھور (Chhor کھور) — Boundary, limit, extremity.

چھوڑ (Chhor کھوڑ) — Walking a boundary with a raw cow-skin on the head under a solemn oath to decide correctly.

چھوڑ کارنا (Chhuda karna کھوڑ کارنا) — The ceremony of tonsure.

چھوڑ چھٹی (Chhor chitthi) — (1) A deed of divorce or abandonment

of a wife ; a document relinquishing claim to a girl betrothed to a repudiator, but who, in his absence, is married to another man ; a deed of release.
(2) A pass, a permit.

ચૂંગા (Chhorná)—To discharge (a criminal), to relinquish, to resign, to renounce, to desert, to abandon.

ચહોલારી (Chholdári)—A kind of small tent.

ચહેત્ર (Chhetr છેત્ર) —A place where pilgrims and students are given food and lodgings, a place of pilgrimage.

ચહુરા લ્જાના (Chhurá lejáná)—To rescue.

ચહિના (Chhíná)—To rase, to erase.

ચહિંતા (Chhíntá છીંટા) —Seed scattered at the extremities of a

village with a view to obtain possession ; sowing an inferior crop between the lines of a chief crop, a field so sown.

ચીના (Chhínná છીનના)—To seize, to take possession by force, to snatch away.

ચેત (Chet ચેત) —(1) The name of a Hindu month. (2) The spring crop.

ચેતન કરના (Chetan karná ચેતન કરના) —To bring one to his senses, to warn, to caution.

ચિર પાપ (Chir páp) —Performing a surgical operation.

ચિરા ઉતરના (Chirá utárná) —To deflower.

ચેરી (Cherí ચેરી) —A slave girl.

ચિઝ (Chíz) —A thing; goods, chattels.

ચેલા (Chelá) —A pupil, a disciple.

(૮)

હાતિમ (Hátim) —One who pronounces a judicial decision.

હાજિબ (Hájib) —A door-keeper.

હાજાત (Hájat) —(1) Need, want, necessity. (2) Confinement of persons charged with heinous offences while under trial. (3) Place where the prisoners under trial are confined.

હાજાત રવાઈ (Hájat rawái) —Supplying wants, succour.

હાજિ (Hájí) —A pilgrim to the two sacred places Mecca and Medina ; one who has performed the pilgrimage.

હાડેસ (Hádes) —A thing new, temporary.

હાડસા (Hádsá) —Casualty, a mishap, an accident.

હારિજ (Hárij) —Obstructor ; obstacle, hindrance.

હાસિદ (Hásid) —Envious.

હાશિયા (Háshiyá) —(1) Margin. (2) Marginal (note or notes), annotations.

હાશિયા કાર્ખાના (Háshiyá charkháná) —To write marginal notes, to make comments, to make additions.

حاشیہ کا گواہ (Háshíye ká gawáh). { An

گواہ حاشیہ (Gawáh-i-hás-í). {

attesting witness (one who writes his name on the margin of a deed with the words *witnessed to*, a marginal witness.

میں مندرج کرنا (Háshíyá men mundarij karná)—To note in the margin.

(Hásil)—(1) Produce, profit, the amount realized as the government share of the produce of the soil, and from any other source of taxation or impost; revenue, tax, duty. (2) Inference, result, deduction, purport, object.

حاصل بازار (Hásil-i-bázár)—Market duties.

حاصل دفتر (Hásil-daftár)—Custom-house.

حاصل زمین (Hásil-zamín)—Land that pays revenue, productive land.

حاصل کرنا (Hásil karná)—(1) To acquire, to gain, to obtain, to retain. (2) To collect, to produce. (3) To learn.

حاصل ہونا (Hásil honá)—To result, to accrue.

حاصلات (Háslát)—Proceeds.

حاضر (Házir)—Present; in attendance, at the service of.

حاضر جواب (Házir jawáb)—Ready witted.

نہ حاضر (Házir rahná)—To attend to, to wait on, to be in attendance, to be present.

حاضر ضامن (Házir zámin)—A surety for the personal appearance of a person when required to attend.

حاضر ضامنی (Házir zámní)—Bail, security for the personal appearance of another; bail bond.

حاضر کرنا (Házir karná)—(1) To deliver up a person. (2) To lay before, to present (as a document).

حاضر و ناظر (Házir o názir)—Present and seeing, (an epithet of Deity used in formal oaths &c).

حاضر، نا (Házir honá)—To make an appearance.

حاضری (Házírī)—(1) Presence, appearance, attendance. (2) Muster roll, breakfast.

حاضری (Házírī bahí). {
حاضری کا رجسٹر (Házírī ká rajis-ter). { Attendance register, a muster roll.

حاضری لینا (Házírī lehná)—To call out the names, to take attendance.

نہ صریح میں رہنا (Házírī men rahná)—To be in constant attendance.

حاضرین (Házírín)—The persons present, assembly, audience.

حاضری اصطلاح (Házírī-i-asáltan)—Personal attendance.

حاضری اصرار سے محفوظ

tan se muát)—Exempt from personal appearance.

بایکوں کا مپھلکہ (Házrí ká muchalká likhwáná)—To bind over a person to be present on some fixed date.

حاطہ (Hátá)—Compound.

حافظ (Háfiz)—Preserver, governor, one who knows the Quran by heart.

حاکم (Hákim)—An officer, a judge, one who exercises a judicial authority, a magistrate and governor.

حاکم آمر قرقی یا نیلام (Hakim i-ámír-i-qurqí yá nilám)—An officer directing or empowered to direct attachment and sale (of some property).

حاکم ذی اختیار (Hákim-i-zi akhtí-yár)—A competent authority, a proper officer.

حاکم بالا (Hákim-i-bálá)—A superior officer.

حاکم دیوانی (Hákim-i-díwáni)—A judicial officer, a civil judge.

حاکم عدالت فوجداری (Hákim-i adálat faujdári)—A judge who presides over a criminal court.

حاکم پرگنة (Hákim-i-parganá)—The officer in charge of the pargana.

حاکم مسجد (Hákim-i-mujáwwiz)

An adjudicating officer.

حاکم مستفسر (Hákim-i-mustafsir)

—The officer making an enquiry.

حاکم وقت (Hákim-i-waqt)—The present ruler, the government of the day.

حاکم اجلاس فرمá (Hákim-i-ijlás fár-má)—The presiding officer.

حاکم اعلیٰ منظم مال (Hákim-i álá muntizim-i-mál)—The chief controlling revenue authority.

حاکم ضلع (Hákim i-zilá)—The district officer. The supreme administrative authority in a district.

حاکمان (Hákimáná)—Authoritatively.

حاکمی (Hákímí)—(1) Legal or Judicial authority ; the office or functions of a ruler. (2) Belonging to the ruler or the government share of the crop or revenue derived from it.

حال (Hal)—Present state (as of revenue collections).

(Mudáleh-i-hál)—The present defendant.

حال آبدی (Hál abádí)—Under present cultivation (as land having formerly been waste).

حال باقی (Hál báqí)—Current or present balance.

حال توزیع (Hál tauzí)—An account of revenue collections for the current period.

حال جمع (Hál jamá)—The present jamá, the actual revenue payable to government.

حال مال (Hál hásil)—The actual produce (of any tract of land).

حال ساکن (Hál sákiñ)—At present living, now residing.

حال کی نکاسی (Hál kí nikásí). } نکاسی حال (Nikásí-i-hál). } existing assets.	The pledge oneself, to give an assurance, to promise.
حال وارد (Hál wárid)—Just arrived.	حانت (Hánis)—A violator of his oath.
حالت (Hálát)—Circumstances, facts, particulars.	حابی (Háví)—Comprehending, exhaustive, exhausting, including.
حالات خاص (Hálát-i-khás)—Special circumstances.	حابیہ (Hávíhoná)—To comprehend, to have a thing on his fingers end حابیہ کسی پر to have influence with.
حالات مقدمہ (Hálát-i-muqadmá)—The facts of the case, the circumstances of the case.	حایل (Háyal)—Intervening ; one who or a thing which interrupts, impediment, obstacle.
حالت (Hálat)—State, condition.	حسب وطن (Hub-i-watan)—Patriotism.
حالت موجود (Hálát-i-maujúdá)—Present state or condition, present circumstances.	حبس (Habs)—Confinement, a place of confinement.
حالدار (Háldár)—A village officer next to patwari, an assistant accountant.	حسب بیجا (Habs i-bejá)—Wrongful confinement.
حافی (Hálf)—(1) Current (as coin) (In Hyderabad and other states the coin of the state in contradistinction to <i>kaldar</i> or the Queen's coin). (2) (Delhi) Government assessment, present payment of revenue.	حسب درام بعبور دریا سے شور (Habs-i-dawám ba-ubúr-i-daryá-i-shor)—Transportation for life.
حامل (Hámil)—Bearer.	حبا (Habá)—One grain; the weight of a grain of barley; a measure equal to two barley-corns.
حامل رقعة (Hámil-i-ruqqá)—Bearer of the cheque, bearer of the letter.	حبيب (Habíb)—A friend.
حامل کو واجب الادا (Hámil ko wájib-ul-adá)—Payable to the bearer (as a cheque &c).	حاتی المکان (Hatá-ul-imkán). } حاتی المقدور (Hatá-ul-maqdúr). } the best of one's ability, to one's utmost.
حاملہ (Hámlá)—Pregnant.	حج (Haj)—Pilgrimage to Mecca.
حامی (Hámi)—Patron, supporter.	حج الفرض (Haj ul farz)—The enjoined pilgrimage to Mecca which is the duty of every true Musalman to perform once in his life time.
حامی بھرتا (Hámi bharná)—To	

ج'ہ (Hajáz)—Mecca and the adjacent country Arabia Petraea.

ج'ہ (Hajb)—(M. Law) Exclusion from inheritance. It is either entire or partial. By entire exclusion is meant the total privation of right to inherit; whereas *partial* exclusion means diminution of the portion to which the heir would be entitled.

ج'ہ حرماء (Hajb-i-harmán)—Entire exclusion.. With respect to this the uniform criterion of law is that respect and attention be paid to nearness of blood, for instance whenever an assemblage of children's children occurs, however low in descent, the nearer always exclude those more remote, and children in whatsoever degree exclude all persons related to the deceased through his parents or one of them and in general no relation can inherit with children of the deceased, except immediate parents and a husband or wife. Similarly, every person related to the deceased by both the father's and mother's side excludes entirely from inheritance a person by the father's side only provided they are equal in class and degree.

ج'ہ (Hujjat)—Argument, plea, objection.

ج'ہ تائیدی تاریخی (Hujjat-i-táidí wá tardídí)—The argu-

ments for and against a case, pros and cons.

ج'ہ حجت (Hujjat kárna)—(1) To contend, to take exception. (2) To dispute.

ج'ہ مقدمہ حجت (Hujjat-i-muqadmá qáyam kárna)—To join issue.

ج'ہ (Hajr)—(M. Law)—Annulment, disqualification, the invalidity of an act done by an incompetent person, as minor, slave, idiot.

ج'ہ (Hajm)—Magnitude, bulk, size.

ج'ہ (Had)—(1) Limit, boundary. (2) (M. Law)—Castigations or punishments appointed to be inflicted for certain crimes.

حدبست (Had bast.)	} Settlement,
حد بندی (Had bandí).	} demarcation of boundaries, adjustment of boundaries.

ج'ہ بازع (Had-i-bulúg)—The limit of puberty.

ج'ہ شکنی (Had-shikní)—Encroachment, violation of a neighbour's land mark, trespass.

ج'ہ محدود (Had mahdúd)—Within defined limits, a term in lease or farming contracts which recognizes the power of the farmer over all the lands and within defined limits.

ج'ہ (Hadád)—A gate-keeper.

ج'ہ (Hudúd)—(1) (M. Law) Punishments (plural of Had)

The original design in the institution of Hudúl is determinant not the absolution of the person punished see **تعزیر** (2) Boundaries, limits, confines.

(3) Definitions.

حدود اربع (Hadúd-i-arbá)—The four boundaries.

حدود ارضی (Hadúd-i-arzí)—Local limits.

حدود شرعیہ (Hadúd sharíyá)—Penal laws.

حدود (Hadá)—Bounded.

سراحد (Sarhad)—Border, boundary line.

ساحدہ (Saihaddá)—A place or point where three boundaries meet.

حدیث (Hadís)—Traditions. The traditional sayings and doings of Mohammad, having for the most part the force of laws :—These traditions are divided into two classes (1) The simple sayings of the Prophet from his own uninspired judgment, and (2) Sayings from divine inspiration. After Mohammad's death, they were at first quoted by his companions merely in order to decide occasional disputes or to restrain men from certain actions which the Prophet had prohibited, and thus, in progress of time, they became a standard of judicial determination. The first collection of them was made in

the *khalifat* of Ali ; and in after times many pious men employed themselves in making those collections. There are besides these, a multitude of traditions, concerning the acts and sayings not only of the Prophet, but also of the companions and immediate successors ; which, though not of equal authority, are nevertheless admitted to have some weight as precedents in judicial decisions, when not repugnant to reason or contradicted by Koran. (Hadis properly signifies an occurrence or event. Some Mohammadan commentators define it to mean "an emanation" and understand it particularly in this sense when applied to the sayings and actions of their Prophet.) See **حادیث قدسی**

حدیث قدسی (Hadís-i-qudsí)—Divine traditions.

حدیث نبوي (Hadís-i-nabúí)—Traditions of the Prophet.

حر (Hur)—A free man.

حراست (Hirásat)—Custody.

زیر حراست (Zér-i-hirásat)—Under custody, under arrest.

حراست جائز (Hirásat-i-jáyez)—Lawful custody.

حراست سے بھاگنا (Hirásat se bhág-ná)—To escape from custody.

لئے جائز سے حراست (Hirásat-i-jáyez se le bhág-ná)—To take out from lawful custody.

حراست میں رکھنا (Hirásat men rakhná)—To keep or detain in custody.	حرف رکھنے (Harf rakhná kísí par)—To lay a blame on, to stigmatize.
حراست میں سپرد کرنا (Hirásat men supurd karná)—To commit to custody.	حرف گیزی کرنا (Harfgízí karná)—To criticise, to find fault with, to censure.
حرام (Harám)—Unlawful, forbidden, applied to all things or acts which the law disallows or condemns, as prohibited food or beverage ; improper actions.	حرف (Hirfut)—Craft, cunning.
حرام خور (Harám khor)—A venal or corrupt person, as one who takes bribes or makes other unlawful gains.	حرفة (Hírfá)—Art, trade.
حرام زاد (Harám zádá)—A bastard.	اہل حرفة (Ahl-i-hírfá)—Artizans, traders.
حرام کا (Harám ká)—Ill-gotten.	حرکات (Harkát)—Actions, proceedings.
حرام کاری (Harám kárí)—Any forbidden act (but especially fornication and adultery.)	حرکات و سکنات (Harakát wá suknát)—Manners and movements, gesticulations.
حرام ہونا (Harám honá)—To be unlawful for.	حرکت (Harkat)—Motion ; an act (generally improper).
حرب (Harb)—War, warfare.	تبديل یا انتظام حرکت (Tabdil yá inqita-i-harkat)—Change or cessation of motion.
سامان حرب (Sámán-i-harb)—Ammunition.	حرکت کا باعث ہونا (Harkat ká báis honá)—To cause motion.
حرب کرنا (Harbá karná)—To attack.	حرکت بیجا (Harkat-i-bejá)—A wrongful act.
حرف (Harf)—Letter.	حرمت (Hurmat)—Reputation, character.
حرف بے حرف (Harf ba harf)—Literally, word by word.	بے حرمت (Hurmat bahá)—Damages for loss of reputation, damages for defamation.
حروف (Harf banáná)—To alter letters or words ; to alter or tamper with (a writing or document).	حرمت رکھنا (Hurmat rakhná)—To uphold the dignity of.
حروف پر انگلی رکھنا (Harf par unglí rakhná)—To find fault with, to censure, to criticise.	حرمت لینا (Hurmat lená)—To defame, to disgrace, to violate.
	حیر (Harírá)—A caudle given to lying-in-women.
	حیرا (Hurrá)—A free woman.

حرة منكوحة (Hurrá-i-mankúhá)	حساب جانچنا (Hisáb jáñch-ná).
—A free married woman.	
حريف (Haríf)—An associate, a partner, a rival, an adversary ; clever, cunning, facetious.	حساب دیکھنا (Hisáb dekh-ná). To examine or audit accounts.
حریم (Harím)—The enclosure of the temple of Mecca.	حساب چوکا (Hisáb chukáná)—To liquidate a balance, to settle an account.
حرز (Hirz)—Custody, safe keeping of goods or valuables. It is of two kinds in law.	حساب دینا (Hisáb dená)—To give or render an account.
حرز بالحافظ (Hirz-i-bilháfiz)—Personal charge.	حساب رکھنا (Hisáb rakhná)—To keep account (of), to keep accounts.
حرز بالمقام (Hirz bil muqám)—Custody in place, as in a house or shop.	حساب سماجھنا (Hisáb samajhná)—To examine account.
حساب (Hisáb)—(1) Reckoning, calculation. (2) Account, accounts, bill (of charges), rate, price, charge.	حساب سمجھانا (Hisáb samjháná)—To render an account; to account for.
حساب برابر کرنا (Hisáb barábar karná)—(1) To square accounts, (2) To do one's business, to finish a task.	حساب کرنا (Hisáb karná)—To calculate, to make up or settle an account.
حساب بھی (Hisáb bahí)—Account book.	حساب لینا (Hisáb lená)—To take an account (from).
حساب بیباق کرنا (Hisáb bebáq karná)—To settle or adjust an account, to liquidate a balance.	حساب کی رو سے Hisáb kí rú se)—As per account.
حساب پاک کرنا (Hisáb pák karná)—To clear or settle accounts.	حساب میں جمع کرنا (Hisáb men jamá karná)—To credit, to credit to an account, to deposit in one's credit.
حساب پر چارخنا (Hisáb par charjháná).	حساب میں فرق آنا (Hisáb men farq áná)—A deficit or defalcation to take place.
حساب میں درج کرنا (Hisáb men darj karná), post or book (an account), to charge or debit, to carry to account.	حساب میں لینا (Hisáb men lená)—To take into account; to consider.
	حساب نویس (Hisáb navís). An accountant.

حساب کتاب رکھنے والا (Hisáb kitáb rakhne wálá)—An accountant, a book-keeper.	Mohammedan Law of Inheritance.
حساب خانگی (Hisáb-i-khángí) Private account.	حسب اگر شاد (Hasb-ul-irshád)—According to order or precept.
حساب رہن (Hisáb-i-rahan)—Mortgage account.	حسب الحکم (Hasb-ul-hukm)—according to orders, as ordered.
حساب و کتاب (Hisáb o kitáb)—Accounts.	حسب الوصول (Hasb-ul-wasúl)—According to receipts. A term formerly used in revenue accounts to designate items of an uncertain value, of which no estimate can be made, and which are entered only after their actual receipts.
حساب و کتاب درست رکھنا (Hisáb o kitáb durust rakhná)—To keep or make up accounts.	حسب حال (Hasb-i-hál)—According to circumstances, as exigency may require.
امین حساب (Amín-i-hisáb)—Auditor of accounts.	حسب دستور (Hasb-i-dastúr)—According to custom, as usual.
بکری کا حساب (Bikri ká hisáb) —Bill of sales.	حسب ذیل (Hasb-i-zail)—As follows, as below or under.
بہ حساب رسیدی (Bá hisáb-i rasdí) Pro ratá, rateably.	حسب سارش (Hasb-i-sareshtá)—As provided or fixed.
پکا حساب (Pakká hisáb)—Exact account.	حسب صابطہ (Hasb-i-zábtá)—Formally, in a regular manner, duly.
چلتا حساب (Cháltá hisáb)—Account current.	حسب قانون (Hasb-i qánún)—According to law, in conformity with the law.
کھٹا حساب (Kachchá hisáb)—A rough account.	حسب منشأ (Hasb-i-manshá). حسب مراد (Hasb-i-murád).
حسابی سال (Hisábí sál)—Financial year.	Within the meaning, as defined, agreeably to the purport or intent of, having regard to the meaning.
حسب (Hasb)—According to, agreeably to, in conformity with, under (as حسب دفعہ), in accordance with.	حسب یا حساب و نسب (Hasb yá hasb o nasb)—Pedigree, lineage.
حسب اطمینان (Hasb-i-itmínán) —To the satisfaction of, in a satisfactory manner.	
حسب ایارت (Hasb-ul-irs)—According to inheritance, the division of an estate according to the	

حسن اخلاق (Husn-i-ikhlág)—Affability, politeness.

حسن انتظام (Husn-i-intizám)—Good management or administration.

حسن تدبیر (Husn-i-tadbír)—Sound policy.

حسن و قبح (Husn-o-qubah)—Merits and defects.

حشم (Hashm)—Train, equipage, suit.

حشو منهای (Hasho-i-minháí)—Rent free and other assigned lands, rent free lands exempted from resumption.

حصار (Hisár)—Fort, fortress.

حصار کرنا (Hisár karná)—To besiege.

حیان (Hisánat)—Continence, chastity.

کرنے پر (Hasr karná)—To rely upon.

حصہ (Hasas)—Shares.

حصہ شرعی (Hasas-i-sharaí)—(M. Law) Legal shares. The Quran has ordained the shares of the heirs as follows:—One half, one fourth and an eighth, two thirds, one third and a sixth. See **فرض**.

حسول (Husúl)—Profit, gain, advantage.

بایتیجیر (Husúl-i-bil jabr)—Exaction.

حصہ (Hissá)—(1) Share. (2) Part, portion, lot. (3) Class, compartment.

اوسمی حصہ (Hissá-i-ausat)—Average share.

متساوی حصہ (Hissá-i-taqṣímī)—Distributive share.

حاکمی حصہ (Hissá-i-hákumí)—The share or produce to which the ruler is entitled.

کھرد حصہ (Hissá-i-khurd)—The smaller share.

رسدی حصہ (Hissá-i-rasdí)—A proportionate share or part.

معین حصہ (Hissá-i-muaiyan)—A fixed or specific portion or share.

مساوی حصہ (Hissá-i-masáwí)—An equal share.

کاشی حصہ (Hissá-kashí)—(1) The distribution and appointment of shares according to strict genealogical succession. (2) Drawing lots.

مکسر حصہ (Hissá-i-mukassar). } A

کسر اوتی حصہ (Hissá-i-kasráti). } fractional share.

متاثر حصہ (Hissá-i-muntaqilá)—A transferred share.

پتی حصہ (Hissa-i-patí)—A ploughman's share or wages in kind.

واری حصہ (Hissa wári)—Applied to revenue settlements founded on proportionate divisions, either between the cultivator and the government or according to the shares of joint owners.

حکم دار (Hissá-dar)—(1) A shareholder, a sharer. (2) A partner, a coparcener.	government, collections made directly by the government.
حکم داران (Hissá dárán)—Shareholders, sharers.	حُكْمٌ خَلْفٌ، وَاضِعٌ فَمَارِيٌ (Haz-i-k̄biláf wázá-i-fitrí)—Unnatural lust.
حکم دار بیباق (Hissá dár i bebáq)—A solvent sharer.	حفاظات (Hifázat)—(1) Protection, charge, defence, care, custody. (2) Security, safety.
حکم داران کی جماعت (Hisse dárán kí jamáyet)—Body of shareholders, a joint stock company.	حفاظت جایز (Hifázat-jáyez)—Lawful custody.
حکم داری (Hissa dári)—Copartnership, applied especially to a village in which a number of sharers have a joint proprietary right.	حفاظت خود اختیاری (Hifázat-i-khud akhtiyárfi)—Private defence.
حکمر (Huzúr)—Your majesty, your lordship, your worship, your honor.	حفاظت ذاتی (Hifázat-i-zátí)—Self-defence.
حکمر تھسیل (Huzúr tahsíl)—(1) The collection of revenue by the chief fiscal officer of the government without the intervention of a third party. (2) The <i>tahsil</i> at the headquarters of the Collector of a district.	حفاظت جان و مال (Hifázat-i-ján o-mál)—Protection of person and property.
حکمر مکال (Huzúr muhál)—Estates paying revenue direct to the government.	حفاظت کرنा (Hifázat karnà)—To protect, to guard, to keep in custody.
حکمر میں (Huzúr men)—Before the court, in presence of.	حفاظت مین رکھنا (Hifázat men rakhná)—To place in security or custody.
حکمر نویس (Huzúr-navís)—Secretary of State, one who registers all royal grants and orders, a private secretary.	حفاظت مین لینا (Hifázat men lená)—To take charge of.
حکمری (Huzúrí)—Privilege of paying revenue direct to	حفظ ماتقدم (Hilz má taqqadum)—Foresight, precaution.
	حفظ مراتب (Hifz-i-marátab)—Observing etiquette, etiquette.
	حق (Haq)—(1) Right, title, interest. (2) Due. (3) Proper, true, just. (4) Behalf.
	حق آسایش } (Haq-i-ásá- } yesh). Ease- } (Haq-i-istí- } fadé). } ment.

حق آسایش درجه ضرورت (Haq-i-ásá-yash bawajah i-zarúrat)—Easement of necessity.

حق استغاده مثبت (Haq-i-istífádá-i-musbit)—Affirmative easement.

حق استغاده منفی (Haq-i-istífádá-i-manfi)—Negative easement.

حق استغاده عیان (Haq-i-istífádá-i-ayán)—An apparent easement.
حق استغاده مسلسل (Haq-i-istífádá-i-musalsil)—A continuous easement.

حق استغاده غیر مسلسل (Haq-i-istífádá-i-gair musalsil)—A discontinuous easement.

حق اعادہ زناشی (Haq-i-iádá-i-zaná shos)—Restitution of conjugal right.

حق السعی (Haq-ul-saí)—Legal remuneration; remuneration for assistance.

حق الخدمت (Haq-ul-khidmat)—Remuneration.

حق العبد (Haq-ul-abd)—The right of an injured individual to redress.

حق بھنٹ (Haq-i-bhent)—Presents frequently made half yearly by the malguzars to native officers in authority.

حق تحریر (Haq-i-tahrír)—The fee of the writer of a document; scribe's fee, fee paid to the clerk of a legal practitioner.

حق تکمیل (Haq-i-tahsíl)—The right of collection, the fee of the person collecting rent.

حق تصویف (Haq-i-tasníff)—Copy right.

حق تلفی (Haq talfí)—Violation of right, depriving one of his right.

حق تلفی کرنá (Haq talfí karná)—To deprive of a right, to do a wrong to, to act unjustly towards.

حق تhabráná (Haq thabrána)—(1) To determine or adjudicate a right.
(2) To settle one's right or due.

حق ثابت کرنá (Haq sábit karná)—To establish a right or claim.

حق چاہنا (Haq cháhná)—To claim or demand a due.

حق چهارم (Haq-i-chahárum)—A fourth share.

حق حی القائم (Haq-i-haiyul-qáimá)—The right of survivorship.

حق باقی ماندگی (Haq-i-báqí mánndgí)—The right of survivorship.

حق حین حیاتی (Haq-i-hín-i-hayátí)—A life interest.

حق دبانá (Haq dabáná)—To usurp a right, to dispossess.

حق دستور (Haq-i-dastúr)—An allowance equal to 10 per cent on the amount payable to government by a lessee in lieu of waste land.

حق رعایا (Haq-i-riáyá)—The right of a cultivator; a tenant's right.

حق زمینداری (Haq-i-zamíndári)—The rights and interests of

a landowner, proprietary right of a <i>zemindar</i> .	حق رواجی (Haq-i-riwájí)—A customary right.
حق سربراہ کار (Haq-i-sarbaráhkár)—The right of a manager (the head of a village.)	حق مستقل قائم اوجود (Haq-i-mustaqil-qáim ul wajúd)—An indefeasible inchoate right.
حق سرکار (Haq-i-sarkár)—The right of government to a share of crops or a money commutation.	حق مصنفی (Haq-i-musannífi)—Copy right.
حق شفع (Haq-i-shufá)—Right of pre-emption. This right may be based either on Mohammedan Law which is called حق شفع (Haq-i-shufá sharaí) or on Record of right which is termed شفع بردنا سے، اجب العرض Shufa bar binái wájibularz, or on custom which is called شفع بردنا سے (Haq-i-shufá shará) See	حق مقابضت بوجہ شدائد قدیم (Haq-i-muqábízat bá wajah-i-shud ámad-i-qadím)—Right of occupancy by prescription.
حق عصربت (Haq-i-usúbat)—Right of a residuary.	حق مستاجری (Haq-mustájraf)—Farming right.
حق عوادی (Haq údi)—Reversion, right of a reversioner.	حق معین (Haq-i-muayan). } A
حق قانونی (Haq-i-qánúní)—Legal right.	حق محدود (Haq-i-mahdúd). } limited or definite interest.
حق قائم مقامی (Haq-i-iqáyemmuqá-mí)—Right of representation.	حق نان و نفقة (Haq-nán o nafqá)—Right of maintenance.
حق قدامت (Haq qadámat)—The prescriptive right, a right acquired by prescription.	حق مراتق (Haq-o-maráfiq)—Rights and interests.
حق مالکانہ (Haq-i-malkánà)—The proprietary right.	حق دار (Haqdár)—Holder of a right or claim to something.
حق ملکیت (Haq-i-milkiyat)—Right of property.	حق دار (Haqdár honá)—To have a right, to be entitled to something.
حق مرجح (Haq-i-murajjáh)—Preferential right.	حق دار (Haqdári)—The holding of any right or privilege.
	حق دینا (Haq dená)—To give one his right, to concede a right.
	حق رسی (Haq rasí)—Relief, remedy.
	حق ناتمام (Haq-i-nátamám)—An imperfect title.

حق گزر (Haq-i-guzar)	Right of way.	حقیقت استقبالی (Haqīyat-i-istaqbālī)
حقوق بنکو (Huqúq-i-bankar)	Forest rights.	—An interest in future.
حق شکار ماهی (Haq-i-shikár-máhi)	Right of fishery, piscary.	حقیقت بالشکرکت غیر (Haqīyat bilá shirkat-i-gair)—An exclusive interest.
حق چراںی (Haq charáí)	Right of common, right of pasture.	حقیقت شکری (Haqīyat-i-shikrī)
حق بیدھی (Haq i-bedakhlf)	Right of ejectment.	—An under-tenure.
حقوق زمینداری (Huqúq-i-zemindárf)	Zemindari rights.	حقیقت غالب (Haqīyat-i-gálib)
حقوق زوجین (Huqúq-i zaujiat)	Conjugal rights.	A dominant tenement.
حقوق شوہروں (Huqúq-i-shohrī)	Marital rights.	حقیقت غیر منقسم (Haqīyat-i gair-munqismá)
حقوق کاشتکاری (Huqúq-i-káshtkári)	Right of cultivation.	—An undivided holding or tenure.
حقوق نمبرداری (Huqúq-i-lambar-dárf)	The fees due to lambar-dars for realizing rents.	حقیقت قابل نیلام (Haqīyat-i-qábil-i-nilám)
حقوق و دیجوت (Huqúq wá dayún)	Rights and obligations.	—A saleable tenure.
حقوق و متعلقات (Huqúq wá mu-talliqát)	Rights and appurtenances.	حقیقت کسی قسم (Haqīyat kif qism) } نام
حق پانی (Huqqá pání)	Social intercourse.	ذرمیت حقیقت (Nauyat-i-haqīyat.) } tenure of tenure.
حق پانی بند کرنا (Huqqá pání band kárna)	To excommunicate, to put one out of caste.	حقیقت لا خراجی (Haqīyat-i-lákhrajjí)
حقیقت (Haqīyat)	Tenancy, tenure, right, title, property, holding.	—A revenue free tenure.
حقیقت اراضی (Haqīyat-árází)	Interest in land.	حقیقت معادلی (Haqīyat-i-muáffí)—A rent free tenure.
		حقیقت مخرب (Haqīyat-i-maglúb)
		—A servient tenement.
		حقیقت ناقص (Haqīyat-i-náqis)
		—A defective title.
		حقیقت حال (Haqīyat hál)
		—The true or real facts or circumstances of a case.
		حقیقت میں (Haqīyat men)
		فی الحقيقة (Fil haqīqat.) } In truth, in fact, indeed.
		حقیقت بھائی (Haqíqí bháfi)
		—Full brother, own brother.

حکم امتناعی (Hukm-i-imtináí)—An injunction, a prohibitory order.	حکم امتناعی (Rishtádár-i-haqíqí)—A relation of the full blood.
حکم امتناعی چندروزہ (Hukm-i-imti-náí chandrozá)—A temporary injunction.	حکام (Hukkám)--Officers; authorities, rulers.
حکم امتناعی در امی (Hukm-i-im-tináí-dawámí)—A perpetual injunction.	حکام بالا دست (Hukkám bálá dast)—Superior officers or authorities.
حکم انتقامی (Hukm-i-in-fisákh-i-bandobast)—Order of annulment of a settlement.	حکام دیواری (Hukkám i-díwání)—Civil officers.
حکم بیداکھلی (Hukm-i-bedakhlí)—An order of ejectment.	حکام خان (Hukkám-i-zilá)—District officers, local authorities.
حکم بیعبات (Hukm-i-bebát)—An order for foreclosure.	حکام فوجداری (Hukkám-i faujdári) Magisterial authorities.
حکم تاکیدی (Hukm-i-tákídí)—An order strictly enjoining the execution of some previous order, a pre-emptory order, reminder.	حکام ماتحت (Hukkám-i-mátihat,)—Subordinate officers
حکم تحریری (Hukm-i-tahrírí)—A written order.	حکام مال (Hukkám-i-mál)—Revenue authorities.
حکم خاص (Hukm-i-khás)—A special order.	حکامی (Hukkámí)—Grants of land made by the officers of government or ruling authority. These lands are not liable to resumption.
حکم خرچہ (Hukm-i-kharchá)—Order as to costs.	حکامی معافی (Hukkámí muáfi)—See above.
حکم درمیادی (Hukm-i-darmiyáni)—An interlocutory order.	حکم (Hukm)—(1) Order, decision, judgment, sentence, decree, an ordinance. (2) Law, edict. (3) Rule, judicial authority. (4) Permission, sanction.
حکم دسمسی (Hukm-i-dismissí)—An order of dismissal.	حکم تاںی (Hukm-i-sáñí)—Until further order.
حکم سوچدگی (Hukm-i-supurdgí)—An order of reference; an order of commitment..	حکم آخر (Hukm-i-ákhir)—A final order.
حکم سزا (Hukm-i-sazá)—A sentence, an order of punishment.	حکم اظهار و جه (Hukm-i-izbár wa-jah)—A rule, <i>nise</i> .
	حکم اظهار و جه قطعی کرنا (Hukm-i-izhár wajah qatai karná)—To make a rule absolute.

حکم سزاے موت (Hukm sazá-i-maut)	(Hukm-námá-i-gríftári)—A warrant of arrest.
—A capital sentence, a sentence of death.	
حکم ضبطی (Hukm-i-zabtī)—An order of resumption or forfeiture.	حکمنامہ عدالت (Hukm-námá-i-adálat)—A judicial process.
حکم عدالت (Hukm-i-adálat)—A judicial order, a decree.	حکمنامہ طلبی (Hukm-námá-i-talbí)—A summon.
حکم مختلط (Hukm-i-mutfariqá)—A miscellaneous order.	حکومت (Hukúmat)—Authority, power, sway, rule, sovereignty, government.
حکم نا مندرجہ (Hukm-i-náman-zúri)—An order of rejection.	حکومت جتنا (Hukúmat játáná)—To make a display of authority.
حکم اپسی (Hukm-wápsi)—An order of remand.	حکومت شخصی (Hukúmat-i-shakhsí)—Monarchy; despotic government.
حکم ناطق (Hukm-i-nátiq.) } A final order.	حکومت جمہوری (Hukúmat-i-jam-húri)—A republic, democracy.
حکم قطعی (Hukm-i-qatáí.) } order.	
حکم گشتی (Hukm-i-gashtí)—A circular order.	حکومت کرنا (Hukúmat karná)—To exercise authority, to rule.
حکم موقة (Hukm-i-mauqúfi)—An order of dismissal (of a person).	حلال (Halál)—(1) Legal, lawful, lawfully acquired or earned. (2) An animal the flesh of which is lawful to eat according to the Mohammedan law. (3) A woman laying aside mourning for the death of her husband at the expiration of one hundred days (during which time she is not by law allowed to marry).
حکمت عملی (Hikmat-amli)—Practical skill, judicious management, tact, <i>savoir faire</i> .	
حکمت کرنا (Hikmat karná)—(1) To exercise wisdom or skill. (2) To contrive, to scheme. (3) To practise physic.	حلال کرنا (Halál karná)—(1) To make lawful, to slaughter (an animal) according to the forms prescribed by the Mohammedan Law. (2) To kill, to murder. (3) To marry a kept woman or mistress.
حکمنامہ (Hukmnámá)—A process; a writ; a written order or warrant.	
حکمنامہ حاضری ذاتی (Hukm námá-i-házrí-i-zátí)—Writ of <i>Habeas Corpus</i> .	
حکمنامہ اجراء (Hukm námá-i-ijráí-i-digrí)—A process of execution, an execution writ.	

حَلَّة (Hallálá)—A woman married again with her first divorcer after she had been divorced by her second husband.

حَاف (Halaf)—An oath.

حَافُ ظَهَانًا (Halaf uṭháná)—To take an oath, to swear.

حَافُ دَرْوَغِي (Halaf darogí)—Perjury.

حَافَ بَيَانَ كَرْنَا (Halafan bayán karná)—To state on oath.

حَافَ دِينًا (Halaf dená)—To administer an oath, to put one on oath.

حَافَ سَرِّ اظْهَارِ دِينًا (Halaf se izhár dená)—To depose on oath.

حَافَ نَامَة (Halaf námá)—An affidavit, a declaration on oath.

حَاقَة (Halqá)—A circle, a circuit of villages; a boundary line which includes all the lands and dwellings of a village or helmet.

حَانِدَيْ حَالَّة (Halqábándí)—Arrangement of villages in circles of groups (for village accountants, schools &c.)

حَلَّي (Hallá)—Ornaments of a woman.

حَلْيَة (Hulíyá)—A descriptive roll, a description of the face or countenance of a man.

حَلْيَة لِكْحَنَة (Hulíyá likhná)—To write the peculiar marks and features of a man.

حَمَال (Hammál)—A porter, a carrier.

حَمَائِيتَ كَرْنَا (Himáyat karná)—To patronize, to support, to espouse the cause of, to defend.

حَمَائِيَّة (Himáyati)—Partizan; protector, patron.

حَمَل (Hamal)—Gestation, pregnancy.

حَمَلَ رَاهْنَة (Hamal rahná)—To conceive, to become pregnant.

حَمَلَ كَارِيزَة (Hamal ká giráná)—To cause miscarriage.

حَمَلَة (Hamlá)—Assault, battery, attack.

حَمَلَة كَارِيزَة (Hamlá karná)—To attack.

حَمَلَة كَارِيزَة (Hamlá karne wálá)—An assailant.

حَمَلَة كَيْ دَهْمَكِي دِينَا (Hamlá kí dhamkí dená)—To threaten an assault.

حَمَلَة كَيْ نُمَاهِش (Hamlá kí númáish)—Show of assault.

حَوَارِي (Hawári)—A companion or disciple of Mohammad or Christ.

حَوَشَيْ (Hawáshí)—Margin, border; those who sit on the borders of a carpet.

حَوَالَدَار (Hawaldár)—(1) A military officer in native regiments of inferior rank. (2) A head constable. (3) One employed to protect the grain before it is stored. (4) A steward or agent employed for the management of a village.

حَوَالَة (Hawálá)—(1) Charge, trust. (2) Consignment. (3) Reference.

حروالہ دینا (Hawálá dená)—To make a reference ; to quote an authority.

مقدمہ کا حروالہ دیا گیا (Muqadmá ká ha-rála diyá gayá)—The case was referred to.

حروالہ کرنا (Hawálá karná)—To hand or make over, to transfer, to consign, to commit, to deliver in trust, to deposit.

حروالگی مال (Hawálgi-i-mál)—Delivery of goods.

حروالات (Hawálát)—(1) Custody.
(2) Lock-up.

حروالات کرنے (Hawálát karná). }
حروالات میں دینے (Hawálát men dená) } To put in custody.

حروالات رکھنا (Hawálát men rakhná)—To detain, to place in custody.

حواری (Hawálí)—Environs; outskirt ; suburbs.

حواری شہر (Hawálí-i-sháhr)—Environs of a city.

حوصلہ مند (Hauslá mand)—Aspiring, ambitions, enterprising.

حوصلہ نکالنا (Hauslá nikál-ná)—To satisfy one's ambitions, to do one's best.

حولی (Havelí)—(1) A house, a dwelling, a group of houses
(2) The districts or lands attached to or in the vicinity of a town the revenues of which were devoted to the support of a military garrison.

حیات (Hiyát)—Life.

حیات اپنے (Tá hiyát apne)—During his lifetime.

قابض تاحیات شخص دیگر (Qábiz tá hiyát-i-shákh dígár)—A tenant *pour die*.

حی الہیم (Hai-ul-qáyam)—Surviving, living.

حی القائم ورثا (Hai-ul qáim wursá)—The surviving heirs.

سینیت (Haisíyat)—Capacity, resources, means, status, nature, character.

حیثیت خراب کرنا (Haisíyat kharáb karná)—(1) To make worse one's conditions or status, to ruin oneself. (2) To disfigure.

حیثیت رکھنا (Haisíyat rakhná)—To possess means, to have property.

حیثیت عربی (Haisíyat-i-urfí)—Repute, reputation,

ازالہیت عربی (Azálá-i-haisíyat-i-urfí)—Defamation.

حیثیت فریقین بلحاظ یکدیگر (Haisíyat-i-fariqen bá liház-i-yakdígár)—The relative position of parties.

حیلا (Hilá)—Evasion, shift, pretence, impediment, device, trick, expedient.

حیلا کرنے (Hilá karná)—To practise deceit, to make pretence.

حیلائی صراحت (Hilátan yá saráh-tan)—Directly or indirectly.

حین حیات (Hín hiyát)—Life time.

پتھر حین حیاٹی (Patthá i-hínhiyátí)
—Lease for one's life.

کسی شخص کی حین حیات (Kísí Haiwánát)—Animals.

shakhs ki hín híyát) — During one's life time.

حیوانات (Haiwánát)—Animals.

(خ)

خاتمه (Khátímá)—*Finis*, end, appendix.

خاتون (Khátún)—A lady.

خادم (Khádim)—A servant, one who has charge of a religious bequest or endowment.

خارج (Khárij)—External, put off, excluded, extrinsic.

خارج از اختیار (Khárij az akhtiyár) *ultra vires*, beyond jurisdiction.

خارج از بحث (Khárij az bahas) Out of question.

خارج از میاد (Khárij az miyád).—Barred by limitation.

خارج از حد سواعت (Khárij az had-i-samáat)—Beyond time, barred by limitation, beyond statutory limits.

کریں خارج (Khárij karná)—(1) To strike off. (2) To dismiss (a suit). (3) To reject, to exclude. (4) To remove, to dispossess.

کھارچ (Khárjá)—The word at the bottom of a page (which is repeated at the beginning of the next page, a catch-word; an asterisk.

کھارچی (Khárjí)—(1) Extrinsic (as evidence.) (2) Belonging to a separate village or community (opposed to *Dakhli*) (3) A body of heretics who do

not reckon *Ali* among the legal successors of the Prophet, a member of this sect.

خاص (Khás)—Special, particular, chief.

خاص کرنے (Knás karná)—To confiscate.

خاص دادرسی (Dádrasi-i-khás) —Specific relief.

خاص تھسیل (Khás tahsíl)—Government collections without the intervention of a zamindar or farmer of the revenue.

خاص زمین (Khás zamín)—Land of which the revenue is collected by government officers immediately from the cultivators.

خاص محل (Khás mu'lá) —An estate managed by the government.

خاص (Khásá)—Banquet, a confiscated estate.

خاص (Khássá)—Characteristic, natural.

خاصیت (Khásiyát)—Quality, attribute, peculiar nature.

خاطر خواہ (Khátir khuáb)—Satisfactory.

خاطرداری کرنا (Khátir dárfí karná) —To show consideration for, to receive or entertain one warmly.

خاک (Kháká)—A plan, a sketch, a tracing.

تُری کاٹ (Kháká utárná)—To make a tracing of, to trace, to sketch.

آنا اُجھا کاٹ (Kháká úráná)—To defame.

خاکی (Kháksí)—Unirrigated land (depending wholly on rain), a brown color.

خالا (Khálá)—Maternal aunt.

خالہ زاد بھائی (Khálá zád bháí)—Cousin, mother's sister's son.

خالص (Khális)—Pure, genuine.

خالسا (Khálsá)—(1) An office of government in which the business of the revenue is transacted; exchequer. (2) Lands under the management of government. Crown lands, revenue-paying lands as opposed to rent free. (3) The name of a sect of the Sikhs who profess pure Hinduism.

خالو (Khálú)—Maternal uncle, husband of a mother's sister.

خام (Khám)—(1) Inexpert, inexperienced. (2) Not solid or substantial. (3) Rough approximate as (خام دینہ تُنھی). (4) Lower, smaller (weight or measure opposite to *Pukhtá*). (5) (In Revenue Law) the gross revenue of a village, as opposed to the net revenue; also a settlement made with the cultivators direct, without the intervention

of a third person as a farmer or *zemindar*, the estate being managed by the officers of the government.

خام آمدانی (Khám ámdaní)—Gross receipts or collections.

خام تھصیل (Khám tahsíl)—Collection of the revenue in gross from the cultivators direct by the government. (This is done when the proprietor of the land does not accept settlement terms).

خام تھصیل کرنा (Khám tahsíl kar-ná)—To take under direct management.

خام جمعبندی (Khám jamábándí)—Gross assessment before making deductions for charges, assessment or settlement with the cultivators direct.

خام چیٹھا (Khám chítthá)—A rough statement or accounts.

خاندان (Khándáu)—(1) Family. (2) Lineage, descent.

خاندان شاہی (Khándáu-i-sháhí)—Royal family, dynasty.

خاندان غیر منقسم (Khándáu-i-gair-munqismá)—An undivided family.

خاندان مشترک (Khándáu-i-mush-tarká)—Joint family.

A Hindu joint-family is a corporation consisting of all persons lineally descended through males from a common ancestor, provided that neither they, nor those, through whom they

claim as descendants of the common ancestors, have separated from the family by partition, by adoption into the family of one who is not a co-parceler, or in the case of females, by marriage into another family. The ordinary incidents of a joint family are commensality, a common family fund, a common manager, a common residence, common religious rites, common family ceremonies.

The incidents of a joint family are not the same in all the schools, for instance under the *Mitakshara* succession takes place, on the death of any member, by survivorship and not by inheritance, while under *Dayabhag*, the share of the deceased is taken by his heirs, whether such heirs be his male issue or any of them who succeed in default of male issue. (Cunningham's Digest).

خاندانی (*Khândání*)—(1) Relating to the family, hereditary (2) Of good family or rank.

خانگی (*Khángí*)—(1) Domestic. (2) Private, personal. (3) A kept woman.

خانگی دستاویز (*Khángí dastáwez*)—Private document.

خانگی معااملہ (*Khángí muámlá*)—A private affair, a domestic affair.

خانگی نیزاع (*Khángí nizá*)—Domestic quarrel.

خانہ (*Kháná*)—(1) House. (2) Column of a tabular statement, head (in an account or statement); an apartment.

خانہ بدش (*Kháná ba dosh*)—Vagrant.

خانہ پری (*Kháná pnrí*)—Filling in the columns of, making entry in.

خانہ تلاشی (*Kháná taláshí*)—The act of searching a house, search of a house.

خانہ تلاشی لئا (*Kháná taláshí lená*)—To search a house.

خانہ باختی جمع سے باری (*Kháná-i-jamá se bárh jáná*)—To exceed the amount at credit.

خانہ شماری (*Kháná shúmárf*)—A census of houses, a census.

خانہ کھائی (*Kháná khái*)—A term given to an estate which has been settled with farmers in consequence of the absence of any proprietary right. (The name arises from the column, in the settlement papers, devoted to "proprietor" remaining blank).

خبر (*Khabar*)—(1) Information, news, intelligence, an announcement. (2) A saying of the Prophet, tradition.

خبر خیزی (*Khabar-i-khízrí*)—Intelligence of the intentions of government by guess work.

خبردار رہنہ (*Khabardár rahná*)—To keep on one's guard; to remain on the look out.

خبرداری (Khabardári)—Care, charge, custody.

خبردار کرنा (Khabardár karná)—To warn, to caution.

خبر دهنہ (Khabar dihandá)—Informer.

خبر دینا (Khabardená)—To inform, to apprise, to give information.

خبر رہنا (Khabar rahuá)—To be informed of, to be on the look out.

خبر گیران (Khabar gíráñ)—One who takes care (of) or looks (after).

خبر گیری (Khabargíri)—(1) Management. (2) Informing, spying.

خبر یابی (Khabar lagáná)—To seek for a trace of, to search (for stolen property &c.).

خبر لینا (Khabar lená)—(1) To look after, to take care of. (2) To be after one, to serve one out.

خبر ہونا (Khabar honá)—To be informed.

خبر معتبر (Khabar-i-muatbir)—Creditable information.

ختم کرنا (Khatm karná)—To conclude, to close, to finish.

معاملہ ختم کرنا (Muámlá khatm karná)—To conclude a bargain.

کرنا کرنا (Khatná karná)—To circumcise.

خداؤند (Khudáwand)—My lord, your lordship.

خداش (Khadshá)—Danger, apprehension.

خدمات (Khidmát)—Services, appointments.

خدمت منصبی (Khidmat-i-mansabí)—Duty.

خراج (Khiráj)—Tax, tribute, duty, revenue.

خراج تھسیل کرنے والے (Khiráj tahsíl karne wálá)—Tax gatherer; rent-collector.

خراج گذار (Khiráj guzár)—Tributary, one who pays revenue to government.

خراجی (Khirájí)—Subject to taxation, revenue paying land.

خرچ (Kharch)—Expenses, disbursements, charge, debit, the debit side of an account.

جے بھے (Jeb kharch)—Pocket-money; pin-money.

عثمانی خرچ (Kharch utháná)—To bear the expense of; to act as a disbursing officer, to take upon oneself the expense, charge, &c., of.

بالائی خرچ (Kharch-i bálái)—Extra-expenses, contingent expenses.

مملکت خرچ (Kharch-i-mumlikat)—Imperial expenditure.

دیوبھی خرچ (Kharch dihi). اخراجات دیوبھی (Ikhráját) } Vil-dihí).

lalge expenses. (An item which is deducted from the collections made by a lambardar at the time of the distribution of profits).

لکھنے خرچ میں (Kharch men likh-ná)—To enter as costs, to charge to, to debit, to assess.

خرچہ (Kharchá)—Costs.

خرچہ بتساب رسیدی (Kharchá ba hisáb-i-rasdi)—Proportionate costs.

سیل دلخواہ (Kharchá diláná)—To award costs, to adjudge costs.

خرچہ عدالت (Kharchá-i-adálat)—Court expenses.

خرچہ مقدمہ (Kharchá-muqadmá)—Costs in a suit.

خرچہ مطابق نتیجہ کے دلایا جائے (Kharchá mutábiq natíje ke diláyá jáe)—Costs to abide the result.

خرچہ عاید کرنا (Kharchá áyad karna)—To saddle with costs.

خرچہ عدالت ماتحت (Kharchá-adálat-i-mátihat)—Costs of the lower court.

خرچہ یافتہ (Kharchá yáftaní)—Recoverable costs.

خرد (Khurdá)—A bit, change (small coin), small wares.

خردہ فروش (Khurdá farosh)—A retail dealer, a pedler.

خریج (Kharíj)—Small change.

خرید (Kharíd)—Buying, purchase.

زر خرید (Zar kharíd)—Bought with one's own money.

خرید، فروخت (Kharíd o faroķht)—Buying and selling, business, transactions, trade, commerce.

ایکٹ خرید و فروخت (Ekṭ kharíd o faroķht)—The Negotiable Instruments Act.

خرید و فروخت کرنا (Kharíd o faroķht)

کاریا (karuá)—To negotiate with; to transact business.

خریدار (Kharídár)—Purchaser; vendee.

خریدار خوش قبادی (Kharídár-i-khush qibálá)—A purchaser by a private contract.

خریدار جری (Kharídár-i-zar-i-digrí)—The purchaser of a judgment debt.

خریدار سارٹیفیکت یافتہ (Kharídár-i-sarṭifíkaṭ yáftá)—A certified purchaser.

خریدار بعرض قیمت (Kharídár-bá-ewaz-i-qímat)—A purchaser for value.

خریدار فرضی (Kharídár-i-farzí)—An ostensible purchaser, a fictitious purchaser.

خریدار مقدم (Kharídár-i-muqad-dam)—A prior purchaser.

خریدار نیک نیت (Kharídár-i-nek níyat)—A boná-fide purchaser.

خریدار نیلام (Kharídár-i-nílám)—An auction-purchaser.

خریدار نیلام اجراء کرداری (Kharídár-nílám-i-ijrá-i-digrí)—An execution purchaser.

کھریٹا (Kharítá)—The envelope of a letter, especially the ornamental or silk covering of a letter addressed to or by a person of rank.

خریداری (Kharídári)—Purchase.

خزانچی (Khazánchí)—A treasurer.

خزانہ (Khazáná)—A treasury.
خزانہ سرکاری (Khazáná i-sarkári)—Government treasury.

خزانہ کا کام (Khazáná ká kám)—Treasury work.

خسارة (Khisárá)—Loss, damage, the plea of a suit for damages.

تھانہ خسارة (Khisárá uṭháná)—To suffer loss.

خسارة منافع (Khisárá i-munáfá)—Loss of profit.

خسارة نقدی (Khisárá-i naqdi)—Penurious loss.

خسر (Khusar)—Father in-law.

خسر پورا (Khusar purá)—Brother-in-law.

خسرا (Khasrá)—A list of the fields of a village, a field-book. This book contains the name of the proprietor and cultivator of each field, the name of each field, its measurement, the quality of the soil, the crop growing upon it and remarks.

کاغذات بندوبست

خسرا بھی (Khasrá bahí)—A field book, a ledger.

خسرا پیمایش (Khasrá paimáyesh)—The register or statement of a land survey or measurement.

خشک سالی (Khusk sálí)—A drought.

خشندی مزاج کا پروانہ (Khushnúdí mizáj ká parwáná)—A certificate of good work.

خسلا (Khaslat)—Disposition.

خادم (Khasm)—(1) Husband. (2) An enemy.

خاسماںی (Khasmáni)—Inimically.

خصوصاً (Khusúsán)—Particularly, especially.

خصوصیت (Khu-úsíyát)—Peculiarity, singularity; familiarity.

خصومت (Khusúmat)—Animosity, enmity.

خط (Khat)—(1) Writing, handwriting. (2) Letter, epistle. (3) Line. (4) Deed of sale.

خط نسخہ (Khat-i-naskh khíschná)—To erase or disfigure by drawing a line over the writing, to cancel.

خط قبالة (Khat-qibálá)—A deed of sale, a mortgage.

خط و نتابت (Khat o kitábát)—Correspondence.

خط صراف (Khat-i-sarráf)—Bank-bill.

خط شکستہ (Khat-i-shikastá)—Running hand.

خط حد بندی (Khat-i-had bandí)—A boundary line.

خطا (Khatá)—A fault, a mistake, an error, an oversight.

خطا کرنے (Khatá karná)—To err, to blunder, to miss, to fail (of).

خطاوار (Khatáwár)—Faulty, guilty.

خطاب (Khitáb)—Title, honour.

خطاب کرنا (Khitáb karná)—To address, to accost, to show, displeasure.

خطب (Khutab)—Asking or demanding a woman in marriage, contracting a marriage.

خطبہ (Khutbâ)—A discourse or sermon which the khâtid or preacher recites on the pulpit in the noon service of the congregational mosque on Friday, a prayer for the welfare of a king.

خطرة (Khatrâ)—Danger, risk, peril.

خطارة خسارة (Khatrâ khisârá)—Risk of loss.

لے دا خطرة میں (Khatrâ men dâlnâ)—To endanger, to expose to danger, to imperil.

خطا خطا (Khutút)—Letters, epistles.

خطت اٹھانا (Khifat uṭhâna)—To suffer indignity or slight, to be disgraced.

خفی (Khafgí)—Displeasure, anger.

خفیف (Khafíf)—Little, slight, of small or no consequence, petty.

خفیف چوت (Khafíf chot). } Slight
ضرر خفیف (Zarar-i khafíf). } injury, slight hurt, simple hurt.

خفیف معاملہ (Khafíf muámlâ)—Trivial matter.

خفیف جرم (Khafíf jurm)—Petty offence.

خفیف رقم (Khafíf raqam)—Small amount, insignificant sum.

خفیف ڈھنڈا (Khafíf honâ)—To be

lowered, to be regarded lightly, to be put to shame.

خفیفہ (Khafífâ)—Small.

مطاببات خفینہ (Matalbât-i-káfífâ)—Small causes.

خفیہ (Khufiyá)—Secret, private, clandestinely.

خفیہ خبر (Khufiyá khabar)—Secret or private intelligence.

خفیہ فروشی (Khufiyá-faroshí)—Clandestine selling, contraband traffic.

خفیہ کارروائی (Khufiyá kârrawâí)—Secret investigation, demi-official proceedings, private proceedings.

خفیہ نویسی (Khufiyá-nâvísí)—The business or office of secret intelligence.

خلاص (Khalás)—Liberation, release; freedom, manumission, emancipation.

خلاص پڑ (Khalás patr)—Deed of release, deed of discharge.

خلاص (Khalás honâ)—To be set at liberty, to be discharged, to be released ; to be relieved.

خلاص (Khulásâ)—Abstract, abridgment, substance, gist, conclusion, inference.

خلاصہ اظہار (Khulásâ-i izhár)—The substance of a deposition.

خلاصہ دعوی (Khulásâ-i-dâwí)—The substance of a claim, the substance of a plaint.

خلاصہ دفعہ (Khulásâ-i-dafâ)—The marginal note.

خلاصہ مقدمہ (Khulásá i-muqadimá)	—(1) The substance of a case.	خلاف شرع (Khiláf-i-shará)—Contrary to Mohammadan law, illegal, unlawful.
(2) The head note of a case (reported).		خلاف عقل (Khiláf-i-aql)—Contrary to reason.
خلاصہ ظایر (Khulásá-nazáir)—An epitome of rulings, the law-notes abridgment.		خلاف دریاد (Khiláf-rudád)—Opposed to the merits of a case.
مجمعہ خلاصہ ظایر (Majmúá-i-khulásá-i-nazáir)—Digest, abridgment.		خلاف ضابطہ (Khiláf zábtá)—Against or opposed to the rules of practice, irregular.
خلاصی (Khalásí)—A native sailor, a native artillery man, a labourer		خلاف ضابطہ کار درائی (Khiláf zábtá kár rawáí)—Irregular proceeding.
خلاصی پان (Khálásí páná) } To		خلاف ضابطہ عدالت (Khiláf-zábtá-i-adálat)—Contrary to courts practice.
خلاصی ملن (Khálásí milná). } be released, to be freed.		خلاف قانون (Khiláf-i-qánún)—Illegal, unlawful.
خلاصہ نویسی (Khulásá navísi) —Precis-writing.		خلاف مصلحت عامہ (Khiláf maslahat-i-ámmá)—Opposed to public policy.
خلاصہ نکالنا (Khulásá nikálná)—To make an abstract of, to sum up.		خلاف قیاس (Khiláf-qiyás)—Improbable, anomalous.
خلاف (Khiláf)—Contrary, opposite, opposition, against, <i>versus</i> , contrary to.		خلاف درزی (Khiláf warzí)—Breach, contravention.
خلاف اختیار (Khiláf akhtiyár)—Unwarranted, not authorised.		خلاف ورثی معاہدہ (Khiláf-warzí muáhadá)—Breach of contract.
خلاف بیانی (Khiláf biyání)—Contradictory statement, misrepresentation.		بصورت خلاف (Basúrat khiláf-warzí)—In case of breach, in case of non-compliance, in case of default.
خلاف بیانی بالحمد (Khiláf biyání-i-bilamد)—Willful misrepresentation.		خلاف وجہ ثبوت (Khiláf wajah-sabút)—Contrary to evidence.
خلاف ایمان معاملہ (Khiláf-i-ímán-muámlá)—Unconsciousable bargain.		خلاف ضع فطری (Khiláf wazá-i-fitri)—Unnatural.
خلاف حکم (Khiláf hukm)—Contray to orders.		خلاف نالش (Khiláf-nálish). } A
		نالش متناقض (Nálish-i-mutkhálif).

cross suit or action, a counter charge.

تھاں خلاف (Khilaf hona)—To be opposed to, to be against.

بخلاف (Ba khilaf)—On the contrary.

خلاف رائے (Khilaf rae)—Note of dissent.

تھاں خلاف رائے ظاہر کرنا (Khilaf-ræe-zâhir karnâ)—To differ, to express a contrary opinion.

خلافت (Kilâfat)—Deputyship, the office or dignity of a khalifâ or caliph.

خلش (Khalish)—Interference, apprehension, interruption, hindrance.

قیمت خالش (Qabzâ bilâ khalish)—Peaceful enjoyment.

خراج (Khulâ)—(M. Law). In the event of disagreement between husband and wife, or for any other cause, the latter on payment of a compensation or ransom to the former is permitted by law to obtain from him release from the marriage tie; such release is technically called *khulâ*. The essentials of *khulâ* are **خالی** (*khâli*) or the grantor of release **مختاری** (*Mukh-taliyâ*) or the woman obtaining the release; the form; and the two exchanges. It is also required that the form of *khulâ* be expressed and given solely by the word *khulâ* or *talâq* and that it be free from any condition.

When a *khulâ* has become valid, the husband has no power of revocation, the wife however may reclaim the ransom during the subsistence of the *iddat* (q. v); and if she should do so, he may revoke the *khulâ* if he pleases, so in case the ransom is not reclaimed, before the completion of *iddat*, the *khulâ* becomes thereafter an absolute divorce.

خاتمه (Khilat)—A robe of honor with which princes or those in authority confer dignity on subjects; a present.

خاتمه بھائی (Khilat bahâ)—A cess levied by the Mohammadan government to defray the cost of robes of honor presented at court.

خاتمه پہنچاننا (Khilat pahnánâ)—To invest with a robe of honor.

خلف (Khalaf)—A son, a peer, a successor.

خلف اکبر (Khalaf-i-akbar)—An elder son.

خلف الصدق (Khalaf-ul-sidq)—A true or rightful heir.

خلال (Khalal)—(1) Breach, rupture, disorder, interruption. (2) Damage, harm, injury, prejudice.

بلا خالل (Bilâ khalal)—Without prejudice; without interruption, without disturbance.

خال (Khalal áná)—Disorder or disturbance to take place (in).

ازھاف میں خال واقع ہو (Insáf men khalal wáqe honá)—To occasion a failure of justice.

امن خلائق میں خال (Amm-i-khaláyaq men khalal áná)—Disturbance of the public peace, taking place.

خال دال (Khalal dálñá). }
خال انداز (Khalal andáz honá). } To in-

terrupt, to disturb, to prejudice a right.

خلوت (Khilwat)—Retirement.,
خلوت صحيحة (Khilwat-i-sabíha)—(M. Law) Valid retirement, consummation of marriage.

The consummation, which is a means of establishing a right to dower, is the actual coition either naturally or against nature, and the right is by no means established by mere retirement. Some of the doctors have, however, maintained that it is so established; but the first opinion is prevalent (*Sharaya-ul-Islám*). The wife is entitled to only half of her dower upon her being divorced before consummation and to the whole thereof upon her being divorced after consummation.

خال (Khalá)—A written document signed by a judge con-

ferring any mercantile transaction.

خالیہ (Khalerá)—Descended from or related to a maternal aunt.

خالیہ (Khalsiá)—(1) The successor of Mohammad. (2) A teacher. (3) A tailor.

خمار (Khamar)—Spirituous or fermented liquors.

خمس (Khams)—Five.

خواجہ (Khwájá)—(1) Lord, master. (2) A respectable man. (3) A rich merchant. (4) A eunuch.

خواستگار (Khwástgár)—An applicant, a candidate, a bidder, a suitor.

خواندہ (Khwándá)—(1) Having knowledge of reading and writing.

پسر خواندہ (Pisar-khwándá)—An adopted son, one treated as a son.

نکھاندہ (Nákhwándá)—Illiterate. خود اختیاری (Khud akhtiyári)—Self government; independence.

بادھا (Khud bá khlud)—Voluntarily, freely, of one's own accord.

کھاستہ (Khud khwástá)—Arbitrarily.

خود (Khud sar)—Headstrong, independent.

خود کاشت (Khud kásht)—(1) Land which the proprietor cultivates for himself. (In such a land the proprietor acquires by

twelve years' continuous cultivation a right which gives him special privileges as a tenant if he loses his proprietary interest in it and cultivates it as a tenant. In this capacity he is called *Asámi saqit ul-milkiyat* or exproprietary tenant. (2) A resident cultivator, one cultivating his own hereditary lands, either under a zemindar or as a coparcener in the village.

خود گشی (Khud kushí)—Suicide.
خود گشی کرنا (Khud kushí karná)—To commit suicide.

خود مختار (Khud muhtár)—Independent.

خود مختاری (Khud muhtárí)—Independence, freedom of action.

خور و پوش (Khur-o-posh)—Food and raiment.

خواراک کو اہام (Khurák-i-gawáhán)—Allowance to witnesses.

شارح خواراک (Sharah-i-khurák)—Rate of allowance.

خورد برد کرنا (Khurd burd karná)—To make away with, to appropriate, to embezzle.

خوردہ فروشی (Khurdá faroshí)—Retail sale.

خوردیا (Khurdíyá)—A money changer.

خوش باشی جمیع (Khush báshí jamá)—Light assessment, low rent.

خوش بیانی (Khush biyání)—Eloquence, oratory.

خوش حال (Khush hál)—In easy circumstances.

خوش خطی (Khushkhatí)—Fine hand-writing, calligraphy.

خوش خرید (Khush kharíd)—An off-hand purchase, a purchase on cash payment, private sale, purchase by a private sale, a bargain.

خوش قبالت (Khush qibálá)—An unconditional sale, a sale without stipulation.

خوشامد (Khushámad)—Flattery.

خوشامد پسند (Khushámad pasand)—Fond of flattery, seeking flattery, fishing for a compliment.

خوشامدی (Khushámdí)—A sycophant, a flatterer.

خوف (Khauf)—Alarm.

کسی شخص کو خوف میں دالنا (Kisí shakhs ko khauf men dálna)—To cause alarm to a person.

خون بارہ (Khún bahá)—The blood money.

خون بارہ (Khún baháná)—Blood shedding.

خون ریز (Khún rez)—A murderer, a cut-throat.

خون کا پیاسا (Khún ká piyásá)—Thirsting for the blood of, an inveterate enemy:

خون کرنا (Khún karná)—To kill, to murder.

خونی (Khúní)—A murderer, an assassin.

خویش (Khesh)—A son-in-law; a kinsman.

خویش، اقرب (Khwesh o aqrab)—Kinsmen, kith and kin.

خیار (Khiár)—(M. Law)—An optional completion or dissolution of an agreement of sale under various circumstances.

خیار القبول (Khíár-ul-qabúl)—Option of refusing to accept the terms offered before the parties separate.

خیار الم مجلس (Khíár-ul-majlis)—Option of retracting an assent before the parties separate.

خیار العرویت (Khíár-ul-royat)—Option of inspection, the right of a purchaser to reject what he has bought without seeing.

خیار الاعیب (Khíár-ul-aib)—Option of rejecting an article bought if any defect is discovered in it.

خیار الشرط (Khiár-ul-shart)—Option of either party to annul the sale within three days, or a longer period, if agreed upon mutually.

خیار التئیین (Khíár-ul-taiyun)—Option of the purchaser of one of several similar articles to make his own selection. (Other circumstances are enumerated by which sales may be optionally annulled.)

خیال خام (Khiyál-i-khám)—Crude notion, a whim, a vain or ridiculous idea.

خیال مین نہ لانے (Khiyál men na láná)—To pay no regard, to show no consideration or respect for.

خیانت (Khíyánat)—A breach of trust.

خیانت مجرمانہ (Khiyánat-i-mujra-máná)—Criminal breach of trust.

خیانت کرنے (Khiyánat karná)—To embezzle, to misappropriate, to be guilty of the breach of trust. (The words **خیانت مجرمانہ** and **تصرف بیجا مجرمانہ** are to be distinguished) See their respective definitions in the Penal Code).

خیر خواه (Khair khwáh)—(1) Loyal. (2) Well-wisher.

خیر خواهی (Khair khwáhí)—Loyalty.

خیر منان (Khair manáná)—To pray for the welfare or safety of.

خیرات (Khairát)—Charity, charities.

واسطے اغراض خیراتی کے (Wáste agráz khairátí ke)—For charitable purposes.

خیراتی (Khairátí)—Charitable.

خیل (Khél)—A body; a troop, a company of men; a tribe.

خیمه گاہ (Khímá gáh)—Camp.

(۵)

داب (Dáb)—Pressure ; power, authority, control, respect, good manner.

داب بیٹھانा (Dáb baiṭháná)—To exercise control or authority over, to bring under control.

داب سلطنت (Dáb-i-saltanat)—Ettquette of the court.

داب نا جائز (Dáb-i-nájáyez)—Un-due influence.

رکھنا, داب (Dáb rakhná दाब रखना)—To keep back ; to conceal, to secrete, to keep possession of by force or fraud ; to grip (as money).

داب اپنی (Dáb lená)—To encroach (especially on the land).

داخل (Dákhil)—Entered, received, filed, deposited.

داخلخارج (Dákhilkhárij)—Mutation of names. (This process consists in the entry in the register of proprietors (*khewat*) of the name of a person to whom the collector is to look as responsible for payment of the government revenue, and whom he is to recognise as authorised to collect rents of the estate and manage its affairs).

داخل خارج کرنی (Dákhil khárij karná)—To have the name of one person entered instead of another in the collector's register of proprietors, to have mutation

of names effected, to transfer land or property.

داخل خارج کی رسوم (Dákhil khárij kí rusúm)—Mutation fee.

مقدمہ کا داخلخارج (Dákhil khárij ká muqadmá)—Mutation case.

داخل دفتر (Dákhil daftár)—Filed with the record, struck off the file.

داخل دفتر کرنی (Dákhil daftár karná)—To file with the record, to lay aside, to postpone indefinitely.

داخل کرنی (Dákhil karná)—(1) To admit, to lodge. (2) To produce. (3) To file. (4) To deposit. (5) To pay in. (6) To insert, to introduce. (7) To enrol, to enlist. (8) To enter.

داخل دلخواہ (Dákhil honá)—To enter, to arrive ; to take possession of, to occupy ; to be entered, to be inserted, to be enrolled, to be filed, to be paid in, to be deposited.

دکھلی (Dákhlá)—A receipt for money specially for revenue paid in.

دکھلی موضع (Dákhlí mauzá)—A newly formed village attached to or included in an older (*asli*) village.

دلا (Dád)—Justice, equity, praise.

دلا دلخواہ (Dád ḥéwáh)—Demanding justice, a petitioner, an applicant, a complainant, a plaintiff.

- داد رس (Dád rás)—A redresser of grievances.
- داد راسی (Dád rasi)—(1) Relief.
(2) Redress of grievances.
- داد رسی اخْص (Dádrasí khás)—Specific relief.
- داد فریاد کرنَا (Dád faryád karná)—To complain of injustice.
- داس (Dás दास)—A slave. Fifteen kinds of slaves were recognised by Hindu Law.
1. گرہ جات (Greh játa गृह जात)—One born in the house of the owner by a female slave.
 2. کریت (Krítá क्रीता)—One purchased.
 3. لابدھ (Labdhá लब्धा,)—One acquired by a gift.
 4. دایادو پُک (Dáyá dupágatá दाया दुपागत) —One inherited.
 5. انکال بھریت (Anákál bhrítá अनाकालभ्रित) —Taken as a slave in time of famine for support.
 6. آہیتا (Ahítá अहीता) —Taken as a pledge.
 7. رینا داس (Rina dás करण दास) —One becoming a slave in payment of debt.
 8. یودھ پراپت (Yudh prápta युद्ध प्राप्त) —Acquired in war.
 9. پنی جت (Panijat पनीजत) —Won in a wager.
 10. تواہم (Taváham तवाहम) —One who voluntarily makes himself a slave, saying "I am thine."
 11. پروراجیا واسی (Pravrajyá vasi-
ता प्रवराज्या वासी) —An apostate who having entered a religious order, forsakes it and

- thereby becomes a slave of the Raja.
12. کریت کریت (Kritá करीता) —One who makes himself a slave for a definite term.
13. داس بھکت (भक्त दास) —One who is a slave for his food.
14. واراہ (Varaváhrit वरवा-
हरित) —One who becomes a slave by marrying a slave.
15. آتم کریت (Atama vikryá आतम
विक्रया) —One who sells himself.
- داد کو پہنچنا (Dád ko pahunchná) —To obtain justice.
- داد گستاخی (Dád gustrí) —Administration of justice.
- داد او سید (Dád-o-sitad) —Buying and selling, dealings.
- دادا (Dádá दादा) —A paternal grandfather.
- دادنی (Dádní) —Advances of money to cultivators or labourers &c, debts.
- دادی (Dádí दादी) —A paternal grandmother.
- دار او گیر (Dár-o-gír) —Supervision.
- دار او مادر (Dár-o-madár) —Dependence.
- دار پر کھینچنا (Dár par khínchná) —To impale.
- دار الحرب (Dár-ul-harab) —(M. Law) Land of war, country of an enemy or infidels on whom it is lawful to make war.
- دار الکھلافت (Dár-ul-khilá-
fat).
- دار السلطنت (Dár-ul-salta-
nat). } Capital.

دال مامی

دال اشراف (Dár-ul-shará) -- A spiritual court.	دال (Dák दाक) -- The institutor of a sacrifice who employs and pays the officiating priests.
دارالزارب (Dár-ul-zarab) -- A mint.	دال (Dál) -- To be evidence of, to be proof of.
دارالilm (Dár-ul-ilm) -- University.	دال (Dál galná) -- To avail, to succeed; to keep in with, to get on with.
دارالروگاف (Dárogáf) -- The office or duty of a dárogá.	دال میں کمال (Dál men kálá honá) -- Something to be wrong or suspicious in the affair, something amiss here.
داروغہ (Dárogá) -- (1) The head man of an office, master, keeper, director. (2) The inspector of police. (3) The perfect of a town or village.	دال (Dám) -- A copper, coin, price; a net, a snare.
دارجہ جلکھا (Darogá-i-jelkhá-ná) -- A jailer.	دال (Dám bharná) -- To pay in the price or value of, to charge for, to take the price of.
داری (Dári दरी) -- A female slave taken in war.	دال (Dám dám) -- Even to a farthing, the whole amount.
داسی (Dásí दासी) -- A female slave.	دال (Dándupát दान दूपाट) -- (H. Law.) The rule that no greater interest can be recovered at any one time than what will equal to the principal sum.
داسی پتر (Dásí putr दासी पुत्र) -- A son of a slave girl. (The Dattak Mimansa in describing Dasi putr says "A female purchased by price, who is enjoyed is a slave. The son who is born of her is considered a slave. This son inherits according to Hindu Law).	دال (Dám dená) -- (1) To pay the price.
دشت (Dásht) -- Care, keeping.	دال (Dámád दामाद) -- A bride-groom; a son in-law.
داس (Dásj) -- A plaintiff, a complainant, one who prays.	داسی داماد (Kháná dámád) -- A son-in-law who lives in the family of his father-in-law.
دایل (Dág diláná) -- To set a light (as a pyre).	دال (Dámá sáhí दामा साही) -- An equitable partition or distribution of the effects of an insolvent among his creditors; equal assessment.
دایل (Dág lagáná) -- To stain, to sully, to vilify, to defame.	
دایل (Dágf) -- (1) Dishonored. (2) Damaged, spoiled.	
دایف (Dáfa) -- Remover.	

دامچا (Dámchá दामचा) — A platform in a field on which a person is posted to watch over the crops.

دامن پکڑنا (Dáman pakarñá दामन पकड़ना) — To become an adherent or follower of, to take refuge, to cry for mercy from.

دامی (Dámí, दामी) — An assessment; the patwari's fee.

दान (Dán दान) — (1) Gift. (2) Alms, charity. (3) Anything demanded by law or custom (as a toll).

دانیا دان (Kanyá dán) — The act of giving a damsel in marriage.

دان پत्र (Dán patr दान पत्र) — A deed of gift, a grant or an assignment of land, especially to a Brahman.

دان پत्र दार (Dán patr dár) — The holder of a deed of a gift; a grantee of a Brahmin caste to whom lands have been assigned for religious purposes.

دان کرن (Dán karná) — To give away, to bestow alms.

منڈا (Dándá mendá दृंडा मेंडा) — Frontier or boundary between the lands of two proprietors.

دانستہ (Dánista) — Knowingly.

دانگ (Dáng) — (1) A small denomination of money, the sixth part of a dinar. (2) A weight, the fourth part of a dracham.

دانو (Dáñv दांव) — (1) Time, turn, chance, opportunity. (2) Power,

clutch. (3) Ambush. (4) Snare, trap, trick. (5) Wager, stake. (6) Stroke at a game.

دانو میں بیٹھنا (Dáñw men baithná) — To lie in ambush.

دانو پر رکھنا (Dáñw par rakhná). **دانو لگانا** (Dáñw lagá-ná). } To stake, to wager.

دانو میں تکن (Dáñw takná) — To watch one's opportunity, to be in wait for.

دانو چلنا (Dáñw chalná) — To have the advantage.

دانو میں لگنا (Dáñw lagná) — To get an opportunity or chance.

دان بندی (Dáná bandí दाना बन्दी) — A cursory or rough survey, a partial measurement or weighment of the produce of a field ; an assessment of the revenue upon a valuation of the standing crops.

دانو (Dáu दाऊ) — A bill, a kind of hatchet with a hooked point.

دانوان (Dáwan दावन) — The act or process of treading out corn.

دھاک (Dáhak दाहक) — An incendiary.

دایا (Dái दाई) — A nurse, a wet nurse, a midwife.

دایا (Dáyá दाया) — (1) A gift. (2) A nuptial present. (3) Separate property of a wife. (4) Patrimony; inheritance.

دیاپاروارن (Dayaparvartan दया पर्वतम्) — Forfeiture of property.

داید (Dáyad दायद) — An heir, a claimant.

دایابھग (Dáyabhág दायाभाग)

دایا , بھگ (Dayá vibhág दया विभाग) —(1) Partition or portioning of inheritance (1) Dayabhag is the name of a commentary on Hindu Law, especially on Inheritance, by Jimat vahana. Its authority is recognised in Bengal.

(Dayá vibhág दया विभाग) *Daya vibhag*, a treatise on Hindu Law of inheritance, is one of the three principal authorities in Southern India. It was written by Madhavya, who was prime minister of several kings of Vijaynagar Dynasty.

دایجہ (Dáejá दायजा) — Dowry, nuptial present, marriage-gift.

دایر (Dáir) — Pending (as a suit).

دایر کرنہ (Dáir karná) — To institute, to put in (a complaint).

دایر سایر (Dáir-o-sayer) — The circuit (of judges). The court of circuit.

حکم دایر سایر (Hukm dáir sayer) — Circuit judges, a session judge.

دایرا (Dáira) — A circle.

دائم الحبس (Dáim ul-habs) — A prisoner for life.

دایمی (Dáimí) — Permanent, perpetual.

داین (Dáyan) — A creditor.

دائین (Da'en दाएन) — Treading out grain by means of a number of bullocks tied together.

دابا لئنا (Dabá lená) — To encroach upon, to usurp.

دابو ماننا (Dabáo mánná) — To be submissive to, to pay regard to to authority.

دپٹن (Dapaṭná) — To reprimand, to rebuke.

دت (Dattá दत्त) — Given, granted.

داتمان (Dattatman दत्ततमण) — Self given, a youth or orphan who gives himself to persons disposed to adopt him.

داتک (Dattak दत्तक) — (H. Law.) Adoption. The primary object of adoption is to possess a son, to discharge the obligation towards deceased ancestors by annual offerings. It is therefore necessary that "he should look as much like a real son as possible, and certainly not be one who could never have been a son. " The whole law of adoption " says Mayne was evolved out of the metaphor of Chanak that the boy to be adopted must be "the reflector of a son." He was to be a person where mother might have been married by the adoption ; he was to be of the same class ; he was to be so young that all the ceremonies might be performed in the adoptive family, and to become so com-

pletely a part of the family of the adopter as to be unable to marry within adoptive family. *Vasishta*, the great sage, further ordains 'let no man give, or accept' an only son, since he must remain to raise up a progeny for the obsequies of his own ancestors. Nor let a woman give, or accept, a son, unless with the assent of her lord. He who means to adopt a son must assemble his kinsmen, give humble notice to the king, and then having made an oblation to fire with words from the Veda, in the midst of his house, he may receive, as his son by adoption, a boy nearly allied to him, or (on failure of such) even one remotely allied.

As adoption is made solely to the husband, and for his benefit, he is competent to effect it without his wife's assent, and notwithstanding her dissent. For the same reason she can adopt to no one but her husband, and only with his assent. Her capacity to adopt to him, after his death, whether with or without his assent, is a point which has given rise to four different opinions. In Tirhut and North Behar, no consent is sufficient; in Western India no consent is required; in Southern India the consent

either of the husband or the Sapindas is sufficient.

No particular form of authority is required. It may be given in writing or in words, or by will.

The result of adoption is that it transfers the adopted son out of his natural family, so far as regards all rights of inheritance and the duties and obligations connected therewith. But it does not obliterate the tie of blood, or the disabilities arising from it.

Where there is only an adopted son, he succeeds not only lineally but collaterally to the inheritance of his relations by adoption.

Where, however, a legitimate son is born after an adoption, which was valid when it took place, the latter is entitled to share along with the legitimate son, taking a portion which is sometimes spoken of as being one fourth and sometimes as being one third of that of the after born son.

As soon as the boy is adopted, he becomes a coparcener with the adopter, so much so that he can call for partition of the ancestral property and object to any alienation made by his adoptive father or other coparceners, and when a widow

adopts a boy, he at once ousts the widow from her property.
See also دوا مشاین کر تے

داتک پتر (Dattak putr दत्तक पुत्र)—(H. Law) A son given away by his natural parents to persons engaging to adopt (one of the twelve Hindu sons acknowledged by the old Hindu Law. See پتے) Formerly there were five recognized forms of adoption—1st *Dattak* (adopted son), 2nd *Kritrima* (son made), 3rd *Apaviddha* (son cast off), 4th *Kritaka* (son bought), and 5th *Suyamdattaka* (self given son). But now only two forms of adoption, viz., *Dattaka* and *Kritrima* are in force. The latter form is in vogue only in Mithla.

داتک چندrika (Dattak Chandriká दत्तक चन्द्रिका)—Dattak Chandriká is a treatise on adoption. It is said to be written by Devanda Bhatta, the author of Smriti.

داتک میمانتسا (Dattak Mimánsá दत्तक मीमांसा)—Dattak Mimánsá is another authority on the Hindu Law of adoption. The authorship of this book is ascribed to Nand Pandit of Benares. The authority of both the books, Dattak Chandriká and Mimánsá, is recognised all over India.

دایا کرم سنگرہ (Dáyá Krama Šangraha दाया क्रम संग्रह)—This is a

book on the Hindu Law by Sri Krishna Tarkalankara, and is recognised by the Bengal School. Though the book is very modern yet it is esteemed as of high authority.

داتا پرادانک (Datta pradánik दत्ता प्रदानिक)—Resumption of a gift.

دھन (Dachhná दच्छना or Sr. दत्तिष्ठा)—Presents to Brahmans on solemn or sacrificial occasions, fee for spiritual services.

دخت (Dukhtar)—Daughter.

دخت رابیبہ (Dukhtar-rabíbá)—A step-daughter.

دخل (Dakhl)—Admission, possession, occupancy.

دخل پانہ (Dakhl páná)—To get possession, to be put in possession.

دخل دھانی (Dakhl diháni)—Delivery of possession.

دخل دینا (Dakhl dená)—To interpose, to interfere, to disturb.

دخل فی الواقع (Dakhl-i-filhál)—Present or actual possession.

دخل کرنا (Dakhl-i-nájáyez)—Wrongful possession.

دخل، دخل (Dakhl-o-qabzá)—Entry and possession.

دخل کرنا (Dakhl karná)—To occupy, to encroach upon; to interfere in or with, to intrude.

دخل کرنے والا (Dakhl karne wálá)—An occupant, an encroacher, an intruder.

دخل نامہ (Dakhl-námá)—A document giving the right of occupancy ; a writ or warrant of possession.	در باب (Darbáb)—In the matter of, with respect to, regarding, as to.
دخول (Dakhl)—Penetration.	در پتندی (Dar paṭní)—A holding under a sub-lease.
دخلیابی (Dakhlyábí)—Recovery of possession.	در پتندی دار (Dar paṭnidár)—A sub-lease holder.
دخلیل (Dakhlíl). { An occupant, a possessor, occupancy (tenant).	ڈار پرد (Dar pardá)—Secretly, privately, in disguise, by innuendo.
دخلکاری (Dakhlíl kárí)—Occupancy ; right of occupancy.	ڈار پائی (Darpai honá)—To be in quest of, to be in pursuit of, to be close at the heels of, to persecute, to prosecute, to be intent on.
دخول و خروج (Dakhl-o-khurúj)—Ingress and egress.	در پیش (Darpesh)—Under trial, under consideration, before.
دادری (Dadrí ददरी)—Unripe corn (chiefly barley) which is cut from time to time and brought home to be eaten without being taken to the threshing floor.	در رہان (Dar rahán)—A sub-mortgage.
دھیش (Didhishú दिधिष्)—A virgin widow remarried ; the childless widow of a brother whom, under the old law, a surviving brother was required to marry ; an unmarried elder sister whose younger sister is married.	در رہان دار (Dar rahán dár)--A sub-mortgagor.
درآمد (Darámad)—Income, receipt ; import ; account of fees paid for serving processes, the return of a process.	در سurat (Dar súrat)—In case ; should, in the event of.
در اجارہ (Dar ijárá)—A sub-lease, an under-farm.	در بندی (Dar bandí)—A rent rate ; a statement of the different rates of a village ; a statement of proportionate rates of revenue payment.
در اجارہ دار (Dar ijárá dár)—Holder of a sub-lease, an under-farmer.	در گزار کرنá (Darguzar karná)—To overlook, to excuse ; to neglect.
	در آزادست (Daráz dast)—Oppressive, tyrannical.
	در بار (Darbár)—Court, a levee, royal audience ; the executive government of a native state.
	در بار خرچ (Darbár kharch)—Court charges, charges for presents

and gratuities made to princes and public functionaries (under the Mohammadan rule, an addition made to the assessment by government officers or the *zemindars*, on the plea of providing for gratuities exacted by their superiors or the state, on their payment of the revenue. (Wilson).

درباری (*Darbárf*)—(1) One who attends court. (2) One entitled to a seat in a levee.

درج (*Darj karná*)—To enter, to insert, to write in, to book, to register.

درج رجسٹر (*Darj-i-rajister*)—Entered in the register or roll.

درج (*Darjá*)—Grade, rank, class.

درج بدرج (*Darjá ba darjá*)—Gradually, step by step, in order.

درج گھاتانہ (*Darjá ghaṭáná*)—To degrade.

درخواست (*Darkhwást*)—Application, petition, request, proposal, offer, tender.

درخواست اپیل (*Darkhwást-i-apíl*)—A petition of appeal.

درخواست اجرائے دیگری (*Darkhwást-i-ijrá-i dígrí*)—An application for execution of a decree.

درخواست بیکاٹ (*Drakhwást-i-bai-bát*)—An application for foreclosure.

درخواست انتقال (*Darkhwást-i-intiqál-i-muqadma*)

—A petition for the transfer of a case.

درخواست سرسی (*Darkhwást-i-sar-sári*)—A summary application.

درخواست استیجازت ناش بصیغه مغلسی (*Darkhwást-i-istijázat-i-nálish-bá sigá-i-muflisí*)—An application for leave to sue in *forma pauperis*.

درخواست کرنہ (*Darkhwást karná*).
درخواست دینا (*Darkhwást dená*).
apply, to petition; to make an application for, to submit or put in an application.

درخواست پیش کرنا (*Darkhwást pesh karná*).
درخواست گزینہ (*Darkhwást guzránná*).
present or put in an application, to lay an application.

درخواست نامنور (*Darkhwást-ná manzúr karná*)—To dismiss or reject an application.

درخواست کوناندا (*Darkhwást kunan-dá*)—An applicant, a petitioner.

درد جسمانی (*Dard-i-jismání*)—Bodily pain.

درست (*Durst*)—Correct, true, accurate, proper, becoming.

درست حواس (*Durst hawás*)—Having full use of the senses.

درست کرنا (*Durst karná*)—To regulate, to arrange, to rectify, to mend, to remedy, to bring one to his senses, to chastise.

درشتان (Drishtánt दृष्टान्)—Example, illustration.

درشتی بندھک (Drishtí bandhak दृष्टि बनधक)—Mortgage or pledge of real property without possession (but such as the mortgagee can keep in view), deed of hypothecation.

درشنا (Darshan pritibhú दर्शन प्रतीभु)—Surety for appearance.

درشنا (Darshani)—Payable at sight.

درشني هندى (Darshani hundi)—Bill of exchange payable at sight.

درکار (Darkár)—Required, necessary, wanted.

درم (Diram)—Money, a silver coin about the value of two pence.

درمیان (Darmiyán ána)—To come in between, to intervene.

اس درمیان میں (Is dar-
miyán meñ).
اس اٹا میں (Is asna) } In the
meñ).

interval, in the meantime, *ad interim*.

درمیانی (Darmiyáni)—A mediator, a go-between ; intermediate.

درع (Dirau karná)—To cut, to reap.

دروازہ (Darwázá)—(1) Door. (2) A ceremony performed at the door of the house of bride's parent.

دروازہ توڑنے (Darwázá torñá)—To break open a door, to force the door of a house.

دروبست (Darobast)—The whole of a district or estate (as opposed to a *Qismat* or portion of it).

دروبست ایما (Darobast aimá)—A grant of the whole of the lands constituting a rent-free-estate.

دروغ حلفی (Darog halfi)—Perjury, false swearing.

دروغ حلفی کرنے (Darog halfi karná)—To commit perjury.

دروہ (Droh द्रोह)—Mischief, malice, hatred, enmity, treachery, wrong, offence.

دریا بارا (Daryá bar-
ánað).
دریا بارا (Daryá barár). } Lands
reclaimed from a river, alluvion.

دریا برد (Daryá burd).
دریا شیکست (Daryá shi-
kast). } Lands
carried away by the encroachments of a river, diluvion.

دریا برد جانے (Daryá burd hojáná)—To be cut away by a river.

دریافت کرنے (Daryáft karná)—To inquire into, to ascertain, to find out, to discover.

دریوار (Disáwar दिसावर)—A foreign country or countries ; foreign goods brought in, imports.

دریوار آنے (Disáwar ána)—To come from a foreign country, to be imported.

دریوار چارخنے (Disáwar charhná)—To be in demand abroad, to be in great demand.

دساوو کو جوڑنا (Disáwar ko bharná)	—To export.	wez ke kám men láná)—To use a forged document as genuine.
دساووی (Disáwarí)—Imported, foreign.		دستاویز دست برداری (Dastáwez-i-dastbárdárí)—A deed of relinquishment.
دستاویز (Dastáwez)—A document, a bond, an instrument, a voucher, a note of hand.		دستاویز رجسٹری شدہ (Dastáwez-i-rajistarí shudá)—A registered document.
جھوٹی دستاویز بنانا (Jhútí dastáwez banáná)—To make a false document.		دستاویز شاگردی (Dastáwez-i-shágirídí)—A deed of apprenticeship.
تسلیخ دستاویز (Tansíkh-i-dastáwez)—Cancellation of an instrument.		دستاویز ضمانت (Dastáwez-i-zamá-nat)—A bail-bond.
تصحیح دستاویز (Tashíh-i-dastáwez)—Rectification of an instrument.		دستاویز اتفاس ازدواج (Dastáwez-i-infisákh-i-izdawáj)—Instrument of dissolution of marriage.
دستاویز امانت (Dastáwez-amánat)	—Deed of trust.	دستاویز بارہ (Dastáwez i-bátwá-rá)—Instrument of partition.
دستاویز انتقال (Dastáwez-i-intiqál)	—Conveyance, a deed of transfer.	دستاویز کیفیت جہاز (Dastáwez-i-kifá-lat jaház)—Bottomry bond.
دستاویز انفصال شراکت (Dastáwez-i-infisákh-i-shirákát)	—An instrument of dissolution of partnership.	دستاویز مبادلہ (Dastáwez-i-mubád-lá)—An instrument of exchange.
دستاویز بیع بارہ (Dastáwez-i-babil-wafá)	—A deed of conditional sale.	دستاویز تندیخ امانت (Dastáwez-i-tansíkh-i-amánat)—Instrument of revocation of trust.
دستاویز پتھر (Dastáwez-i-pathtá).	A deed of lease.	دستاویز قسط بندی (Dastáwez-i-qist-bandí)—Instalment bond.
دستاویز تھیکان (Dastáwez-i-thékán).		دستاویز مشتبہ (Dastáwez-i-mushti-bah)—A suspicious document.
دستاویز جعلی (Dastáwez-i-jálí)	—A forged document.	دستاویز مصدقہ (Dastáwez-i-musad-diqá)—An attested document.
کسی دستاویز جعلی کو بطور صحیح (Kisi dastáwez jálís ko batáur sahíf dastá-		دستاویز مهر (Dastáwez-i-mahr)—A deed of dower.
		دستاویز هبہ (Dastáwez-i-hibá)—A deed of gift.

دست اندازی (Dastandázi)—Interference, interposition.

دست بودار ھونا (Dast bardár honá) —To relinquish, to withdraw, to waive, to renounce; to retire.

دست بوداری (Dast bardárf)—Withdrawal, relinquishment, abandonment, renunciation.

دست بوداری از إستحقاق مابعد (Dast bardárf az istahqáq i-mábád) —A waiver of reversionary title.

دست بوداری از حق شفع (Dastbardári az haq-i-shufá) —To forego the right of pre-emption.

دستخط (Dastkhat)—Signature, hand-writing.

دستخطی (Dastkhatí)—In the hand-writing of, signed by.

دستگاه (Dastgáh)—Power, ability, means, intellect.

دست گردان (Dast gardán)—A loan without any voucher, a loan on a verbal promise, a loan for a short period (on a verbal promise, (to pay), a parole debt.

دستگیری (Dastgírī)—Defence, support, assistance, help.

دست لاف (Dast-i-láf) —The first money received for sale of merchandize in the morning, handsel.

دستار (Dastár)—Turban.

دستک (Dastak)—(1) A writ of demand or summons. It is either a written notice of de-

mand, or it is a summons to appear before the proper Revenue Authority and account for the default. (2) Tax. (3) A passport, a permit.

دستور (Dastúr)—(1) Custom, usages, practice. (2) A vazir or a lord, a priest of Parsis.

دستور العمل (Dastúr-ul-amal) —Rule, regulation, rules of practice; manual of regulations; the rules and orders of government, constitution, a body of instructions and table for the use of native officers under the Mohammadan government.

دستور تجارت (Dastúr-i-tijárat) —Mercantile usage, law-merchant.

دستور خاندان (Dastúr-i-khándán) —Family usage.

دستور قدیم (Dastúr-i-qadím) —Long-established usage.

دستور مقامی (Dastúr-i-muqámí) —Local custom.

دستور مستمر (Dastúr-i-mustamrá) —An invariable practice, an established custom.

دستوری (Dastúrí)—Perquisites paid to servants by one who sells to their masters (usually at the rate of one or two pice in the rupee).

دستور دیکی (Dastúr-i-dehí)—A record of village custom. This word is sometimes used to signify *wajib-ul-arz* (q. v.) perquisites, fees, commission.

دسوائیں (Daswán दसवां) — The tenth day on which alms &c., are given for the benefit of the soul of the deceased.

دسوٹھان (Dasúthán दसूठन) — Bathing on the tenth day after child birth.

دسوڑہ (Dasoṛdh दसोर्ह) — An offering made to a goddess when a child reaches its tenth year.

دسرہ (Dasahrá) — The tenth day of the month of *kuar* on which Ram was victorious. It is regarded as an auspicious day, and tenants generally pay some money to the landlord as a present or as a part of their rent on this day.

دشت بندک (Dishṭ bandbak दिष्ट बन्दक) — A simple mortgage.

دعویٰ (Dáwí) — A claim, a demand, an action-at-law.

دعویٰ کے نشاذ کی نالش کرنا (Dáwí ke nifáz kí nálish karná) — Suit to enforce a claim.

دعویٰ استقرار حقیقت (Dáwí-i-istaqrár-i-haqiyat) — A suit for declaration of title.

دعویٰ استقرار حق مقابضت و بحالی قبضہ (Dáwí-i istaqrár haq-i-muqáb-zat wá baháli-i-qabzá) — Claim for a declaration of right and for confirmation of possession.

دعویٰ اضافہ لگان (Dáwí-i-izáfá i-lagán) — A claim for enhancement of rent.

دعویٰ بیعیات (Dáwí-i-baibát) — A claim for foreclosure.

دعویٰ حصہ ل قبضہ (Dáwí-i-husúl-qabzá) — A claim for possession.

دعویٰ شفعت (Dáwí shufá) — A claim for pre-emption.

دعویٰ مبهم (Dáwí-i-mubhím) — A vague claim.

دعویٰ مختلف (Dáwí-i-mukhtalif) — A conflicting claim.

دعویٰ معاوضہ (Dáwí-i-muáwázá) — A claim for compensation.

دعویٰ مابر (Dáwí-mabr) — A claim for dower.

دعویٰ نیلام کشوف زمینداری واقع مراضع (Dáwí-i-nílám-i-huqúq-i-zemindári-wáqe-mawázái-i-chand) — Claim to enforce the sale by auction of certain zemindari rights in certain villages.

دعویٰ وراثت (Dáwí-i-wirásat) — A claim to inheritance.

دعویٰ دیدار (Dáwsdár) — A claimant, a plaintiff.

دعویٰ کرننا (Dáwí karná). } **دعویٰ پیش کرنا** (Dáwí pesh karuá). } To claim, to set up or advance a claim, to urge a claim, to demand, to assert a claim.

دغا (Dágá) — Cheating. **دوسرا شخص بنکر دغا دینا** (Dúsrá shakhs baukar dagá dená) — Cheating by personation.

دغا کرنا (Dágá karná). } To cheat, **دغا دینا** (Dágá dená). } to commit cheating.

دغاباز (Dagá báz)—A cheat, a knave, an impostor.	دفن کرنá (Dafan karná)—To bury.
دفتر (Daftár)—A record, archives, a record office, سر دفتر (Sar daftár)—The head of an office.	دفینہ (Dafíná)—Treasure-trove.
دفتر خانá (Daftár kháná)—A record room, an office, a place of business.	ایکٹ دفینہ (Ekt daffná)—The Treasure-trove Act.
دفتر خرچ (Daftár kharch)—Office charges.	دقایق (Daqáyeq)—Subtleties, niceties, minutiae, difficulties.
دفتر نویس (Daftár-navís)—A clerk; a registrar.	دقت (Diqqat)—Trouble, difficulty.
دفتر کا کام (Daftár ká kám)—Office work.	دکان (Dukáñ)—Shop.
دفتر کالاکٹری (Daftár-i-kalaktrí)—Collector's office, collectorate.	دکاندار (Dukándár)—A shop-keeper.
دفتری (Dafrí)—An office keeper, a man who has the charge of the stationery &c. of an office.	داشکش (Dakshiná दक्षिणा)—Fee for spiritual services; donation; reward, alms.
دفعہ وقتی (Dafá-ul-waqtí)—Postponement, (verb) to pass time, to tide over.	دلبردشتی (Dilbardáshtgí)—Aversion, dissatisfaction, disgust, want of interest.
دفعات (Daf'át)—(1) Sections. (2) Times. بدفعات (Bá daf'át) By instalments.	دلبجھی کرنá (Diljamai karná)—To give assurance or confidence to, to satisfy.
دفعہ (Dafá)—(1) Section. (2) Paragraph. (3) Time.	دل پیون (Dil lená)—To discover or ascertain the wishes of.
دفعہ تختی (Dafá tahtí). } Sub-section, sub-	دل میں فرق جانا (Dil men farq dál-ná)—To produce distrust in one's mind against another, to turn the mind against another.
دفعہ زیارتی (Dafa zailí). } clause.	دلال (Dalál)—A broker, a salesman; a tout.
دفعہ دار (Dafadár)—An officer commanding a small body of cavalry or army.	دلالات (Dalálat)—Evidence, proof.
دفعیہ (Dafaiya)—Prevention, averting; removal.	دلالت کرنا (Dalálat karná)—To point to, to show, to prove, to rely upon.
	دلالا (Dallálá)—A go-between, a procurer.
	دلالی (Dalálí)—(1) The business of a broker. (2) Brokerage, com-

mission. (3) Touting ; tout's fee	مَنْد (Dand दण्ड)—Punishment. It is of two kinds :—
دیلپانہ (Dilápáná)—To recover.	1. شَرِيرْ دَنْد (Sharír dand शरीर दण्ड)—Bodily punishment.
دیل (Diláuá)—To put in possession, to cause to give, to cause to pay, to adjudge, (costs of a suit, interest &c).	2. اَرْثَ دَنْد (Artha dand अर्थ दण्ड)—Pecuniary punishment.
دلایال (Daláyal)—Arguments.	داس مَنْد (Dand dás दण्डदास)—A slave, one who is condemned to servitude as a punishment.
دُلھا (Dulhá दुल्हा)—Bridegroom.	پاروشی مَنْد (Dand parushyá दण्ड परश्या)—Assault and battery.
دُلھن (Dulhan दुल्हन)—Bride.	سُنگراہ مَنْد (Dand saṅgrah)—Penal Code.
دلیل (Dalíl)—Argument.	کارک مَنْد (Dand kárak दण्ड कारक)—One who administers correction or punishment.
دلیل پیش کرنا (Dalíl pesh karná)—To adduce an argument.	نیتی مَنْد (Dand nítí दण्ड नीती)—The system of civil and military administration taught by Chanak and others.
دلیل کرننا (Dalíl karná)—To argue.	ڈنگا (Dangá दगा)—(1) Affray.
دلیل فاسد (Dalíl fásid)—A fallacious argument.	(2) Riot, rebellion.
دلیل مزید (Dalíl-i-mazíd)—Additional proof or argument.	ڈنگا کرننا (Dangá karná)—To commit a riot or affray, to incite to rebellion.
دم (Dam)—A false pretence.	ڈنگال (Dangal दंगल)—(1) A tumultuous assembly. (2) An arena.
دم ناک میں (Dam nák men áná)—To be greatly distressed, to be tired or worried to death.	ڈنگائی (Dangái दंगई)—A quarrelsome or turbulent fellow, a seditious person, a brawler; one who creates a disturbance.
دماغ میں خلل (Dimág men khalał honá)—To have disorder of the brain, to be deranged.	دو بیس (Dobiswí)—An allowance of two biswas out of twenty.
ڈمپری (Damprí दमप्री)—(1) One-fourth or one-eighth of a paisa, a nominal coin. (2) A sub-division of land measure, one <i>damri</i> being equal to 25 <i>kachchá bighás</i> .	دو بول پارھوانا (Do bol paṛhwáná)—To obtain the assent of two
دماٹ (Dama't)—(M. Law) A slight wound, a scratch causing blood to appear, but not to flow.	

parties to a contract; to get a girl married in a quiet and inexpensive manner.

د،،، دا ب (Duáb)—A tract of country lying between two rivers which unite after running some distance, the country between the Ganges and Jumna.

د،،، دا ل پا (Duwál pá)—The name of a people who have thin and ductile legs with which they strangle unwary travellers; the Thugs.

د،،، دا ل (Diwálá दिवाला)—Bankruptcy, insolvency.

د،،، دا ل پیٹن (Diwálá píṭná) د،،، دا ل نیکالنا (Diwálá nikálna)
—To declare bankruptcy, to become insolvent.

د،،، دا لیح (Diwáliyá दिवालिया)—An insolvent.

د،،، دا رخواست د،،، دا لیح قارار دیجے جانے کی (Dar-khwást díwáliyá qarár diye jáne kí)—An application to be declared an insolvent.

ایکٹ مددیوں ان دیوں ایلیہ (Ekt-i-madyú-nán-i-diwalíyá)—The Insolvent Debtors' Act.

د،،، دا می (Dawámí)—Permanent.

حقیقت د،،، دا می (Haqiyat-i-dawámí)
—Permanent tenancy.

د،،، دا ڈوت (Dút दूत)—An emissary, a go-between, a negotiator.

د،،، دا جبر (Dújber दूज बर)—A man who marries a second wife.

د،،، دا جھا (Dójhá दौखा)—Married to a second wife.

د،،، جنمی (Dujanmí दोजनमी)—Twice-born. The twice-born castes are the Brahmans, Kshatriyas and Vais-yas.

د،،، دا د دا پا زی کا د،،، دا کرنا (Dúdh ká dúdh pání ká pání karná)
—To exercise absolute and faultless justice.

د،،، دا د،،، دا اندیشی (Dúr andeshí)—Foresight, circumspection, prudence.

د،،، دا د،،، دا کرننا (Dúr karná)—To eject, to dispossess, to abolish, to get rid of, to remove, to put away or aside; to efface.

د،،، دا د،،، دا دور (Daur daurá)—Circuit of rule, dominion, sway.

د،،، دا دوران (Daurán)—Pendency, duration.

د،،، دا دوران مقدمہ (Daurán-i-muqadmá)
—Pendency of a case.

عذر انتقال دوران مقدمہ (Uzr-i-intiqál daurán-i-muqadmá)—Lispendens.

د،،، دا دوران مقدمہ میں (Daurán-i-muqadmá men)—Pendente, lite; during the pendency of a suit.

د،،، دا درس (Doras दूरस)—Used in the eastern districts to signify a mixture of two soils (*Matiar* and *Balua*) and, like *Domat*, which is in some places considered the best quality of soil.

د،،، دا دaura (Daura)—Sessions, circuit.
(2) Tour; an inspection tour.
(3) Fit.

د،،، دا سپرد (Daura supard)—Commitment for trial before a Court of Session.

دُورا سُبُرْد کرنا (Daura supurd karná)—To commit, to commit to sessions.

دُورا کرنا (Daurá karná)—To go on a tour or circuit, to hold sessions.

ڈاں جانے (Dauñ lejáná)—To make a sudden attack, to surprise ; to make a raid.

ڈش (Dosh lagáná ڈاٹ لگانا)—To blame, to calumniate.

ڈشیز (Doshízá)—A marriageable virgin.

دو فصلی (Do faslī)—Yielding two crops or harvests in a year ; land yielding two crops in a year.

دوکان (Dukán)—A shop, a workshop.

دوکان بھانی (Dukán uṭháná)—To remove the shop or business.

دوکان بارھان (Dukán bārháná)—To close the shop.

دوکاندار (Dukándár)—A shop-keeper.

دوکانداری (Dukándári)—Shop-keeping business, trade.

دوکان لگان (Dukán lagáná)—To set up or open a shop.

دولاب (Doláb)—The Persian wheel.

دومت (Domat)—A mixture of clay and sand. It is in some places considered the first, in others the second, quality of soil. In Agra, Farukhabad and parts of Bareilly district it is considered the best, but it is more usual to rate it (as is done in Badaun) as of second quality.

دھائی (Dohái دھائی)—A cry for help, mercy or justice.

دھلی (Dohlí ڈاہلی)—Service lands ; rent-free lands granted to Brahmans or to religious mendicants for a public or charitable object.

دھایا (Dwá mushyáyana)—A peculiar species of adoption, where the adopted son still continues a member of his own family and partakes of the estate both of his natural and adoptive father, and so inheriting, is liable for the debts of each. To this form of adoption the prohibition as to the gift of an only son does not apply. It may take place either by special agreement that the boy shall continue son of both fathers when the son adopted is termed *nitya* or complete dwamushyayana, or otherwise when the ceremony of tonsure may have been performed in his natural family, when he is designated *Anitya dwamushyayana*, and in this latter case connection between the adopting and the adopted parties endures only during the lifetime of the adopted. His children revert to their natural family. (Macnaghten).

دھی (Dvij دھی)—Twice-born, a man of any one of the first three castes of the Hindus (but

particularly a Brahman) whose investiture with the sacred thread at the age of puberty constitutes religiously and metaphorically his second birth.

دویم (Doyam)—In the second place.

دھالا (Dahsálá)—Decennial.

دھالا بندوبست (Dahsálá bando-bast)—A decennial settlement.

در (Dhár)—A stream, a channel.

دھارا (Dhárá)—Usage, custom, rate, assessment, tax (Bengal).

دھار بھار (Dhár báchh)—(1) Any even or general distribution of charge or rate &c., especially that which is levied from the individual holders of a co-parcenary estate, to make good any deficiency in the produce of land held in common, or let to cultivators. (2) In the central part of the United provinces of Agra and Oudh the term denotes an imperfect Pattidari tenure, in which part of the village land is held in common and part in severalty. The profits of the former are first applied to the payment of the government assessment and the village charges, and deficit, if any, is made good by the proprietors of the latter, in proportion to their holdings (Wilson).

دھار جھار (Dhár dhurá)—The boundary formed by a stream.

The changes in the course of streams form a frequent subject of dispute, which are settled on the principle by determining where the deep stream flows. The principle is very good where land is gained by gradual accretion but is open to objection where the lost lands are capable of identification.

دھاک جمانا (Dhák ja-máná).
دھاک بنانا (Dhák baná-ná). } To make one-self dreaded ; to stamp terror.

دھالا (Dhála धाला)—A kind of cess (about one anna in the rupee) levied on villages.

دھال بول (Dhál bol धालबॉल)—Complete transfer by sale (Kumaon).

دھانڈھلی (Dháñdhli धांडली)—Wrangling, cheating, chicanery, playing false.

دھانگر (Dhángar धांगर)—A caste whose business is to dig wells, tanks &c.

دھانہ (Daháná)—Mouth of a watercourse.

دھاوا (Dháwá)—A forced march, overrunning of a country.

دھارما (Dháwá márná)—To make a forced march, to make a sudden attack on, to make a long and expeditious march.

دھپیانہ (Dhapyáná धपियाना)—To thump, to cuff, to box.

દાખાંડા (Dhaṛā bāṇḍhnā ધરાં બાંધના) —(1) To make up a part or side. (2) To make up a standard to weigh with.	દમકી મેં આ (Dhamkī men̄ ánā) —To be frightened or coerced by the threats of another.
દાખાંટ (Dhaṛā ulatnā) —To turn tables, to frame or bring a counter charge.	દાનપત્ર (Dhan patr ધન પત્ર) —An inventory of property.
દાર્વાિ (Dharwáī ધરવાઈ) —A patwari or market officer, whose business is to weigh the grain &c., brought into the market (and whose perquisite is called <i>Dhari</i>).	દાનાસેઠ (Dhanná seth ધના સેઠ) —A rich banker.
દારી ઘડી (Dhari ઘડી) —A weight of five seers.	દાનધા (Dhandhá) —Craft, calling, trade, occupation, business.
દાહ્યાના (Dahqánī) —A villager, a rustic, a husbandman.	દાનુટ્ટિ (Dhankutṭī ધનકુટ્ટી) —An instrument for pounding grain (especially rice) and separating it from the husk
દાક્કા લગના (Dhakká laghná ધક્કા લગના) —To get a shock or knock, to suffer loss, to meet with misfortune.	દાનવા ઘાવા (Dhanva ઘાવા) —A dry soil, a country scantily supplied with water.
દાલાઈ (Dhulái) —Washing, price paid for washing.	દાના (Dhanhá) —A rice-growing land or country.
દાલાઈ પ્ક (Pagdhulái પગધુલાઈ) —The bride's younger brother's fee for washing the feet of the bride-groom.	દારુકાંઠ (Dhurkaṭ ધૂરકાંઠ) —Advance of rent paid by villagers to the landlord in the mouth of <i>Jeth</i> and <i>Asarkh</i> .
દાલિંગ જુલા (Dahlíz khúndláná) —A ceremonial visit paid by a young man about to be married to the parents of his intended bride.	દાહોકા (Dahoká દહેકા) —A measure of about ten handfuls of grain.
દમકી (Dhamki ધમકી) —Threat.	દાદિંગ (Dhokhá dená) —To deceive, to cheat, to take in, to mislead, to disappoint.
દાનાસાન પબંચાને કિ દમકી દિના (Nuq-sán pabunjháne kí dhamkí dená) —To hold out a threat of injury.	દોકાં મેં રાક્હના (Dhoke men̄ rakh-ná) —To feed with false hopes or promises.
	દાનસ (Dhauns ધાંસ) —Influence, overbearing conduct, menace.
	દાનસ મેં આ (Dhauns men̄ ánā) —To be influenced by threat.
	દહેનિગા મશ્ટી (Dhingá mushti) —A scuffle, violence.

دھوٹا (Dheotá धेवता) — Daughter's son.

دھोٹी (Dheotí धेवती) — Daughter's daughter.

دیارا (Diyárá दियारा). } An island formed in the middle of a river, a tract of alluvion land.

دیانت (Diyánat) — Honesty, probity, integrity. بددیانتی (Bad diyánat) — Dishonesty.

دیانتداری (Diyánatdári) — Property, conscientiousness, honesty.

دیباخا (Díbáchá) — (1) Preface, introduction. (2) Preamble.

دیپ دان (Díp dán दैप दान) — (1) Offering a lamp to an idol. (2) A ceremony observed for ten days after the decease of a relative. It consists in the suspending of a lamp on a *Pipal* or some other tree for the purpose of lighting the departed spirit on the road to Yampuri.

(3) Land assigned to Brahmans on the banks of a river to deprecate river encroachment.

دیت (Diyat) — The price of blood, a tax imposed for any act of offence against a person; in cases of homicide it is payable to the relatives of the deceased.

دیت مغلیز (Diyat-i-mugálizá) — (M. Law) The heaviest fine or penalty for man-slaughter that can be imposed.

دیجا (Dejá देजा) — Dowry, portion; presents made by the

bride's family to the bridegroom with a view of securing a husband of higher rank.

دیش (Desh देश) — Country, province.

دیشاچار (Desháchár देशाचार) — Local usage or custom.

دیش ادھکار (Desh adhikár देश अधिकार) — Governor of a province.

دیش بھाषा (Desh bháshá देश भाषा) — Local dialect.

دیش تیاگ (Desh tiyág देश त्याग) — Emigration.

دیش درستہ (Desh vivasthá देश विवस्था) — The laws of a country.

دیک्षा (Díkshá दोक्षा) — Preparation or consecration for a religious ceremony; a ceremony preliminary to sacrifice; initiation.

دین (Dín) — Religion.

دین میں میں (Din meñ miláná) — To make a convert of.

دین (Dain) — A debt, a loan.

دین دین (Dain-i-tamassukí) — Debt secured by a bond.

دین دین (Dain i-mahar) — Debt of dower, claim of dower.

دین میں (Den-i-muajjal) — A debt payable on demand.

دین دین (Den-i-nuwajjal) — A debt of which payment is deferred.

دین دین (Dain lain) — Money dealings, borrowing and lending, buying and selling.

دینار (Dinár)—A gold coin ; a weight of gold (about a drachm and a half).

داہا (Daiva दिव्य) —An oath or more correctly an ordeal, various kinds of which were admitted by the Old Hindu Law.

(1). The *Tula* (तुला) or balance on which the accused is first weighed against a weight properly adjusted, and then, after certain ceremonies, is again weighed, if he be lighter than before, he is innocent, if the same or heavier, guilty.

(2). Agni (अग्नि) or fire, in which the accused touches fire or heated metal; if his hands are burnt, he is guilty.

(3). Jal (जल) water, the accused is entirely immersed while a person runs to a place to which an arrow has been shot, and returns with it, if he then lives, he is pronounced innocent.

(4). Bikh (विष & फू) poison, the accused is acquitted on his swallowing poison with impunity.

(5). Tapta máshá (तप्त माशा) Taking a masha weight of gold out of a vessel filled with hot butter or oil without burning the fingers.

(6). Phálá (फाला युक्त) The ploughshare, holding with impunity a heated ploughshare or similar blade of steel.

(7). Kosha (कोश शूष्क) Drinking holy water, that in which images have been bathed, and meeting with no misfortune for fourteen days afterwards.

(8). Tandúlá (उंडला तंडुला) Chewing grains of rice and ejecting them; if they are dry or tinged with blood, the suspected person is pronounced guilty.

(9). Dharm adharm (دharma و dharm ادھرم) Images or drawings of virtue and vice, are carefully covered with cowdung or earth, and placed privately on a vessel: the accused draws one of them and is declared innocent or guilty accordingly.

(10). Tulsí (तुलसी) Holding the leaves of the Tulsí plant, and some water, and after repeating the form of oath swallowing them. (Wilson).

دیوان بدیعت (Devand Bhatṭ) —The author of Smriti Chandrika and Dattak Chandrika, the two well-known works on Hindu Law.

دیوان (Díwán) —(1) A royal court. (2) A minister or chief officer of the state. (3) (M. Law) The bags in which the Kazi's records are kept.

دیوان جی (Díwánjí) —A name popularly given to the subordinate officer in the police station.

دیوان خاص (Díwán-i-khás) —Privy council, chamber, cabinet council.

دیوان عام (Díwán-i-ám) — Public hall of audience.

دیوان خاکہ (Díwán-i-khalisá) — Accountant-General of the royal revenue, chancellor of the exchequer.

دیوانی (Díwáni) — (1) Civil, (as opposed to criminal). (2) The office, jurisdiction and emoluments of a Diwan. (3) The right to receive the collections of Bengal, Behar and Orissa, conferred on the East India Company by the titular Moghal in 1765. (4) A civil court.

دیوانی عدالت (Díwáni Adálát) — See عدالت

دیوانی کارروائی (Díwáni kárrawáí) — A civil proceeding, a civil case.

دیوانی کرنا (Díwáni karná) — To institute a civil suit.

دیورانی (Deoráni) — Husband's younger brother's wife.

دیو داسی (Dev dásí देव दासी) — A dancing-girl attached to a temple.

دیوار (Devattar देवत) — Land rent free, granted for the support of a temple or an idol.

دیواراں (Devasthán देवस्थान) — A temple, the revenue applied to the support of a temple.

دیواراپن (Devasthápan देवस्थापन) — Setting up an idol in a temple.

دیوال (Deval देवल) — Temple.

دیوالا (Dewálá) — See دیوالا

دیب (Deb) — A village.

دیہی (Dehí) — Relating to a village.

دیہی اخراجات (Ikhraját-i-dehí) — Village expenses.

دیہات (Dehát) — Villages.

دیہات پتی داری (Dehát-i-patídári) — Patti-dars villages.

دیہات خاکہ (Dehát-i khálsá) — Khalsa villages, villages paying revenue to government.

(د)

دبار (Dábar) — Low or hollow ground where water collects.

دھات دپت (Dát dípat) — Threat, awe.

دھن (Dátná डाटना) — To threaten, to rebuke.

دک (Dák डाक) — (1) Post (for conveyance of letters.) The mail. (2) Disposition or relay of horses or runners along a road for conveyance of the post or travellers.

دک چوکی (Dák chaukí) — A post station.

دک خانہ (Dák kháná) — Post office.

ایکٹ دک خانہ (Ekt dák kháná) — The Post Office Act.

دک خرچ (Dák kharch) — Postal charges.

دک گھر (Dák ghar) — Post office.

دک مہسول (Dák mabsúl) — Postage, postal charges.

دک لگانا (Dák lagáná) — To post relays (of horses or runners or palki bearers).

دک والہ (Dák wálá) — Postman.

دکار (Dákar डाकर) — A rich clayey soil regarded as the best quality of soil but requiring much rain to saturate it sufficiently for sowing.

دکرا (Dákrá) — The same as above.

دکو (Dákú डाकू) — A dacoit, one of the gang of robbers, a highwayman.

دالی (Dálí डाली) — A present of fruit, etc.

دکا (Dáká) — Robbery.

دکا پارنا (Dáká parná) — An attack by robbers or dacoits.

دپتی (Diptí) — Deputy.

دپتی کالکٹر (Diptí kalakṭar) — Deputy Collector.

دارانہ (Daráná).

دار دیکھ لانا (Dar dikh-láná). } To overawe, to threaten.

جبر ناجائز کے ذریعہ سے یا نمایش جبر ناجائز سے تراہنا (Jabr i-nájáyez ke zariye se yá numáish-i-jabr-i-nájáiz se ḍaráná) — To overawe by criminal force or show of criminal force.

دسمس کرنا (Dismis karná) — To dismiss.

دسمس ہو جانا (Dismis ho jáná) — To be dismissed.

دسمسی نارش (Dismisi-i-nálísh) — The dismissal of a suit.

دکار جانا (Dakár jáná) — To embezzle, to make away with.

دکری پران (Dukaryá purán) — A tradition or custom recognized by old women, obsolete custom.

دکیت (Daket) — Dacoit.

دکیتی (Daketi) — Dacoity (Note. It is to be distinguished from robbery which is translated as استھمال بالجبر).

دکن پیٹنا (Dugdúḍí pīṭná डुगडुडी पीटना) — To proclaim by beat of drum.

دکری (Digrí) — Decree.

دکری کے اجراء میں ہارج ہونا (Digrí ke ijrá men hárij honá) — To obstruct the execution of a decree.

دکری اقبالی (Digrí-i-iqbálí) — A judgment by cognovit, a decree passed on confession of judgment.

دکری انفکاک رہان (Digrí-i-infikák-i-rahan) — A decree for redemption.

دکری بیجابت (Digrí-i-bebát) — A decree for foreclosure.

دکری دخلیابی (Digrí-i-dakhilyábí).

دکری قبضہ (Digrí-i-qabzá). } A decree for possession.

دکری استقراریہ (Digrí-i-istaqráriyá) — A declaratory decree.

دکری ذر نقد (Digrí-i-zar-naqd) — A money-decree.

دکری شرطیہ (Digrí-i-shartíyá) — A conditional decree.

دکری غیر مودع (Digrí-i-ghairmuad-dá) — An unsatisfied decree.

دکری عدالت اپیل (Digrí-i-adálat apil) — An appellate decree.

دُکْری قطعی (Digrí-i-qataí)—A final decree.	دُبَابَا اسَامِی (Dúbá asámí)—A bankrupt, a debtor, an insolvent debtor.
دُکْری مشترک (Digrí-i-mushtarik)—A joint decree.	دُبَابَا رُوپیَّہ (Dúbá rupiyá)—An un-realizable debt.
دُکْری حاصل کرنا (Digrí hásil karná)—To obtain a decree.	دُبَابَا ہُوَّہ (Dúbá huá khútá)—Account or register of outlay or expenditure that is lost or yields no return, or of bad debts.
دُکْری جاری کرنا (Digrí járí karáná)—To enforce a decree, to execute a decree, to sue out the execution of a decree.	دُبَای تَارَی (Dábái tárái)—An unconditional bribe (given irrespective of the result of the suit (in contradistinction to <i>Tarai</i> , a bribe which is to be returned if the suit is lost).
دُکْری دار (Digrí dár)—A decree-holder.	دُبَل (Daul) —(1) Estimate of revenue or assets, (as a guide to assessment). (2) Raised boundary of a field.
دُکْریدار داین (Digrí-dár-i-dáyan)—A judgment creditor.	دُبَل پَتَّہ (Daul patṭá)—Rent roll of a farm.
دُکْری دار کا مددوں (Digrí dár ká maddeón) مددوں (Maddyún-i-digrí) judgment debtor.	دُبَل پَر لَانَہ (Daul par láná)—Give shape or form to, to systematize.
دُکْری دَو (Digrí honá)—To be decreed.	دُبَل دَالَنَہ (Daul dálána)—To lay the foundation of.
دُکْری کرن (Digri karná)—To grant a decree, to adjudge, to award.	دُولَہ (Dolá) دُولَہ (Dolá) —A woman of inferior rank given to a person of rank and position to whom she is privately married without any ceremonial.
داند (Dand) فَرَاء (Dand) —Fine, amercement, compensation.	دُولَہ دَنَہ (Dolá dená)—To give a daughter to a superior by way of tribute.
داند بھارنا (Dand bharná)—To make compensation, to pay damages; to pay a fine.	
داند لے (Dand lená)—To fine.	
دانکا بجٹ (Danká bajáná) سُکھا بجٹا (Sukha bajáta) —To exercise sway or authority, to make oneself famous, to proclaim, to make public, to expose.	
داند (Dúbá) ڈُوڑا (Dúbá) —Submerged underwater.	

(ن)

ذات (Zát) —Tribe, caste.	ذاتِ میسل (Zát-ul-misál) —See ذواتِ میسل
ذات سے نکالنا (Zát se nikálná)—To put out of caste; to excommunicate.	ذات یا جایداد (Zát yá jáedád) —Person or property.

ذاتی (Zátí)—Personal.	ذمہ داری (Zimmadári)—Guarantee, responsibility, liability, trust, charge, custody.
ذاتی تماق یا فایدہ (Zátí ta'alluq yá fáidá)—Personal interest or advantage.	ذمہ داری سے بچنے (Zimmadári se barí karná)—To discharge from liability.
ذاتی ذمہ داری (Zátí zimmadári)—Personal liability, owner's risk.	ذمہ داری قانونی (Zimmadári-i-qánú-ní)—Legal liability.
ذبیح (Zabíhá)—(M. Law)—An animal lawfully slaughtered and fit for food.	ذمہ داری محدود (Zimmadári-i-mahdúd)—A limited liability.
ذریعہ (Zariyá)—Medium, means, agency, cause, intervention, intercession. بزاریعہ (Bazaríyá)—By means of, through the instrumentality of, in or by virtue of.	ذمہ داری مشترک (Zimmadári-i-mushtarik)—Joint liability.
ذریعہ پیدا کرنا (Zaríyá paidá karná)—To find means.	ذمہ داری کرنا (Zimmadári karná)—To be security for, to become responsible for.
زکر (Zakúr)—Males ; the male sex. سلسلہ زکر (Silsilá-i-zakúr)—Male line.	ذمت (Zimmat)—(1) A deed of protection, an authorised assurance of immunity in life and property, such as may be granted to infidels under Muhammadan government. (2) Fidelity, obedience. (3) Trust, charge, custody. (4) A tenure in trust ; a sub-tenure.
ذلت (Zillat)—Humiliation, indignity, disgrace.	ذمہ داری (Zimmá námá)—Authority to have charge and make collections on an estate.
ذلت دینا (Zillat dená)—To offer indignity, to insult.	ذمی (Zimmí)—(M. Law) A subject of a Muhammadan government of a different religion as a Christian, a Jew &c., who is allowed to live without molestation on paying tribute.
ذلک کرنے (Zalík karná)—To disgrace, to debase.	ذرع (Zirrá)—A measure of length, two cubits.
عملیہ ذمہ (Zimma uṭháná)—To undertake.	ذرات المثال (Zawát-ul-misál)—Things possessed of equi-
ذمہ دار (Zimma dár)—(1) Liable, responsible, (2) Surety, security, trustee. (3) In Eastern Bengal it is applied especially to the holder of an under-tenure or portion of a zemindári, paying revenue, either to government direct or to a zemindar.	

valency, in respect of weight or measure, and receivable as the price of article sold as grain and the like.

ذوات القيمة (Zawát-ul-qiyám)

—Things possessed of money value as the equivalents of an article sold, goods, chattels &c.

ذوي الارحام (Zavi-ul-arhám) —(M. Law) Uterine relations; kindred between whose affinity a female intervenes. They are considered as *distant kindred*. These are divided into four classes (*asnaf*).

Class I. Consists of daughter's children, or son's daughter's children.

Class II. False grandfathers and false grandmothers.

Class III. In this class are included daughters of full brothers, and half-brothers by the same father, and the children of half brothers by the same mother and children of sister.

Class IV. This class comprises fathers of half brothers, and sisters by the same mother only,

and their children, paternal aunts and their children, maternal uncle and aunts and their children, daughters of full paternal uncles and half paternal uncles by the same father only. These relations take the estate only where there are no sharers or residuaries, and hence they are called *distant kindred*.

ذوي الفرض (Zawi-ul-furúz) —Sharers, legal sharers so called because their shares have been ordained in the Quran. (See ذفرض)

ذو معنی (Zumáni) —Equivocal.

ذی اختیار (Zi akhtiyár) —One empowered or in authority, one having jurisdiction.

ذی حق (Zí haq) —Rightful, just, entitled.

ذی رتبة (Zí rutbá) —A man of consequence or distinction.

ذیل (Zail) —Supplementary part.

حسب ذیل (Hasb-i-zail) —As below; as follows.

حسب مفاسد ذیل (Hasb-i-mufassila zail) —As detailed below.

ابطة (Rábta) —Connection, bond, union.

ابطة اتحاد (Rábta-i-ithád) —Alliance, union.

راج (Ráj राज) —A kingdom, a principality.

راج (Rájá राजा) —A king, a prince, a title given by the

native governments, and in latter times by the British government, to Hindus of rank.

راج احیکار (Ráj adhikár राज अधिकार) —Royal prerogative.

راج بہا (Ráj bahá राज बहा) —Prin-

cipal channel, main distribu-
try, principal branch of a canal.

راج بھینٹ (Ráj bhaīñṭ राज भैंट) — A present made by an inferior on admission to the presence of a great man ; a fee paid to a public functionary for permission to reap the harvest.

راج دات (Ráj datt bhúmi राज दत्त भूमी) — An allowance of land by the king or government.

راج داند (Ráj dand राज डंड) —Kingly authority ; punishment inflicted by order of a king ; a tax or fine payable to royalty.

راج دندप (Ráj dandap haran राज डंडप हरण) — Confiscation.

راج دھانی (Ráj dhání) — Capital.
راج سویا (Ráj súyá राजसूयो) — A great sacrifice or religious ceremony performed at the coronation of supreme sovereign, by the king himself and his tributary princes.

راج شاسن (Ráj shásan राज शासन) — Royal edict, mandate.

راج مدر (Ráj mudrá राज मुद्रा) — Privy seal.

راج نیت (Ráj nítí राज नीती) — Adminis-
tration of government, science of government, states-
manship, code of laws, juris-
prudence.

راز (Ráz) — Secret.

رازدار (Rázdár) — Trusty ; one who is entrusted with a secret, a confidant, a privy.

(رازداری) — Keeping of secrets, the keeping secret.

ایکٹ امور (Ekṭ amúr-j-rázdári sarkári) — The Official Secrets Act.

راز فاش کرنا (Ráz fásh karná) — To divulge a secret, to betray the secrets, to expose.

راس (Rás) — Head ; head of cattle, i. e., one ox, one goat.

راس (Rás रास) — A heap of un-thrashed corn, a heap of husked grain (the produce of the first treading of ears).

راس کا نام (Rás ká nám) — The name given to a child with regard to the sign of zodiac in which he was born.

راس بیٹھانا یا راس بینا (Rás baiṭháná yá rás lená) — To adopt (a son).

راس نشین (Rás nashín) — An adopted son.

راس اموال (Rás-ul-mál) — A capital stock.

راست آن (Rást áná) — To prove effective ; to come right.

راست بآی (Rást bází) — Fidelity, integrity, honesty.

راست معاملہ (Rást muámlá) — A fair transaction ; one whose actions are fair and good.

راستہ (Rástá) — Road, way, path.

راشی (Ráshí) — One who takes bribe.

راضی (Rází) — Satisfied, agreed, contented.

رachi کرنے (Rází karná)—To reconcile, to prevail upon, to persuade.

رachi نامہ (Rází námá)—Compromise, agreement, deed of settlement; a deed of compromise by which the plaintiff or prosecutor acknowledges that he has been satisfied by the defendant.

قابل رachi نامہ (Qábil rází námá) Compoundable.

رachi نامہ کرنے (Rází námá karná)—To compound (an offence.)

رachi ہونا (Rází honá)—To agree or consent to; to acquiesce in, to comply with, to accede to.

راغب ہونا (Rágib honá)—To be disposed to; to be inclined to.

رافقی (Rálzí)—A sect of the Shias (so called because they deserted Zaid, the son of Ali, when he forbade them to speak against the companions of the Prophet), a schismatic. (This is a term of reproach).

راقم (Ráqim)—One who writes; the addresser.

رکن (Rákán راکن)—A stony sandy soil. It is only productive when the rains are abundant, its cultivation being exclusively confined to kharif crops.

رکھی (Rákhí راکھی)—(1) The portion of the land of a village which is assigned for the maintenance of a watchman. (2) A

thread worn on the Salúno festival round the wrist.

رام بٹائی (Rám batái رام بٹائی)—A fair and equitable division of crop between a landlord and his tenants.

راند (Ránd راں) —A widow.

رaval (Ráwal راول) —A prince, a chief, a warrior, a soldier.

راخ گھارچ (Ráh kharch) —Travelling expenses, travelling allowance.

رایت (Ráh rít راہ ریت) —Practice, usage, custom, social intercourse.

رائی (Ráhín) —Mortgagor, pledgor.

رائے (Ráe) —(1) Opinion, judgment. (2) A title given to a man of position.

راہی (Izhár-i-ráe) —Obiter dictum, expression of opinion.

رائے پوچھنا (Ráe púchhná) —To consult, to take the advice of.

رائے دینا (Ráe dená) —To give an opinion, to vote.

رائیج (Ráij) —Current, customary, usual, common.

رائیج وال قت (Ráij-ul-waqt) —Current fashion or custom of the time.

رائیج ہونا (Ráij honá) —To prevail, to be current, to be customary.

رابة (Rabá) —Interest.

رابة گھوار (Rabá khwár) —A person who takes interest on money, a userer.

رابت صبط (Rabt zabit) —Intercourse, government, organization.

رابة (Rabá) —A quarter, a fourth part.

ریب (Rabīb)—A step-son, a son by a former husband.	رجسٹری (Rajisṭrī)—Registration.
ریب، (Rabī)—Spring harvest, (grain sown in October and November and cut in the spring months of March and April), winter crop.	رجسٹری کرانا (Rajisṭrī karānā)—To have or get registered.
ریب ال اول (Rabī-ul-awwal)—The third month of the Muhammadan year.	رجسٹری کا دفتر (Rajisṭrī kā daftār)—Registration office.
ریب ال آخر (Rabī-ul-akhir)—The fourth month of the Muhammadan year.	رجسٹری شد (Rajisṭrī shudā)—Registered.
رپت کرنے (Rapaṭ karnā) } لکھنے (Rapaṭ likh- } نے کرنے (Raport) —Report. To report to, to make a report of (a case at the police station).	ایکٹ رجسٹری (Ekṭ-i-rajisṭrī)—The Registration Act.
رپورت سالانہ (Raport sáláná)—The annual report.	رجسٹر (Raja't)—(M. Law) Returning to a divorced wife or recalling a divorced wife. A husband has a right to recall his divorced wife who is liable to observe <i>iddat</i> (q. v.) and who has not completed the term thereof. The divorced wife may be recalled by the husband's words or acts, and it is not required that the woman be cognizant of it, and there be a witness to it.
رتب (Rutbā)—Dignity, rank, condition.	رجسٹری (Raja'sī)—(M. Law) Revocable. See ملکی
راث یاتر (Rath yátrā रथयात्रा)—Festive procession of an idol on a car.	راجواڑا (Rajwáṛā)—The country of Hindu princes.
راتی (Ratti रत्ती)—A weight equal to 8 barley corns, averaging nearly to $2\frac{1}{4}$ grains.	رجوع کرنا (Rujú karnā)—(1) To institute, to bring into court as a suit. (2) To turn towards, to have recourse to, to betake oneself to, to appeal to.
رجب (Rajjab)—The seventh month of the Muhammadan year.	رچان (Racháná रचाना)—To celebrate (as a marriage etc.)
راجسواں (Rajaswalá रजस्वला)—A menstruating woman, a marriageable girl.	رحم (Raham)—(1) The womb. (2) Mercy.
رجسٹر (Rajistār)—A register.	رحم دل (Rahm dil)—Merciful.
رجسٹر پار چارخانہ (Rajistār par chaṛchánā)—To enter in a register, to have a name registered.	رخ بدالنا (Rukh badalnā)—To become angry, to change coun-

tenance, to turn away the face, to turn away from.

رخصت، (Rukhsat)—Leave, permission to depart, dismissal.

دنیا رخصت، (Rukhsat)
دنیا رخصت عطا کرنے، (Rukhsat) To grant
atá karná).

leave, to give one leave to go.

کرنے رخصت، (Rukhsat karná)—
(1) To dismiss, to send away.
(2) To send a bride to her husband's house.

کستانہ رخصت، (Rukhsatáná)—A parting present.

رخصتی، (Rukhsatí)—One who is on leave, anything given at parting.

رمائی رخصت، (Rukhsat-i-riáiíf)—Privilege leave,

اتفاقیہ رخصت، (Rukhsat-itfáqiyá) Casual leave.

رخنه، (Rakhná)—Interruption.

ندازی، (Rakhná andází) Opposition, interference.

بندیاں کرنا، (Rakhná bandíyán karná)—To conceal the faults or defects of a person or a thing.

د، (Rad)—(M. Law)—Return. The return is the apportionment of the surplus amongst the sharers when the sharers do not exhaust the estate, and there are no residuaries. All the persons to whom there may be a return are seven:
(1) The mother. (2) The grand-

mother. (3) The daughter. (4) The son's daughter. (5) The full sister. (6) The half sister by the father. (7) The half brother, or sister by the mother. The surplus returns to all of the sharers in the proportion of their respective shares, if all of them are entitled to the return, otherwise, only to those of them who are entitled thereto.

د، (Rad)—Rejection ; cancellation.

بدال، (Rad o badal)—(1) Discussion, altercation, controversy.
(2) Changing.

جواب، (Rad-i-jawáb)—Rejoinder, refutation of a defence.

کرنے، (Rad karná)—To refute, to cancel, to rescind, to abrogate (law).

کلام، (Rad-i-kalám)—Refutation ; counter-statement.

حالت، (Raddí hálat)—Serious illness.

دی، (Raddí)—Waste-paper.

کرنا، (Raddí karná)—To waste, to throw away.

دیوار، (Radíswár)—In the alphabetical order.

رذیل، (Razíl)—Low persons.

رزق، (Rizq)—Subsistence, allowance.

راسا، (Rasá)—Sharp, skilful, capable.

رسالت، (Risálat)—A postleship.

رسام (Risálá)—(1) A letter, a short treatise or discourse, book. (2) Squadron, cavalry.	رسام (Rasmí)—Customary, usual, ordinary.
رسالدار (Risáládár)—A native officer in charge of a troop of horse.	رسماں (Rasmíyat)—Rites and ceremonies.
رسائی (Rasái)—Access.	رسواں (Raswáí रसवाणी)—The ceremony of distributing the first juice of sugarcane, the season of pressing out the juice of sugarcane.
رسد (Rasad)—Income, import, provision, supply, (store of grain &c., laid up for an army or camp).	رسواں (Ruswáí)—Disgrace.
رسد بھی (Rasad beshí)—Increase of income or revenue.	رسخ (Rusúkh)—Influence.
رسد رسانی (Rasad rasáni)—Providing of supplies (especially to a camp).	رسخ ذاتی (Rusúkh-i-zátí)—Personal influence.
رسدی (Rasdí)—Proportionate, rateable.	ملازم سرکاری کے ماتحت رسوخ ذاتی عمل (Mulázim-i-sarkári ke sáth rusúkh-i-zátí amal men láná)—To exercise personal influence with a public servant.
رسدی جمع (Rasdí jamá)—A progressively increasing or diminishing total of assessment.	رسوم (Rusum)—(1) Ceremonies. (2) Duty payable on stamps; cess fees; perquisites.
رسام (Rasam)—Custom, usage, cannon law.	رسوم اسٹمپ (Rusum-i-istámp)—The stamp duty.
رسم اہل تجارت (Rasm-i-ahl-i tijárat)—Mercantile custom.	رسوم عدالت (Rusum-i-adálat)—Court fee, court fee stamp,
رسم خاندان (Rasm-i-khándán)—Family custom.	ایکٹ رسوم عدالت (Ekt-i-rusum-i-adálat)—The Court fees Act.
رسم کراو (Rasm-i-karáo)—The usage of <i>karáo</i> or the marriage of a widow with the brother of a deceased husband.	رسوم نظارت (Rúsum-i-nazárat)—Fees payable formerly to the nazir or head officer in charge of remittances from the Collectorates to the treasury; now the fees payable to the nazir of a court for serving a process.
رسم و دوچ (Rasm wa riwáj)—Custom and usage.	رسوم سزاوی (Rusum-i-sazáwali)—Charges formerly levied in Bengal to defray the expenses
رسم و حکم (Rasm ho-jáná)—To become a practice or custom.	
رسم کرنا (Rasm karná)—To perform the ceremony.	

of a <i>sazawal</i> (q. v.) but afterwards converted into a permanent charge upon the revenue-payers.	sideration of being allowed to reclaim waste lands.
رسوم مختصر (Rusúm-i-muhtarfá)—Taxes levied on trades and professions of the artificers of the village or on their implements.	رشوة (Rishwat)—Bribe.
رسوم غير مكتوب (Rusúm i-gair mahkúmá)—Arbitrary cesses.	رشوة دينا (Rishwat dená)—To offer a bribe.
رس (Rassí रस्सी)—A measuring line about 100 or 120 cubits long.	رشوة ستاني (Rishwat sitání)—Bribery, the act of taking bribes.
رس (Rasíd)—Receipt.	رishi (Rishí)—Sage, an author of a sacred hymn or book.
رس (Rasíd bahí)—Receipt book.	رضا (Razá)—Will, permission, consent.
رس (Rasíd dená)—To give an acknowledgment or receipt.	رضا و رغبت (Razá o ragbat)—Free will, free consent. برضا (Bá razá o ragbát)—Willingly, of one's free will and consent.
رس (Rasíd ká tíkat)—A receipt stamp.	ضامن (Razámand)—Willing, aequiescing, consenting.
رس (Rasíd talab karná)—To ask for a receipt.	ضامندي (Razámandí)—Consent. رس (Razá). } (M. Law)
رس (Rishtá)—Relationship, alliance, affinity.	رس (Razá'at). } Fosterage, a bond of affinity between persons nursed by the same female.—Fosterage is one of the impediments of marriage between the parties.
رس (Rishtádár)—Relation, kinsman.	رس (Rishtádár-i-qaribí)—A near relation.
رس (Rishtádár-i-qaribí)—A near relation.	رس (Rishtádár-i-baíd)—A distant relation.
رس (Rishtádárí)—Alliance, relationship.	رس (Rishtá karná)—To form connexion or alliance with.
رس (Rishtá karná)—To form connexion or alliance with.	رس (Rishtí रिष्टी)—A bonus paid by a cultivator in con-

by reason of consanguinity (*nasab* q. v.) cannot also marry if consanguinity is established between them by reason of common fosterage.

رضاۓ بھائی (Razáf bhái)—Foster brother.

طل, (Ratl)—A pound weight (consisting of 12 ounces).

بیا, (Riáyá)—Subjects, tenants, ryots.

عایت, (Riáyat)—(1) Favor, indulgence, privilege. (2) Mitigation, abatement.

رعایت کرنا (Riáyat karná)—To show favor or indulgence to, to be partial to, to remit (especially revenue.)

رعایتی (Riáití)—Privileged.

رعایتی پتہ (Riáití paṭṭá)—A lease granted to a cultivator at a favorable rate.

رعایتی رخصت (Riáití ruḥsat)—Privilege leave.

عبد, (Raub)—Dread, awe.

عبد میں آنے, (Raub men̄ āná)—To be over-awed.

رعیت (Raiyat)—Subject, tenant, cultivator.

رعیت برطانیہ (Raiyat-i-Birtániá)—British subject.

رعیت برتاؤپ (Raiyat-i-ahl-Urop)—A European British subject.

ريعیت, (Raiyatwárf)—Settlement of land rents &c., made

with the cultivators themselves without the intervention of a landlord, commonly known as Rayítwári system. This system is in force in the Madras Presidency.

ریایتیت، واری فیصلہ—Riyatwárf settlement (see above.)

ریایتی (Raiyatí)—Land of which the revenue is paid in money; land farmed out by a direct settlement with the cultivator.

ریاضت, (Rifáhiyát)—Tranquillity, relief.

رفع (Rafá)—Settling, deciding, settlement.

رفع کرنا—To remove, to dispose of, to decide (a law suit.)

رفع شر, (Rafá-i-shar)—Settlement of a dispute, getting rid of a dispute.

رفع نامہ—A deed of settlement.

رفع (Rafa'at)—Dignity, illustriousness.

رکھ کرچکر, (Rafú chakkar honá)—To abscond, to decamp, to steal off.

رفیق (Ráfsq)—Friend.

رفیق قریب ترین—Next friend.

رقاب, (Riqáb)—Slaves.

رقبہ, (Raqbá)—(M. Law) Expectancy as of a gift to take effect at the death of a donor, or to revert to him, or be annulled,

in fact on the death of the donee ; such a gift is considered invalid.

قبہ, (Raqbá)—Area ; the lands comprised within the boundaries of a village or township or constituting an estate or farm paying a money-revenue ; the measured or ascertained area of such lands

قبہ آبپاشی (Raqbá-i-ábpáshí)—An irrigated area.

قبہ اراضی (Raqbá-i-arází)—Area of land.

قبہ اراضی منصب (Raqbá-i-arází-i-munzabtá)—The area of resumed lands.

قبہ بندی (Raqbá bandí)—A statement of the area of any estate, village or township ; one of the accounts that should be kept by the village accountant, showing the total quantity of land, belonging to the community, the portions that pay or are exempt from revenue, and those which are cultivated or are incultivated or incapable of cultivation.

قبہ بندوبستی (Raqbá i-bandobastí)—Settlement area.

قبہ غیر مزروع (Raqbá-i-gair mazrúá)—An uncultivated area.

قبہ لگانی (Raqbá-i-lagáni)—A rent-paying area.

قبہ مزروع (Raqbá-i-mazrúá)—The area under cultivation.

قبہ مقامی (Raqbá-i-muqámí)—Local area.

قعہ, (Ruqá)—(1) A note, a bill, a letter, a receipt. (2) A piece of cloth.

قم (Raqam)—(1) Sign, writing. (2) Item, amount, sum, total. (3) A fractional share of an undivided estate.

قم امانت (Raqam-i-amánat)—An amount in deposit.

قم مع (Raqam-i-jamá)—An item of credit.

قم خرچ (Raqam-i-kharch)—An item of expense.

قم متن (Raqam-i-mutnázíá)—A disputed item.

قم مشکل (Raqam-i-mushtabah)—A doubtful item.

قم مشتابه وسول (Raqam-i-mush-tabah-ul-wasúl)—An item of doubtful recovery, an amount which is difficult to recover.

قم کرن (Raqam karná)—To note, to write. **کل** (Kul raqam)—Total amount.

قیمت, (Riqqíyat)—Slavery.

کاچ (Rikág)—(M. Law) Treasure or precious metal or coins dug up from the earth whether deposits found in mines or buried treasure.

کن (.Rukn)—The pillars, essentials.

کن سلطنت (Rukn-i-saltanat)—A pillar of state, a noble.

کون (Rakú)—Bending the body forward and resting the palms of the hands on the knees.

with back and neck horizontal, and the eyes fixed on the great toes (as the Muhammadan's do in praying)

رکھا (Rakhá رکھاں)—A preserve for grass or game.

رکھوالی (Rakhwálí رکھواں) — Protection, care, charge, cattle-grazing ; wages of a guard or watchman ; black mail.

ریگ (Rig veda) — The first veda. See ریگ

رمضان (Ramzán) — The ninth of the Arabian months ; the fast observed during this month, the Muhammadan Lent.

رین (Rin رن) — An obligation, a debt.

رین سودھن (Rin sodhan رن سودھن) — The clearing of a debt.

رین گراہک (Rin grahak رن گراہک) — Borrower.

رانج دینا (Ranj dená) — To put to grief, to vex.

شکس جسکو رنج پہنچا ہو (With shakhs jisko ranj pahunchá ho) — The aggrieved party.

رنجش (Ranjish) — Unpleasantness, coolness.

رنجک اورانہ (Ranjak uráná) — To burn pruning ; to prune.

رند (Rand رن) — One who dies without male issue ; a widow.

رندوار (Randwá) — A widower.

رندی (Randí) — A prostitute, a woman.

رنگ دیکھنا (Rang; dekhná) — To consider the result or consequences of ; to remain neutral.

رانواں (Ranwás رنواں) — The seraglio of a Raja, a harem.

رأی (Rawá) — Allowable, approved, tolerated, proper, right.

رأدار (Rawádár honá) — To permit oneself to do.

رأی، رکھنا (Rawá rakhná) — To consider right or proper, to uphold, to maintain, to justify, to acquiesce in, to warrant.

رأی (Riwáj) — Custom, usage.

رأی بامانزیل (Riwáj-baman-zilá-i-qánún) — Custom having the force of law.

رأی حق شفیع (Riwáj-i-haq i-shufá) — The custom of pre-emption.

(Among Hindus, the cases of pre-emption are decided according to the custom of the place or according to contract See شفیع جیٹھانسی

رأی جیٹھانسی (Riwáj-i-jethánsi) — The custom of primogeniture.

رأی خاص (Riwáj-i-khás) — A special usage.

رأی خاندان (Riwáj-i-khándán) — Family custom or usage.

رأی دہا (Riwáj-i-deha) — Village custom.

رأی شدآمد (Riwáj-i-shudámad) — Prescriptive usage.

رأی موقمی (Riwáj-i-muqámi) — Local usage.

رأی ملک (Riwáj-i-mulk) — Custom of the country.

رأی قدامت (Riwáj-i-qádámat) — See شدآمد

رأی پارنا (Riwáj pañá) — To become current or customary, to prevail.

دواج دینا (Riwáj dená) — To introduce, to make customary.	دو بکاری آخر (Robkárf-i-ákhir) — A final proceeding.
دواجی (Riwájí) — Customary; ordinary.	دو بکاری نیلام (Robkárf nílám) — A sale proceeding.
دوان (Rawán) — Current.	دو پوش (Rúposh) — Absconding.
دوانگی (Rawángí) — Despatch; forwarding of a letter; departure.	دوا نوش (Rúposh honá) — To abscond.
دوا نامی (Parwáná-i-rawángí) — A custom-house-passport, a permit.	دوا داد (Rú lád) دوا داد (Rúe-dád). } Merit, statement of a case, account of circumstances.
دوا نام (Rawáná) — A custom-house, a pass-port, a permit, a pass.	دوا داد (Rúe-dád i-misl) — The facts on the face of the record.
دوا کاتنا (Rawáná kátná) — To give a pass or permit.	دوا مقداد (Rú-lád-i-muqádmá) — The merits of a case.
دوا ایت (Rawáyet) — (1) Written legal opinion by a Muhammadan Law officer. (2) Tradition. (3) Legend, story, tale.	دوا داد نسبت (Bihás nisbat rúdád) — The question as to the merits.
دوا بز (Robrú) — Before, in the presence of.	خلاف داد (Khísláf rúe lád muqádmá) — Against the merits of the case.
دوا بز لانا (Robrú láná) — To bring in the presence of, to bring face to face.	مکمل نہ رہا (Muqadma rúdád par náhín chal saktá) — The case cannot succeed on the merits.
دوا بکار (Robkár) — Proceeding.	دوا بنا بر بیناء (Faislá bar bináe-rúdád) — Decision on the merits.
دوا بکار نویس (Robkár-návís) — A writer of orders.	دوا رعایت (Rú rsáyat) — Countenance, favor, partiality.
دوا بکاری (Robkárf) — Proceeding of a cause, record of a case; a warrant, an order; a communication (in Urdu or Persian) by an official addressed to an equal.	دوا رعایت کرنا (Rú rsáyat karná) — To countenance.
دوا بکاری (Robkárf) — Trial.	دو روز (Roz marrá) — Daily, ordinary, usual; current, conventional.
دوا بکاری وکوہ (Robkárf honá) — Orders or warrants to be issued for the trial of a case, to be tried or heard (a case).	دو روز نامہ (Roz námehá) — A diary; a daily account-book, a journal.

polis)—The police diary.

خاص نامچہ (Roz námchá-i-khás)—A special diary.

عام نامچہ (Roz námchá-i-ám)—The general diary (It is the duty of every officer in charge of the police station to keep a general diary in such form as shall from time to time be appointed by the local government, and to record therein all complaints, and charges preferred, the names of all persons arrested, the names of the complainants, the offences charged, the weapons or property that shall have been taken from their possession or otherwise, and the names of the witnesses who have been examined.

میں میں نامچہ (Roz námchá-men darj karná)—To enter in the diary.

(Rozáná)—Daily.

(Rozgár)—Employment, business.

(Rozgár chhútúá)—To be out of work, to lose one's employment.

(Rozgár lagná)—To obtain service.

(Rozá)—A fast, lent.

(Rozí)—(1) Employment, means of subsistence. (2) Wages.

(Rouzát-ul-ahkám)—It is a Persian book on the

Sbjá Law. It was written by the third mujtahid of Oudh. It was lithographed first in 1257 A. H. Of the four chapters which the book contains, the first chapter on Inheritance fully treats of the subject.

(Rok रोक)—Prohibition, hindrance; obstruction.

کٹکٹک (Rok ṭok karná)—To oppose, to resist; to prevent, to offer an obstacle.

(Rokar रोकड़)—Cash, ready-money.

(Rokar bahí रोकड़ बही)—A cash book.

(Rokaryá)—A cash-keeper, a treasurer.

(Rokná)—To challenge (as a sentry); to prevent, to obstruct, to forbid; to oppose, to resist; to withhold, to detain; to engage, to secure, to forestall; to keep off, to ward off; to block up; to fill up; to enclose, to surround; to bind (as by contract).

(Rúkh रुख)—A small quantity or measure over and above that purchased which is given or taken gratis; given into the bargain, over and above, to boot.

(Rul)—Roll, register, revenue-roll of the government.

(Roná रोना)—The bringing home a wife to consummate marriage: it is a ceremony after the marriage and the gauna (q. v.)

- وہن (Rondhā रोंधा)—Enclosure, a grass preserve.
- وہن افروز (Rannaq afroz honā)—To grace or honor (by one's presence or arrival).
- وہن (Rawannā)—(1) A permit, a passport.—(2) A servant who attends at the gate of the women's apartment to purchase articles that are required.
- وہن (Roedád)—See واد
- وہن (Rawaiyá)—Rule, law, institution.
- وہن (Rah guzar)—Road, path.
- حق گذر (Haq i-guzár)—Right of way.
- وہن (Rihá)—Released.
- کرنہ (Rihá karná)—To discharge (distinguishable from وہن or acquittal q. v.), to set free.
- ریہا (Rihá)—Discharge, release.
- ایش (Raháyesh रहायश)—Stay.
- وہن (Rahit रहित)—Relinquishment, deprived of.
- وہن (Rahít रहटी)—(1) A small water wheel. (2) Practice, custom ; a system of money lending at compound interest.
- وہن چالانہ (Rabtī chaláná)—(1) To work at the water wheel. (2) To lend money at compound interest.
- وہن (Rahbī)—Sandy or barren soil; brackish land.
- وہن (Rahzan)—A highwayman.
- وہن (Rahzani)—Highway robbery.

وہن (Rahan)—Mortgage, pledge.

وہن اجھا (Rahan ijmálí)—A joint mortgage.

وہن بای بیع (Rahan-i bai-bil wafá) Mortgage by conditional sale. It is thus defined in the Transfer of Property Act :—Where the mortgagor ostensibly sells the mortgaged property, on condition that on default of payment of the mortgage-money on a certain date the sale shall become absolute, or on condition that on such payment being made the sale shall become void, or on condition that no such payment being made the buyer shall transfer the property to the seller, the transaction is a *rahn-i-bai bil wafá*. It is known in Bengal as *kat qibálá* (کات قبلا) in Madras as *muddatakriyam* (مدتاكرييما) and in Bombay as *gahan lahan*. (The prohibition among Muhammadans, about taking interest led to the invention of the *Bai. bil wafá*, a kind of security analogous to the English mortgage. In this, the lender by stipulating for a higher price on the resale, or by receiving the rents and profits, substantially derived the same advantage, as if the money had been placed at interest while the transaction in form did not violate the law.).

وہن انتہائی (Rahn-i-intifáí)—Usufructuary mortgage. It is thus

defined in the Transfer of Property Act :—Where the mortgagor delivers possession of the mortgaged property to the mortgagee, and authorizes him to retain such possession until payment of the mortgage-money, and to receive the rents and profits accruing from the property and to appropriate them in lieu of interest, or on payment of the mortgage-money, or partly in lieu of interest and partly in payment of the mortgage-money, the transaction is *Rahn-i-intisai*.

رَهْنِ اِنْجْلِیْشْ‌ہ, (*Rahn-i-Englishsá*)
—An English mortgage.

سَادَہ رَهْن, (*Rahn i-sádá*)—Simple mortgage.

It is thus defined in the Transfer of Property Act. Where without delivering possession of the mortgaged property, the mortgagor binds himself personally to pay the mortgage-money, and agrees expressly or impliedly, that, in the event of his failing to pay according to his contract, the mortgagee shall have a right to cause the mortgaged property to be sold, and the proceeds of the sale to be applied, so far as may be necessary, in payment of the mortgage-money, the transaction is called a simple mortgage.

رِیَاسَۃ, (*Riyásat*)—A native state; a large estate; the dignity of a *rais*.

رِیَاسَۃ غَیْر, (*Riyásat-i g̃air*)—Foreign country.

تَاجِیْزِ رِیَاسَۃ غَیْر, (*Tajwíz-i-riyásat-i-g̃air*)—Foreign-judgment.

رَیْت, (*Rit*)—Sand.

رَیْت, (*Rít रीत*)—Ceremony, rule, custom, usage, observance.

رَیْت رَسْم, (*Rít-rasm*)—Manners and customs ; rites and usages, intercourse.

نَدْبِی رَیْت کَرْنَا, (*Nád̃bí rit karná*)—To make an innovation.

رَتْفِی, (*Retfí रेत्फी*)—(1) Sandy ground on the bank of a river. (2) Lands on which melons &c. are raised.

رَزْगَارِی, (*Rezgári*)—Change, small coin.

رَای, (*Rai*)—Rate, the local rate of assessment ; the standard rate at which the lands of a village are assessed according to their several qualities.

رَای بَان्डِی, (*Rai bandí*)—A statement or table of rates ; a document showing the rates at which different descriptions of land are usually assessed in any particular district.

رَای کَانْکُٹِی, (*Rai kankutí*)—An assessment of rates of lands made according to the value, or a fixed or customary rate of produce per bighá.

رَیْل, (*Rel*)—Railway.

اِیکٹ رَیْل, (*Ekt railway*)—The Railway Act.

رَهْنِ رَهْن, (*Reh Rēh*)—Impure nitrate of soda (It abounds in some soils as an efflorescence, rendering

them altogether unproductive.
brackish or barren soil.

رئیس (Ráfs)—Principal resident,

a noble man, a governor.

ریش (Rish)—Beard.

ریش (Resh)—Wound.

(ز)

زاد راح (Zád-i-ráh)—Way charges,
provisions.

زامی (Zámi)—Adulterer.

زایچہ (Záichá)—Horoscope.

زاید (Záyed)—Additional, extra.

زاید خرچ (Záyed kharch)—Addi-
tional expense.

زائل ہونا (Záil honá)—To cease,
to fail, to be defeated.

زاں اور كالعدم ہونا (Záil aur kal-
adam honá)—To be lost or ex-
tinguished.

زبان بندی (Zubán bandí)—De-
position.

زبان بندی لینا (Zubán bandí lená)
—To take down deposition.

زبان پالٹنے (Zubán palat-
ná).

زبان پھرنا (Zubán pher-
ná). } To re-
tract, to eat one's words ; to
prevaricate.

زبان دینا (Zubán dená)—To pledge
one's words.

زبان زد (Zubán zad honá)—To
be talked about.

زبانی (Zubání)—Oral, *viva voce*.
زبانی قرض (Zubání qarz)—Parol
debt.

زبانی شہادت (Zubání shahádat)
—Oral evidence.

زبردست (Zabar dast)—Violent, op-
pressive, high handed.

زبار دستی کرنے (Zabar dastí karná)
—To use violence or force
(with or towards), to compel.

زبار دستی سے (Zabar dastí se)—Forc-
ibly, violently.

زخم (Zakhm)—A wound, a cut.

زخم کاری (Zakhm i-kárf)—A
mortal wound.

زخمی (Zakhmí)—Wounded.

زد، توپ (Zad o kob)—Assault
and battery.

زر (Zar)—Money.

زر اصل (Zar-i-asl)—The principal,
the sum lent.

امانت، زر (Zar i-amánat)—Deposit
money, trust-fund.

زر باقی (Zar i-báqí)—Balance, out-
standing balance.

زر توان (Zar-i táwán)—Penalty.

زر تھصیل (Zar-i-tahsíl)—Collect-
tions, revenue.

زر پیشگی (Zar-i-peshgí)—Payment
in advance ; a bonus or pre-
mium on a lease, an advance
of money upon the farm of the
revenue.

زر پیشگی پتھا (Zar-i-peshgí patṭá)
—Zar i-peshgí lease. (1) The
ordinary form is a lease by the
debtor to his creditor on a fixed
rent reserved by the lease,
which is generally a little over
the amount of interest payable

by the debtor. The excess is paid to the debtor, and is called *Huq Aziree*, the rest being retained by the creditor in discharge of the interest. The lease is generally for the term during which the loan is to remain out at interest, although there is usually a provision to the effect that, if the loan is not repaid on the appointed day, the lease is to continue for such further period as the debt may remain unpaid on the same condition.

(2) A lease for a term, a sum of money being advanced by the lessee as security for the rent to be repaid by the lessor on the expiry of the term, or credited to the lessee in his accounts as rents.

(3) A lease for a term where the whole rent is paid in advance (Ghosh on mortgage).

ج ز ت ف ف س (Zar-i-taufír)—Surplus money, excess.

ج ز ت ف ف ت ه س (Zar-i-taufír tahsíl)—Surplus collections.

ج ز ت ف ف ن ي ل م (Zar-i-taufír nílám)—Surplus sale-proceeds.

ج ز س م (Zar-i-saman)—Purchase-money, consideration-money, price paid for auction purchase.

ج ز س ن ي ل م (Zar-i-saman-nílám)—Sale proceeds.

ج ز خ س ا ر (Zar-i-khisárá)—Damages.

ج ز خ ر ي د (Zar-i-kharíd)—Purchased with one's own money.

ج ز خ ز (Zar-khez)—Fertile, productive.

ج ز خ ر ا ك (Zar-i-khúrák)—Diet-money.

ج ز ر ا ح (Zar-i-rahan)—Mortgage-money.

ج ز س ر ك (Zar-i-sarkárí)—Public money.

ج ز ز ا م ي (Zar-i-záwií)—A deposit security.

ج ز ف ا ز ل (Zar-i-fázil)—Surplus money.

ج ز ق ر ز (Zar-i-qarzá)—The amount of debt.

ج ز ل ا ج ا ن (Zar-i-lagán)—Rent.

ج ز م ا و ز (Zar-i-muáwzá)—Compensation.

ج ز م ن ف (Zar-i-munáfá)—Profit, income.

ج ز ل ا ه ن (Zar-i-lahná)—The amount of outstanding debt.

ج ز ن ا ق د (Zar-i-naqd)—Ready money, cash.

ج ز و ا ص ل ا ت (Zar-i-wáslát)—Mesne profits.

ج ز ح ر ج (Zar-i-harjá)—Damages.

ج ز ي ا س ل (Zar-i-yásíl)—Debts, dues, claims, demands, outstandings.

ج ز ح ر ج م ش س (Zar-i-harjá mu-sháksá)—Liquidated damages.

ج ز ر ا ا ت (Zará'at)—Agriculture, husbandry; sown or cultivated field, a standing crop, cultivation.

متعاقع زراعت (Zar-á'at ke mutál-
liq)—Agricultural purposes.

زراعت پیش (Zará'at peshá)—An agriculturist.

زفاف (Zafáf)—Conducting a bride to her husband's room, consummation of marriage.

زکات (Zakát)—A contribution of a portion of property assigned to the use of the poor as a sanctification of the remainder to the proprietor. Zakát is an ordinance of God, incumbent upon every person who is free, sane, adult and a Musalman, provided he be possessed, in full property, of such estate or effects as are termed in the language of law a *Nisab*, and that he has been in possession of the same for the period of one complete year which is denominated *Hawl*. The objects of the disbursement of Zakat are of 8 different descriptions :—(1) Faqirs (فقیر) (2) Miskin (مسکن) (3) The collector of zakát (provided he be not a descendant from the tribe of the Prophet). (4) Mokátibs upon whom zakát is bestowed, in order to enable them, by fulfilling their contract of kitábát, to procure their freedom. (5) Debtors not possessed of property amounting to a *Nisab*. (6) In the service of God (7) Travellers. (8) Arabian of the desert.

The zakát *Nisab* of silver is 200 dirms, and if a man becomes

possessed of 200 dirms and the year be completed, the zakát due upon it is 5 dirms and, one dirm is due upon every 40 dirms after first 200 dirms. (Grady's Hedayá).

زمانہ (Zamáná)—Time, period.

زمانہ آیندہ (Zamáná i áyandá)—Future period.

متعاقع زمانہ آیندہ (Mutálliq zamáná-i-áyandá)—Prospective.

گذشتہ زمانہ (Zamáná guzashtá)—Past period.

گذشتہ زمانہ آیندہ (Mutálliq ba-zamáná-i-guzashtá)—Retrospective.

زمانہ عدت (Zamáná-i iddat)—See عدت

زمین (Zamín)—Land, soil earth.

عقارات زمین (Mu'siqát-i-zamín)—Fixtures.

زمیندار (Zamíndár)—Land holder, landlord. Under Muhammadan administration, the zemindar was the responsible collector only of the revenues on behalf of the government. The government fixed a certain revenue which the zemindar was expected to realise from a given tract of country or estates often of great extent and allowed him a tenth as his personal remuneration and some further allowances for special purposes.

In Hindu times, the responsibility for the revenue of a tract of a country coupled with other

duties, such as the maintenance of order and the suppression of crime was vested in officials called *Chaudhris*. The Moghal government adopted the system, calling the *chaudhri karorī*, i. e., a person collecting the revenue of a tract (called *Chak*) yielding a *crore* of dams or $2\frac{1}{2}$ lakhs of Rupees. Afterwards the *karorī* became the *zemindar*. The *zemindari* was originally an office or place under government, the office, indeed became in practice hereditary; but the heir had always, or at first always to seek his appointment exactly as if he were a new comer, and pay a handsome *peshkash* or fee; the documents constituting a *zamindar* were formal and indispensable; it was only in later times, when the custom of the post being hereditary was quite established, that the patents or grants fell into disuse. At first the *zemindar* had to account to government for all the revenue that was assessed on the *raiyats* and collected by him; his own share was a fixed allowance, at first in money, afterwards it became the custom to assign to the *zemindar* certain lands called *Nankar*, free of revenue for his own subsistence, instead of, or in addition to, his cash allowance. Of these lands he

soon became direct owner. Then he had his *Sir* or *Nijjot* land his own ancestral holding as an individual; also, lastly, the waste-land cultivated by aid of his own lessess, or contract labourers, became his, under the little of *khamar* land. When to this is added the fact that he could acquire lands by sale, by mortgage, by ousting obnoxious men, and by taking possession when an unfortunate cultivator (owner) absconded it is not difficult to see how the *zemindar* became and by the terms of the Permanent settlement 1793 was recognised as, "actual proprietors" enjoying his estates in absolute ownership as long as he paid the government revenue, or nine-tenth, of the fixed net proceeds of the lands.

Zemindar as defined in the Tenancy Act is a person to whom the rents are payable by a tenant.

سماں (Zamindari)—A sort of co-parcenary tenure in which the whole land is held and managed in common. When the land is cultivated by the proprietors themselves, the collections are thrown into a common stock, with all other profits in the estate; and after deduction of expenses, the balance is divided amongst the

proprietors according to a fixed law. The proprietary possession of a zamindar. (It should be noted that the term *zamindari* as used in Upper Provinces has not the meaning which it bears in Bengal (where the zamindar is translated *landlord* in contradistinction to "landholder"). It is not used to signify the tenure of lands managed by a zamindar or revenue agent who became proprietor. It indicates only the right of proprietorship over a certain group of lands or estate.

زمینداری خالص (Zamindári khális) —Zamindári in which there is only one owner.

زمینداری مشترکہ (Zamindári-i-mush-tarká) —Zamindari-i-mushtarká is one in which the body of proprietors is still joint and undivided.

زمینداری مفعول (Zamindári-mu-chalká) —An obligation entered into by a zamindar on receiving the grant of zamindari, engaging for the due observance of its conditions.

زن (Zan) —Woman, wife.

زن منکر (Zan-i-mankúhá) —A married woman, a lawful wife.

زن مخدوش (Zan-i-madkhúlá) —A concubine.

زن و فرزند (Zan o farzand) —Wife and children.

زنا (Ziná) —Adultery.

الجبر، زنا (Ziná biljabr) —Rape.

زنا کاری (Ziná kárí) —Fornication.

زنانہ (Zunnár) —The sacred thread of the Hindus.

زنانہ (Zanáná) —Women's apartments; a eunuch.

زنجر (Zanjír) —A chain.

زندان (Zindán) —Prison, jail.

حرام شرعاً (Zawájir-i-sharaí) —Things prohibited by law.

زال (Zawál) —Decline, fall, wane.

زوج (Zauj) —Spouse, husband.

زوجة (Zaujá) —Wife.

مطلقه (Zaujá-i-mutalqá) —A divorced wife.

جيتو (Zauját) —Married state.

جذب (Zor jatáná) —To display one's power or authority.

دین (Zor dená) —To lay stress, to emphasize, to corroborate.

دالن (Zor dálná) —To press or bear upon, to coerce, to compel.

زار (Zahr) —Poison.

کھلائنا (Zahr khíláná) —To poison, to administer poison.

زيادتی (Ziyádatí) —(1) Surplus.
(2) Force, violence.

کرننا (Ziyádatí karná) —To practise or use force or violence.

زيارة (Ziyárat) —Pilgrimage.

زیان (Ziyáñ) —Loss, damage.

بیان ناجایز (Ziyán-i-nájáyez)	Under investigation or enquiry.
بیان ناجایز (Ziyán uṭháná)—To suffer loss.	
بید (Zaid)—A fictitious name used in place of A or B.	
بیز (Zer-i-tajwíz)—Under consideration, under trial, sub judice.	Under surveillance.
	بیز (Zewar)—Ornaments, jewels.

(س)

سابع (Sába'an)—Seventhly.	which takes place the day before marriage (In custom).
سابق (Sábiq)—Former, previous.	
سابق دستور (Sábiq dastúr)—Former practice, as before.	ساختا (Sákhtá)—Artificial, counterfeited.
سابق ماذ (Zamáná-sábiq)—The olden times.	ساختا پرداست (Sákhtá pardákhtá)—Done and effected ; act, deed.
سابقاً (Sábqá)—Intercourse, dealings, previous dealings.	سادات (Sádát)—The descendants of Mohammad.
سابقاً پارنا (Sábqá parná)—To be brought into close intercourse with, to have to deal with.	سادساً (Sádsan)—Sixthly.
داند (Sáth dená)—To associate with, to co-operate with.	سادا (Sádá)—Simple, blank, plain.
ساتھی (Sathí साथी)—A companion; an associate ; an accomplice.	دانرا (Sádá Rahan)—See دانرا
سائھا (Sájhá साहा)—Partnership, association.	سادا کاغذ (Sádá kágaz)—Blank paper, unstamped paper.
سائھا کرنا (Sájhá karná)—To enter into partnership, to form an association or company.	سادھ (Sádh साध)—(1) A present of clothes, sweetmeats &c., sent by a parent to a daughter in the seventh month of pregnancy or just before her confinement. (2) A community of the Hindus.
میں سائھا (Sájhe men)—Jointly, in partnership.	سادھان (Sádhan साधन)—(1) Execution, enforcing the delivery of a thing ; inflicting and levying a fine. (2) Proving and substantiating ; means of proof. (3) A voucher, a document, a deed, a bond.
سائھی (Sájhí साही)—A partner, a co-parcener, a share-holder.	
سائق (Sáchiq)—Interchange of wedding garments and presents,	

سادھن پتر (Sádhan patr साधन पत्र)

—A document, a voucher, any means of establishing any thing, a written decree or decision.

سادھنی (Sádhni साधनी)—Means of effecting or accomplishing, a document, a bond.

سادھیا (Sádhyá साध्य) —The matter to be proved or substantiated.

سادھیا پال (Sádhyá pál साध्य पाल) —The officer who executes a decree.

سادھیا سدھی (Sádhyá siddhi साध्य सिद्ध) —The determination of a suit.

سادھیا سدھی پاد (Sádhyá siddhi pád साध्य सिद्ध पाद) —The decision, the judgment in a suit at law.

سادھارن (Sádháran साधारण) —That which is common, as a common property, possessions in common.

سادھارن پارجنا (Sádháran párjana साधारण पार्जन) —Joint earnings; property acquired by brothers living together as an undivided family.

سارتھ (Sárh सार्थ) —A company of travellers, a *qafila*.

سارتھی (Sárhí सार्थी) —A merchant, a trader, the head of a corporation.

سارتھی (Sárhí सार्थी) —The leader of a caravan, a trader.

سارتھیکت (Sártíffíkat) —A certificate.

سارتھیکت و راست (Sártíffíkat-i-wirásat) —The succession certificate.

سارق (Sáriq) —A thief.

سازعو (Sárhú सार्हु) —A wife's sister's husband.

سازش (Sázish) —Collusion, league, conspiracy.

سازش کرنا (Sázish karná) —To combine, to collude, to conspire.

سازشی (Sázshí) —Collusive.

ساس (Sás सास) —Mother-in-law.

ساعت (Sá'at) —Time, hour.

ساعت نیکالنا (Sá'at nikálna) —To fix the time for something (according to the astrological observations).

ساعی (Sái) —One who recommends or helps another.

ساقط (Sáqit honá) —To abate, to fail, to fall to the ground.

ساشی (Sákshí साक्षी) —A witness, an eye witness.

سائشی دینا (Sákshí dená) —To make one as a witness, to call to witness.

ساکن (Sákin) —A resident, an inhabitant.

ساخت (Sákh साख) —Credibility, credit, trust, mercantile credit.

سال (Sál) —Year.

سال آیندہ (Sál-i-áyandá) —Next year.

سال تمام (Sál tamám) —An annual report.

سال جھڑتی جمع خرچ (Sál jhṛtí jamá kharch)—Yearly account of receipts and disbursements, debit and credit account.

سال حال (Sál-i-hál)—The present year, current year.

سال حسابی (Sál-i-hisábí)—The financial year ; it begins from 1st April and ends on 31st March.

سال زراعت (Sál-zará'at)—Agricultural year. (In the U. P., it begins from 1st July and ends on 30th June.)

سال فصلی (Sál-i-fasli)—See **صافی**. It begins from 15th October.

سال کبیسه (Sál kabísá)—Leap year, a year of thirteen months which comes round every three years. (The extra month being called *Lond ká mahiná*.)

سال گذشتہ (Sál-i-guzashtá)—Last year.

سال مالی (Sál-i-máli)—Fiscal year.

سال مہاجنی (Sál-i-mahájani)—The mercantile year, (current with the *samvat* year, but commencing two years later.)

سالا (Sálá)—Brother-in-law, wife's brother ; a term of abuse.

سنال (Sáláná)—Annual, per year.

سنالنگ دار (Sáláná dár)—An annuitant.

سنبلہ (Sálbá)—A negative proposition (in logic).

سنائم (Salim)—Perfect.

سالوار (Sálwár)—According to the year.

سالوار و صول باقی (Sálwár wasúl báqí)—Accounts of annual collections and balances for a series of years.

سالواہن (Sálváhan)—Name of a celebrated sovereign of India, institutor of the era now called *sháke* (q. v.).

سالہ سال (Sálhá sál se)—For years.

سالی (Sálí)—Wife's sister, sister-in-law.

سانیاں (Sályáná)—Annuity, pension ; every year.

سامان (Sámán)—Provision, requisites, necessaries ; apparatus.

سامان حرب یا جنگ (Sámán-i-harab yá jang)—Ammunition.

سامان کرنا (Sámán karná)—To make provision for, to provide.

سامدر (Sámudr सामुद्र)—An impression or mark on the body.

سامدرک (Samudrik सामुद्रिक)—Chiromancy, palmistry, the science of physiognomy.

سامنے کی بات (Sámne ki bát)—A thing said or done in one's presence, or during one's lifetime.

سامنے (Sámne honá)—To come in front ; to confront, to oppose.

سامی (Sámí सामी)—Rich arable land.

- سامنیہ (Sámpya साम्पीय) — Contiguity, vicinity, a neighbour.
- سانت (Sánt संट) — Confederacy, collusion.
- سنه (Sánhá) — An incident, an occurrence.
- سانکھیہ (Sánkhyá संख्या) — (In logic) Reasoning, argument.
- سنے (Sanná सानना) — To implicate, to mix up.
- سارتی (Savitri) — The ceremony of investiture with the sacred thread ; the sacred thread.
- ساون (Sáwan सावन) — The fourth Hindu month (July-August).
- ساونی (Sáwní सावनी) — (1) The harvest of Sawan, the *kharif* or autumn harvest. (2) The ceremony of presenting a *finacee* with the materials for a sowing in the month of *Sawan*.
- ساح (Sáh साह) — A merchant, a banker.
- ساجوگ (Sáh jog सौह जोग) — Creditable ; payable at sight or on presentation, payable to a trustworthy man (a hundi).
- ساح (Sáhú साह) — A banker, a merchant.
- ساح، کار (Sáhukár) — A banker, a trader, a wealthy person.
- ساح، کاروں کی سبھا (Sáhukáron ki sabhá) — Exchange, stock exchange.
- ساح کارا (Sábukárá साहकारा) — Money-market, exchange.

- ساح، کاری (Sáhukárí) — Banking business, commerce, exchange, (of money).
- ساح کاری تیپ (Sábukárí típ साहकारी टीप) — A banker's bill of exchange..
- سائی (Sái साई) — Earnest money.
- سائی بجانا (Sái bajáná) — To fulfil a contract for which earnest-money has been received.
- سایار (Sáyar) — Land-customs. These were taxes on pilgrims, excise, custom duties, taxes levied on shop-keepers in bazaars (*ganj* جنگ) and markets (*hát* اٹھ), tolls &c. They amounted usually to about one-tenth of the land revenue ; they also included charges on the use of the products of the jungle (*bankar* بانکر), on fishing (*julkar* جلکر) and on orchards or fruit trees (*phalkar* پھالکر). The total revenue which a zamindar had to account for to the state consisted of two kinds, the *mal* (the land tax) and the *sair*.
- سایر جم (Sair-jamá) — The total amount of revenue including additional items.
- سایر خرچ (Sáir kharch) — Extra or miscellaneous expenses, contingent charges.
- سایل (Sáyl) — An applicant, a petitioner.
- سایل (Sáyl) — A female applicant.

سبب (Sabab)—(M. Law) Social cause or connection.

According to the Imamiya sect the right of inheritance proceeds either from *nasab* (q. v.) or *sabab*. *Sabab* is of two kinds ; (1) *zaujiat* (conjugality, that is, relation between the married couple and. (2) *Vala* (dominion or patronage).

سبب (Sabab)—Means, cause.

سبب (Sabá)—Seventh part, seven.

سبب (Sabhá सभा)—Assembly, council, a sitting of the king in council, a judicial court, a hall of audience.

سبب (Ráj sabhá राज सभा)—A royal court, the Chief Court of Justice at which the king or his representative presided.

سبب (Arand sabhá आरण्ड सभा)—A court for deciding suits among foresters and hermits.

سبب (Sárthik sabhá सार्थिक सभा)—A court for deciding disputes among travellers or caravans.

سبب (Grāmāpīya ग्रामापीया सभा) (Grāmapy-ubhayvasi sabhá ग्रामच्छवी उभाय वासी सभा)—A court for deciding boundary disputes.

سبب (Ubháy anumát sabhá उभाय अनुमत सभा)—A court of arbitration elected by both the parties.

سبب (Grám sabhá ग्राम सभा)—A village court composed of

the principal inhabitants, with the headman presiding.

سبب (Pur sabhá पुर सभा)—A court composed of citizens, a common council court.

سبب (Gan sabhá गण सभा)—An assemblage of families, tribes or priests.

سبب (Srení sabhá स्रेणी सभा)—A court of artizans and traders.

سبب (Chatur vidyá sabhá चतुर विद्या सभा)—A court of learned men versed in Vedas or in the four sciences of law, ethics, logic and religion.

سبب (Varg sabhá वर्ग सभा)—A court composed of different classes of people.

سبب (Kula sabhá कुल सभा)—A court of the members of a family.

سبب (Kulik sabhá कुलिक सभा)—A court of the elders of the same lineage as litigants.

سبب (Niyokta sabhá नियुक्त सभा)—A court held by a Judge distinct from the king's court.

سبب (Nirpatí sabhá निरपती सभा)—A king's court held informally in the presence of a king, but without that of judges.

(Note)—Another enumeration makes the public courts but four :—*Kul sabha*, a family court, *Sreni sabha*, a corporate

court, one formed by persons of the same business. *Paga sabha*, an assembly of persons inhabiting the same place, but of different tribes and professions. *Raj sabha* the king's court.

سیہا کریا شاہنہ (Sabhá krayá shás-nam सभाक्रय शासन) —A deed of corporate sale, in which the Mirasidars of a village divest one of their members, who may be a defaulter of his share, and divide it amongst themselves, having been made responsible for the revenue due.

سپتی (Sabhá patí सभा पती) —The president of an assembly; the master of the ceremonies; the keeper of a gaming house.

سیہا ساد (Sabhá sad सभा सद) —A member of an assembly; an assessor in a court of justice.

سپھا (Sabhyá सभ्यः) —A member of a court of justice.

The officers of a Hindu court of justice were.

(1). پڑواد دیوک (Pradvivak परादवीवक) —Chief judge.

(2). دھرمادھیاکش (Dharmadhiyaksha धर्माध्यक्ष) —The expounder of the law, or a Brahman so qualified.

(3). سیہا ساد (Sabhá sad सभासद) —Assessors (who may be three, five or seven in number).

(4). پورہ (Purohita पुरोहित) —The king's family priest.

(5). لکھک (Lekhak लेखक) —A writer or scribe.

(6). سادھ پال (Sádh pál साध्यपाल) —The bailiff or officer appointed to enforce the decree.

سپیل (Sabil) —(1) Way, road, path. (2) Means of access, means. (3) Water or *sherbet* given to thirsty travellers during the Moharram; a water or other drink, given as a pious duty.

فی سبیل اللہ (Fí sabil Alláh) —In the path of God, for the sake of God.

سپاتر (Supátr सुपात्र) —A worthy person, a good man, a respectable man.

سپاہی (Sipáhí) —A native soldier; a beadle, a peon; a messenger of a court.

سپت پدم (Sapt padam) —The advance of seven steps taken by a bride to meet the bridegroom. When the seven steps are taken, the marriage is complete.

سپراثیشٹھا (Suprathishthá सप्रथिष्ठटा) —Establishment or erection of a temple or idol, installation; consecration.

سپر کرن (Supárd karná) —(1) To give in charge, to entrust, to

કુનિદા (Supurd kunindá)—(2) To commit for trial.

કુનિદા પ્રજ્ઞ (Supurd kunindá)—A committing officer.

કુના નામ (Supurd-námá)—A deed of assignment, a deed of delivery, trust or hypothecation.

કુના હોના (Supurd honá)—(1) Be committed to. (2) Be consigned or delivered to.

કુનિદી (Supurdgí)—(1) Commitment. (2) Delivery, consignment.

હુકમ કા કુનિદી (Supurdgí ká hukm)

—Order of commitment.

કુનિદી મીન લીના (Supurdgí men leiná)—To take charge of.

કુશ (Sparsh સ્પર્શ)—Contact, sexual intercourse.

કુણી (Sparshniya સ્પર્શનીય)

—Tangible.

કુપ્રમાણ (Sapramán સપ્રમાણ)

—Authentic, accompanied with proof or evidence.

કુપિંડ (Sapind સપિંડ)—(H. Law)

One who offers a *pinda* or funeral oblation. A Hindu may present three distinct sorts of offering to his deceased ancestors, either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation; or a mere

libation of water. The generic name of sapinda is applied to the offerer and the three immediate ancestors who receive the entire cake. He is called the *sakulya* of those whom he offers the fragments, and the *samanodaka* of those to whom he presents mere libations of water.

The table of descent given in Mayne's Hindu Law is quoted below :—

Sapindas	Sakulyas.	Samano-dakas.
Gotraj (gentiles.)		Bhinn gotra (of different family.)
Males	Females.	<i>Bandhus.</i> cognates. (cognates.)

Jimutavahan (author of Dayabhag thus defines Sapindas :—

A kinsman, whether sprung from the family of the deceased, though of different male descent as his own daughter's son, or his father's daughter's son, or sprung from a different family as his maternal uncle or the like, being allied by a common funeral cake, on account of their presenting offering (*pindas*) to three ancestors in the paternal and maternal family of "the deceased owner is a Sapinda."

Sapindaship is mutual. He who receives offerings is the Sapinda.

of those who present them to him, and he who presents offerings is the *Sapinda* of the person who receives them. Therefore every man stands as the centre of seven persons, six of whom are his *Sapindas*, though not all the *Sapindas* of each other. He is equally the *Sapinda* of the three above, and the three below. Further a deceased Hindu does not merely benefit by oblations which are offered to himself. He also shares in the oblations which are not offered to him at all, provided they are presented to persons to whom he was himself bound to offer them while he was alive, and hence it is that the person who offers these oblations, the person to whom they are offered and the person who participates in them, are recognized as *Sapindas* of each.

Now on this principle of participation any *bandhu* (a kinsman sprung from a different family, but connected by funeral oblations) who offers a cake to his maternal ancestors will be the *Sapinda*, not only of those ancestors, but of all other persons whose duty it was to offer a cake to the same ancestors. A man is the *Sapinda* of his mother, grand-mother, and great-grand-mother, for the

cakes which are offered to a man's male ancestors are also shared by their respective wives; and so the wife is the *Sapinda* of her husband. Now in Bengal the word *Sapinda*, for purposes of marriage, includes girls within the seventh degree on the father's side and fifth on the mother.

The word *Sapinda*, as used in the *Benares School* means one possessing common particles of the same body, "Vigneshwar supposes the *Sapinda* relationship, observe Messrs. West and Bulher, to be based, not on the presentation of funeral oblations, but on descent from a common ancestor and in the case of females, also on marriage with descendants from a common ancestor; that all blood relations within six degrees, together with the wives of the males amongst them, are *Sapinda* relations of each other."

પિંડ (Sapindī સપિંડી)—The offering of the *pind* or the funeral cake to the manes of a deceased relative.

સપુત્ર (Sapút સપુત્ર)—A good or worthy son.

સત્કાર (Satkár સતકાર)—(1) Hospitable treatment or reception. (2) Reverence, respect. (3) A religious observance. (4) Funeral rites.

ست (Sat سُت) — Son.

ست کھاٹ (Sat ghát سُت گھاٹ) — Murder of a son.

ستانہ (Satáná سُتھا نا) — To torment, to inflict injury upon; to trouble, to grieve, to annoy.

ستی (Strí سُلی) — A woman, a wife.

ستدھن (Strídhán سُلی�ن) — Peculium. See ست دھن اسٹری دھن.

ستوانسا (Satwánsá سُتھان سا) — A feast given to a pregnant woman by her parents in the seventh month of her pregnancy.

ستور (Satúr) — Beast of burden, cattle.

ستھاپن (Sthápan کارنا سُتاپن کارنا) — To set up (as an idol), to establish, to found.

ستھان (Sthán سُتاں) — (1) Residence, dwelling. (2) Section; chapter. (3) Degree, appointment, office.

ستھاوار (Sthávar سُتاوار) — Real estate (such as land or houses), heirloom, family possession.

ستھاوار در (Sthávar driv سُتاوار در) — Immoveable property.

ستھت (Sthit سُھیت) — Fixed, permanent, firm, immovable.

ستھل (Sthal سُھل) — Abode, fixed residence; standing place of a tent.

ستھل سیما (Sthal-símá سُھل سیما) — Land-mark, boundary.

ستی (Satí سُتھی) — (1) A virtuous wife. (2) The faithful wife who

burns herself with her husband's corpse. (3) The ceremony of a widow burning herself on her husband's funeral pile.

ستھی مٹھ (Satí math سُتھی مٹھ) — A place where a widow has been burnt.

ستھیپنا (Satyápná سُتھیپنا or سُلیاپن) — Ratification of a bargain.

ستھیک (Satyak سُلیک) — Ratification of a bargain, fulfilment of a contract.

ستھی ساکشی (Satya sákshí سُلی ساکشی) — A trustworthy witness.

ست (Sat سٹ) — Intimacy, league.

ستھا (Satí سٹھا) — A contract or engagement, an agreement to supply articles or grain on consideration of specified advances.

ستھیک (Satík سُلیک) — Accompanied by a commentary or exposition, annotated.

ستھاتی (Sujátí سُھاتی) — Of good caste or race, of good family, well-born.

ستھاد پاشین (Sajjádá pashín) — The spiritual superior of a mosque or religious endowment (as distinguished from the *mutwalli*) or secular superintendent.

ستھل (Sijil سُھل) — Written attestation of a notary; the record or decree of a Qazi or Judge, judicial record; seal of a judge.

ستھا (Sachchá سُھا) — *Bona-fide* (transaction); full weight, just, fair, honest, trustworthy.

سچائی سچائی (Sichái सिचाई)—Artificial irrigation, cost of irrigation.

وچیں (Sachiv सचिव)---Counsellor, minister of state.

سحری (Sahari)—Food eaten by Muhammadans a little before dawn during the fast of Ramzan.

سخاوت (Sakhawat)—Liberality, munificence.

سخت کھنہ (Sakht sust kahná) —To reproach, to rail at.

سخت گیری (Sakht gírfi) —Exaction, criticising.

سختی کرنی (Sakhtí karná) —To treat with harshness or severity.

سد (Sad) —Obstacle, impediment, obstruction ; a wall.

سد را (Sad-i-ráh) —Obstruction of the road, obstacle.

سد دعوی (Sad-i-dáwí) —A bar to a claim.

سدای (Sudáy सुदाय) —(1) A special gift given on particular solemn occasions, for example a gift to a student at his investiture, a nuptial present. (2) One who makes the above present, e. g., mother, father or husband.

سید (Sidh सिद्ध) —Adjudicated, decided, terminated (as a law suit) ; discharged, settled (as a debt) framed, enacted (as a regulation or an award), perfected, finished.

سید کرنی (Sudh karná सुध करना) —To remember.

سدھانت (Siddhánt सिद्धान्त) —The determination or result of investigation or discussion.

سددی (Sudí सुदी) —The light half of the lunar month (from the new to the full moon).

سراجیلہ (Sar-i-ijlás) —In open court.

سر بازار (Sar-i-bázár) —In the open market ; in public.

سر بامہر (Sar ba-mohar) —Sealed.

سرپرست (Sarprast) —Guardian,

patron.

سرپنچ (Sarpanch) —Head arbitra-

tor, foreman of a jury, pre-

sident of a body of arbitrators.

سرتابی (Sar tábfí) —Contempt.

سرتاپا (Sartápá) —From head to

foot, cap à pie.

سرخیل (Sar khel) —Head or chief

of a clan.

سردست (Sar-i-dast) —At hand, at

present.

سردافتر (Sar-daftár) —The head of

an office, a head-clerk.

سربارہ (Sarbaráh) —The manager of an estate ; an agent, a commissary of supplies.

کار سربراء (Sarbaráh kár) —(1)

A manager, an officer appointed as a manager of the estate under Court of Wards. (2) The manager on behalf of a unseparated coparceners.

کار سربراء پتھا (Sarbaráh kár patṭá)

—A deed appointing a manager or steward.

سُرْبَرَاه کاری (Sarbarah kárf)—Management, agency, stewardship.

سُرْعَاغ (Surág)—Trace, clue, search, inquiry.

سُرْاعِ رَسَانِی (Surág rasání)—Detection, discovery, tracing.

سُرْعَاغ لَگَانَا (Surág lagáná)—To search out, to discover, to seek, to inquire for.

سُرْاعِ مِلْنَا (Surág milná)—To obtain a clue, to get an inkling of.

سُرْاچِی (Surágí)—Secret agent, detective.

سُرَانْجَام (Saranjám)—(1) Utensils, furniture, goods and chattles. (2) Event, issue, end.

سُرَانْجَامِی (Saranjámí)—Under the Muhammadan government in Bengal the term was applied to allowances sometimes granted or admitted as deductions for the charges and expenses of collecting the revenue, or other incidental expenses made to the zamindars or farmers.

سُرْتِی (Srútí)—See سُرْتِی

سُرْهاد (Sarhad)—Boundary, frontier, confines, border.

سُرْهادِ حَاصِل (Sarhad hásil)—Frontier duties.

سُرْخَات (Sarkhat)—An agreement to hire service; the lease of a house; receipt; a note or acknowledgment from the government to payers of the revenue, bear-

ing upon it the successive instalments paid into the treasury.

سُرْخُود (Sarkhud)—Independent.

سُرْخَطِ کِرَایَة (Sarkhat kiráyá)—A rent agreement, a lease.

سُرْدَار (Sardár)—A chief, a headman, a commander.

سُرْدَارِ عَامِل (Sardár-i-ámil)—The head *amil* or collector of an extensive district, invested with magisterial and military authority.

سُرْدَاری (Sardári)—Headship, chiefship; the rank or office of a *sardár*; sway, rule.

سُرْشَتِ (Sarishtá)—(1) Practice, rule, custom, usage. (2) Office, employment, establishment, department.

سُرْشَتِ بِے (Be-sarishtá)—Irregular, contrary to rule or practice.

سُرْشَتِ مَيْنِ دَاخِل کَرَنَا (Sarishtá meyn dákhil karná)—To place on official record.

سُرْشَتِ کَيْفِیَت طَالِب هُو (Sarishté se kaifiyat talab ho)—Let the office report.

سُرْشَتِ امانت (Sarishtá-i-amánat)—In Bengal, under the Muhammadan and early British rule, an office for the examination and adjustment of disputed and outstanding accounts, particularly those of officers dismissed or charged with embezzlement or undue exactions.

سُرشتم تعلیم (Sarishtá-i-tálím)—Department of public instructions.

سُرشنٹہ دار (Sarishtá dár)—The superintendent of the vernacular department of an office; an officer whose business it is to lay petitions before judicial officers and to write down orders passed on them; chief record-keeper and court reader.

سُرشنٹہ داری (Sarishtádárf)—The office or the work of a sarishtá-dár.

سُرشنٹہ مال (Sarishtá-i-mál)—Revenue department.

سُرزنہ (Sarzad honá)—To be committed by; to proceed from, to happen, to occur.

سُرزنہ (Sar zanish)—Censure, reproof.

سُرزوں (Sar zor)—Refractory, headstrong, obstinate, rebellious.

سُرسبز (Sar sabz honá)—To be successful (as in a law suit).

سُرسری (Sarsarí)—Summary; cursory.

سُرسری اختیارات (Sarsarí akhtiyá-rát)—Summary powers.

سُرسری فیصلہ (Sarsarí faislá)—A summary decision.

سُرسری مقدمہ (Sarsarí muqadmá)—A summary case.

سُرسری تجزیہ (Sarsarí tajwíz)—A summary trial.

سُرسری نالش (Sarsarí nálish)—A summary suit.

سُرسری ذلش کرنá (Sarsarí nálish karná)—To bring a summary suit.

سُرگنہ (Sarganá)—(1) The foreman of a jury. (2) A ringleader.

سُرکھ (Sarqá)—Theft, larceny.

سُرکھ باجابر (Sarqá-bil-jabr)—Robbery.

سُرکار (Sarkár)—(1) The government, the state, the supreme authority or administration. (2) The ruler, the king. (3) Any civil political officer. (4) A landlord, a respectful title. (5) The sub-division of *suba*, a district, a province.

سُرکار انگلشیہ (Sarkár-i-inglisyá)—The British Government.

سُرکاری خزانہ (Sarkárí khazáná)—Public treasury.

سُرکاری ملازم (Sarkárí mulázim)—A government servant, a public servant.

سُرکاری مال (Sarkárí-mál)—Government property.

سُرکاری ملازمت (Sarkárí mulázmat)—Government post.

سُرفرازی (Sarfarází)—Promotion, exaltation.

سُرکش (Sarkash)—Refractory, rebellious, disloyal.

سُرسکشی (Sarkashí)—Mutiny, insurrection; insubordination.

سُرسکشی کرنá (Sarkashí karná)—To revolt, to raise an insurrection.

سُرگرمی سے (Sargarmí se)—With zeal, zealously.

سرمایہ (Sarmáyá)—Capital, stock in trade, assets, funds.	
سرمایہ ذاتی (Sarmáyá-i-zátí)—Personal funds.	
سرمایہ جداگانہ (Sarmáyá-i-judágáná)—Separate funds.	
سرمایہ مجمع (Sarmáyá-i-mujtamá)—Consolidated funds; accumulations.	
سرمایہ مشترک (Sarmáyá-i-mush-tarik)—A joint fund or stock.	
سرمایہ بچت (Sarmáyá-i-bachat)—Reserve fund.	
سرمایہ مورثی (Sarmáyá-i-maurúsí)—A patrimonial stock; ancestral fund.	
سرنگت (Sarnágat सरनागत)—A refugee.	
سران گھننا (Saran gahná सरणगहना)—To seek the protection, to take refuge in or with.	
سرنامہ (Sarnámá)—Address, superscription; titles at the beginning of a letter.	
سرنگ (Surang सुरंग)—A hole dug through a wall for the purpose of house-breaking, a mine, a subterraneous passage.	
سرپ بنانا (Surúp banáná)—To personate.	
سرج (Sarhaj सरहज)—Wife's brother's wife.	
سرهنج (Sarhang)—A general, a commander; a mate of a ship.	
سری کرنا (Sri kárna)—To make a beginning; to affix one's signature, to witness a bond.	

سراشٹہ (Sareshṭha श्रेष्ठ)—Most excellent, pre-eminent.	
سڑک (Sarak)—Road.	
سڑکانہ (Sarakáná)—Road fund cess. The collections under this head are made in lieu of the repairs formerly made to the roads, by the zamindars, according to the terms of their tenure, and the practice of the country.	
سزا (Sazá)—Punishment.	
سزا یافتہ مجرم (Sazáyáftá mujrim)—An offender previously convicted.	
سزا تازی (Sazá-i-tázyáná)—Whipping.	
سزا موت (Sazá-i-maut)—Punishment of death.	
سزا حکم دینا (Sazá-i-maut ká hukm dená)—To sentence to death.	
سزا کرنے (Sazá tai karná)—To undergo a sentence.	
سزا کرنا (Sazá karáná)—To bring to punishment.	
سزاوں (Sazáwal)—A collector of revenue or rent, an officer specially appointed to take charge of, and collect the revenue of an estate, from the management of which the owner or farmer has been removed; an agent appointed by a landowner or lessor to compel payment of rent by tenants or lease holders, a janústeward.	

سازاولی (Sazáwali)—The office and the rights of a <i>sazáwal</i> .	جکر (Sakúr सकार) —Acceptance of a <i>hundi</i> or bill, endorsement noting acceptance.
ساستا (Sastá सस्ता)—Cheap.	سکر (Sakárna)—To accept or endorse, as accepted, a bill.
سوسار (Susar सुसर) —Father-in-law.	سکرنے والے (Sakárne wálá)—An acceptor or endorser of a bill.
سوسرال (Susrál)—Father in-law's house or family.	سکر پھٹھے بچنے (Sakáre pchhe bechná)—To negotiate a bill after acceptance.
ستار (Sutúr)—Lines, rows.	سکری ہونے والی (Sakári huf hun-dí)—An accepted bill.
تحریر بن اسطور (Tahrir-i-benul sutúr)—Interlineation.	سکر (Sakr)—Any intoxicating drink.
سحایت (Sá'áyat) —Work exacted from a half ransomed slave to complete his freedom on his paying the remaining price of redemption.	سکرائی (Sakrái सकराई)—Fee charged for the acceptance of a bill of exchange.
سای (Sái)—Exertion, effort.	سکن (Sakn)—Residence.
سفر (Safárat)—Mediation, acting as a mediator or messenger of peace.	سکنات (Suknát)—The pauses.
سفرش (Sifárish) —Recommendation, intercession; introduction.	حرکات، سکنات (Harkát wá suknát) —Manners and gestures.
سفرشی چتھی (Sifársí chitthí) —(1) A letter of credit, an accommodation bill. (2) A letter of recommendation or introduction.	سکوت (Sukút)—Silence.
سفر خرچ (Safar ḫbarch) —Traveling expenses.	تسليم بالاسکوت (Taslím bil sukút) —Acquiescence.
سفر (Safír) —An ambassador, an envoy.	سکونت (Sukúnat) —Residence, dwelling.
سفینہ (Safíná) —Subpoena, summons of a law court; a book.	سکونت مساقیل بوجو پیدائش (Sukúnat-i-mustaqlíl bawajah paidáish) —Domicile of origin.
سقم (Siqm) —Defect.	سکونت اکھتیار کرنا (Sukúnat akhtiyár karna) —To reside.
سقم ضابطا (Siqm-i-zábtá) —Irregularity.	سکک (Sikká) —A coin.
سقم قانونی (Siqm-i-qánúní) —An error in law.	کسی سکک کی تارکیب یا صورت بدالنا (Ki-sí sikke kí tarkís yá súrat badalna) —To alter the com-

position or appearance of a coin.

کسی اور سکے کی حیثیت سے (Kisí aur sikke ki haisiyat se chaláná)—To pass as a coin of a different description.

اسلی (Sikká-i-aslí)—Genuine coin.

تالبیس سک (Sikká-i-talbis)—A counterfeit coin.

مظہر سکہ سک (Sikká-i-malká muazzamá)—Queen's coin.

سکھ (Sikh سیخ)—(1) Disciple, scholar. (2) A follower of Guru Nanak.

سکھا (Sakhá سخا)—An associate, a companion.

سگا (Sagá سگا)—Own, of full blood, born of the same parents.

بھائی سگا (Sagá bhái سگا بھائی)—Own brother.

سودر سگا (Sagá sodr سگا سودر)—Uterine brother of the same mother.

سگائی (Sagai سگائی)—(1) Betrothal. (2) Marriage of a widow (Eastern districts). (*Biwah* marriage is not to be confounded with *sagai* or *mangni* or betrothal. The first is a completed transaction, the other is only a contract. Manu says "Neither ancients nor moderns who were good men have ever given a damsel in marriage after she had been promised to another

man, but Narad and Yajuvalkyá both admit the right of a father to annul a betrothal to one suitor, if a better match presents itself, and either party to the contract is allowed to withdraw from it where certain specified defects are discovered, and it is now settled by law courts that a contract to marry will not be specifically enforced and that the only remedy is by an action for damages.—(Mayne).

سگام (Sugam سعgam)—Easy of access, attainable, practicable, intelligible.

سگوڑ (Sagotra سگوڑ)—A kinsman, one allied by community of name and descent, a gentile relation.

سگوڑ سپرد (Sagotra sapred سگوڑ سپرد)—A kinsman by common descent who is also connected by obsequial offerings.

سگوڑ ماتر (Sagotra mátr سگوڑ ماتر)—A kinsman by the same descent, but within what degree uncertain.

سل (Sal rachná سل رچنا)—(1) To manage difficult affairs of a house. (2) To prepare one's own funeral pyre; to become a sati.

سل (Saláh)—Arms, weapons.

سلامت را (Salámat rau)—A good manager or administrator, an economist.

سلامتی کا جام پینا (Salámtí ká jám píná)—To drink to the health of.

سلامی (Salámí)—(1) Salute (as by presentation of arms.) (2) A salute of cannon. (3) A present on being introduced to a superior. (4) A present given to a landlord on granting a lease. (5) A fee or fine levied annually on the holders of rent-free tenures as a quit rent. (6) A fine or premium.

سلامی خانہ باری (Salámí-i-kháná bárí)—A present made by the *raiyat* to a *zamindar* on his erecting a new hut.

سلب (Salb)—Negation.

سلب (Sulabh सुलभ)—Attainable, feasible, easy.

سالخ (Salak्ख)—The last day of a month.

سلسلہ (Silsilá)—A chain, series, succession, descent, line, order.

سلسلہ بندی (Silsilá bandí)—Classification.

سلسلہ در (Silsiláwár)—Consecutive, in regular order, *seriatim*, systematically.

سلسلہ نوادی (Silsilá-i-sáúdí)—Ascending line or descendants.

سلسلہ نزدی (Silsilá-i-nizúlī)—Descending line of descendants.

سلطان (Sultán)—A sultan, a king, an emperor.

سلطانی (Sultání)—Royal, regal.

سلطنت (Sultanat)—Empire, sovereignty, kingdom, realm.

سلطنت جمادی (Sultanat-i-jam-húrī)—A republic.

ساف (Salaf)—(1) Former times. (2) Money advanced for merchandise &c.

ساف (Silf)—Brother-in-law.

سک بندی (Silk bandí)—Account of the daily receipts of revenue made out at the end of the month when the whole is added together and formed into one total.

سلوک کرنے (Solúk karná)—To treat with indulgence or kindness.

سلیس (Salís)—Easy, simple, not abstruse.

سم ادھکاری (Sam adhikári सम अधिकारी)—A co-adjutator, a colleague, a joint heir.

سامپت (Samápt)—End, termination, reconciling differences.

سامع (Samáj समाज)—Congregation, conference, meeting, a society, an association.

ساماجک (Samájík समाजिक)—Belonging to a society or community, a member of an assembly or congregation.

ساماخار (Samáchár समाचार)—News, report, intelligence, messages; advice of a bill.

سامارت (Samárt स्मार्त)—Recorded in the *smritis*, prescribed in the inspired codes of law; one who

follows the doctrines of the *smirities*; one skilled in jurisprudence or traditional law.
سماعت (Samáat)—Hearing, cognizance.

سماعت کرنے (Samáat karná)—To hear, to entertain a suit, to take cognisance of.

سماعت کے قابل (Samáat ke qábil)—Cognisable, admissible, worthy or deserving of a hearing.

اول وقت سماعت مقدمہ (Awwal waqt-i-samáat-i-muqadmá)—At the first hearing of a suit.

سماعی (Samái)—Hearsay.

شہزادت سماعی (Shahádat-i samái)—Hearsay evidence.

سمان (Samán)—Equal, like, same.

سمان گوٹر (Samán gotra समान गोत्र) Of the same lineage, a gentile kinsman.

سمان ورددی (Samán vriddhi समान वृद्धि)—Moderate interest.

سمانودک (Samánodak समानोदक)—A kinsman connected with offerings of water to deceased ancestors; for the first seven degrees the *samanodak* is the same as *Sapind*, offering cakes and water; the former affinity extends to seven degrees further, in which water only is presented, the *Sapinda* is the offerer and his three immediate ancestors, who receive the entire cake. He is the *suman-*

nodak of those to whom he presents mere libations of water, i.e., paternal ancestors fourteen degrees removed from him.

سمانی (Samái समाई)—Capacity, capability, competency.

سماندھ (Sambandh सम्बन्ध)—Alliance, relationship by marriage; connexion.

کرنے والندھ (Sambandh karná)—To unite (as in marriage), to affiance.

سماندھی (Sambandhí संबन्धी)—Relation or connection by marriage, a relative, a kinsman.

سمانلنا (Sambhálna संभालना)—To manage, to superintend, to regulate (expenses, revenue &c.), to moderate, to control, to keep in check, to correct, to improve.

سپادک (Sampádak संपादक)—An agent, an officer, an editor.

سمپرادی (Sampraday सम्प्रदाय)—Tradition, traditional belief or usage.

سمت (Sammat सम्मत or सम्मत)—Consent, concurrence, acquiescence.

سمجھ (Samajh समझ)—Comprehension, understanding.

سماجھنا (Samajhná समझना) —(1) To understand, to apprehend. (2) To consider, to deem. (3) To think highly of. (4) To settle accounts with. (5) To look to one for explanation or payment. (6) To give one his due. (7) To chastise.

سے، سے (Samjhautí سماں ہوئی تو) — An amicable adjustment.

سے، سے (Samjhautí patr) — A deed of compromise.

سے، سے (Samdhi سماں ہی) — Child's father in-law, (the fathers of bride and bridegroom are samdhis to each other).

سے، سے (Samdhan سماں ہن) — Child's mother-in-law. (The mothers of a bride and bridegroom are samdhans to each other).

سے، سے (Saundhiyáná سماں ہیانہ) — The mutual relationship between two parties whose children are married to each other, the home or family of a child's father-in-law.

سے، سے (Smirití سوتی) — The smiriti is the recollection of sayings of the rishis or sages of antiquity. Rules, as distinct from instances of conduct, are for the first time embodied in the smiriti. These are works written in prose or in prose and verse mixed. The most important of these are Manu Smiriti, Yagnvalka Smiriti and the Narad smiriti which is in verse.

سے (Saman) — Summons.

سے، سے (Samman járī karná) — To issue summons.

سے، سے (Samman kí támíl karna) — To serve summons.

سے، سے (Samai سماں) — Time, opportunity, occasion, agreement, covenant, contract.

سے، سے دستخط (Sawai dastkhat) — Signature to an account in acknowledgement of its correctness.

سے، سے (Samoh سماں ہٹ) — An assembly formed to take cognisance of offences against caste.

سے، سے (Samvit سفیت) — Agreement.

سے، سے (Samvat patr سفیت پڑ) — An agreement, a deed of gift, a will, a testament.

سے، سے، سے، سے (Samvat vyatikarana سفیت وظیکرنا) — Non-performance of an agreement, breach of contract (a title of Hindu Law).

سے (San) — The era, a year.

سے (Sin) — Age.

سے، سے (Sin-i-bulúg) — Age of puberty.

سے، سے (Sin-i-shaúr) — Age of discretion.

سے، سے (Sanátan) — Ancient, pre-meval.

سے، سے (Sanátan dharm) — Orthodox religion.

سے، سے (Sunnat) — (M. Law)
(1) Tradition. See حدیث

(2) Course or rule or conduct of life, ordinance (of religion), rite, an obligatory religious ceremony, circumcision.

سے، سے (Santán سناؤں) — Lineage, race, descent, family, children.

سے، سے (Sanjukt سنجکت) — Endowed with, possessed of.

سنچوگ (Sanjog संजोग)—Coincidence, occurrence ; a kind of alliance in which two parties unite for a common object and attack with united power, alliance.

سناد (Sanad)—(1) A grant, a certificate, a diploma, a charter, a patent, a document conveying to an individual emoluments, titles, privileges, offices or the government rights to revenue from land and under the seal of the ruling authority. (2) Authority. (3) Precedent.

سناد خون (Sanad-i-khún bahá)—A grant or deed conveying property from a person or family implicated in a murder, as a retaliatory fine to the heirs of the murdered person.

سناد دیوانی (Sanad-i-díwáni)—A grant or assignment of land or rather of the government revenue assessed upon it.

سناد ملکیت اسٹمراڑی (Sanad-i-milkiyat-i-istamrári)—The document by which the British Government recognised the absolute ownership of the zemindars of Bengal, and in some other parts at a fixed assessment.

سناد کارگزاری (Sanad-i-kárguzári)—Certificate of services.

سناد یافتہ (Sanad yáftá)—Certified ; diploma holder ; chartered.

سناد پیش کرنا (Sanad pesh karná)—To produce or adduce authority for, to quote a precedent for.

سنستان (Sansthán संस्थान)—A common abode, a place where many persons dwell together, a monastery, a neighbourhood.

تشعیش (Sansrishtá संस्कृत)—Reunited, as a family or any member of it who, after having been separated and had his share of the property, brings it back again, and is once more a co-parcener. Verhaspati says—He who being once separated dwells again through affection with his father, brother, or paternal uncle is termed *reunited* or Sansrishtí (संस्कृती)—This text is interpreted literally by the Mitakshara, and the authorities of southern India and Bengal, as excluding re-union with other relations, such as nephew, cousin or the like. The effect of the reunion is simply to replace the re-uniting co-parceners in the same position as they would have been in if no partition had taken place (Mayne).

سنمشی (Sansrishtí संस्कृती)—A member of a re-united family, one who continues to reside with his co-heirs after partition.

سنکار (Sanskár)—An essential ceremony of Hindu initiation. The ceremonies are as follows :

- (1) گردادھن (Garbhádhán गर्भाधन) —Worship on the first sign of conception, sometimes on a woman's attaining maturity.
- (2) یشنبھل (Vishnubhal विश्वनूबल) —A sacrifice to Vishnu in the seventh month of pregnancy.
- (3) جات کارم (Játa karm जात कर्म) Ceremonies at birth, comprising the putting of some *ghee* into the mouth of the infant before cutting the navel string.
- (4) نام کرنم (Nám karnam नाम करण) —Naming the child on the 10th, 11th, or 12th day after birth.
- (5) نیشکرامانام (Nishkramanam निः क्रमण) —Taking the child out of the house when three months old, or to see the moon in the third light fortnight.
- (6) آن پراسان (Anua prásan अन्न प्राप्त्य) —Feeding the child for the first time with rice boiled in milk, usually in the 6th or 8th month.
- (7) ڈیپ، کرنا (Karana vedh) —Boring the ears.
- (8) چھوٹا کارنام (Chhudá karnam छुटा करण) —The ceremony of tonsure, it should be performed in the first or third year.
- (9). ڈپانیان (Upánayan उपान्यन) —Investiture with the sacrificial thread ; this is the most important ceremony of the whole, constituting the second or spiritual birth of the three first castes, thence termed *dwij* (द्विज, v.) This ceremony should always be accompanied by the repetition of *Gayatri*.
- (10) سماवارتان (Samávartan समावर्तन) —The ceremony performed on the student completing his studies and returning home.
- (11) ویواہ (Viváh विवाह) —Marriage.
- (12) سوارغروہانا (Swargrohana स्वर्गरोहण) —Funeral ceremonies. Excluding the first two ceremonies which are performed before birth, the remaining ten *samskars* are enjoined to be performed by every male Hindu.
- سکار (Sankar संकर) —Unlawful intermarriage.
- سکشپ کرنے (Sankshep karná संक्षेप करना) —To condense, to epitomise, to make a summary of.
- سکالپ (Sankalp संकल्प) —Vow, bequest made by word of mouth, charitable donation.
- سکالپنا (Sankalpná संकल्पना) —To dedicate, to give alms (in fulfilment of a religious vow), to bequeath.
- سانکھی (San᳚khya) —Arsenic, a kind of poison.
- سنگت (San᳚yat संगत) —A place of meeting, a place of worship, a temple, a monastery.
- سنگرام (San᳚rám संग्राम) —A battle field, a country of war.

سِنْجِن (Singh)—A hero, a Hindu title borne by men of the royal or Kshatriya caste.

سَانْجِين (Sangín)—(1) Grave, serious, severe. (2) A bayonet.

سَانْجِين جُرم (Sangín jurm)—Grave offence, felony.

سَانْمَان (Saumán karná سُنْمَان کَرْنَا)—To show deference to, to honor.

سَانْمُوكْھ (Sanmukh karná سُنْمُوکھ کَرْنَا)—To confront, to bring one face to face.

سَانْوَت (Sanvat or samvat سَانْوَت)—An era, a year ; but it is specially applied to the lunisolar years of the era of *Vikramaditya* commencing with the year of the *kali* age 3045 or 57 B. C., which latter number is to be added to any year A. D., to find the *sanvat*.

سُنَّی (Sunnī)—(M. Law)—The people of traditions. One of the two principal sects of Mohammedans. (For the points of difference between Shias and Sunnis See **سُنَّیہ**)

Sunnis are divided into four chief schools, *viz*, *Hanafi*, *Malaki*, *Shafai* and *Humbli*. In India most cases relate to *Hanafi* law. All these four schools of law of the Sunnis are essentially at one in fundamental dogmas or *usúl* (عُصُول). They however differ from one another in the quantity of weight

which is allowed to *Qiyas* or the use of private judgment in explaining and interpreting the law. The *Hambulis* and *Malaki* schools almost entirely exclude private judgment in the expression of legal principles. They are exceedingly conservative in this respect. The *Shafai* school is more tolerant of *Qiyas* than either the *Malaki* or *Humbuli*, though it lacks the speculations of the *Hanafi* school.

سَانِیاَس (Sanyás سُنْیَاَس)—Abandonment of the world ; the fourth religious order of the Hindus. See **مُسَّیِّد**

سَوَّپُرُش (Swapurush سُوپُرُش)—A messenger or officer who called the parties into court.

سَادَ (Sawád)—The rural district of any province or town, environs of a city, suburb.

سَارَ (Sawár)—A cavalier, a trooper.

سَوَّارْثِی (Swárthí سُوارْثِی)—Selfish, interested.

سَاوَسَان (Sawásan سَاوَسَان)—A married woman residing in her father's house.

سَوَال (Sawál)—Question, query, application, petition, request.

سَوَالِ اِشَارِیَّہ (Sawál-i-ishariyá)—An indicatory or leading question.

سَوَالِ تَرْدِید (Sawál-i-tardíd)—Cross-question.

سوال فریق اول (Sawál-i-faríq-aw-wal)	Examination in chief.
سوال فریق نمازی (Sawál-i faríq-i-sáñí)	Cross examination.
سوال (Sawál-i-mukarrar)	Re-examination.
سوال موصل علی المقصود (Suwál mu-wasal alí ul-maqsúd)	Leading question.
سوال جواب (Sawál-jawáb)	Cross-examination.
سوال جواب کرنے (Sawál jawáb kar-ná)	To argue before a court.
سوال دقیق (Sawál-daqíq)	A nice question, a disputed point, <i>Vexata questio</i> .
سوال متم قیمت (Sawál i-mutamim-i qímat)	A petition put into to make up the value of an insufficiently stamped plaint.
سوال ترمیم عرضی دعوی (Sawál-i-tarmím-i-arzí dáwí)	An application to amend the plaint.
سوال دینا (Sawál dená)	To make an application, to present a petition, to petition.
سوال کرنے (Sawál karná)	To question, to interrogate, to examine (a witness), to beg.
سوال ہدایت (Sawál-i-hidáyatí)	—Leading question.
سوالات (Sawálát)	Questions.
سوالات ابتدائی (Sawálát-i-ibtidáí)	Preliminary questions.
بند سوالات تصریحی (Band-sawálát-i-tahrírí)	Interrogatories.

سوالات امتحان (Sawálát-i-imtihán)	—Examination questions.
سیوانا (Síwáná सिवाना)	Boundary, limit, landmark.
سیوانا بندی (Síwáná bandí)	The fixing of boundaries.
سوائی (Síwái)	(1) Any addition to the standard or the customary revenue, whether as an increase of the amount or in the shape of a new or additional cess. (2) Profits from lands other than those of cultivation, as the rent of fisheries of forest produce, and the like, some of which are included in fixing the assessment. (3) Dues claimed by the proprietors of a village from non-proprietary residents for houses, shops and temples, in some cases recognised and recorded officially.
سیوانی (Síwái सिवाई)	A kind of soil, a mixture of clay and sand suited for any grain except rice.
سیوانی جمع (Síwái-jamá)	Extra-revenue, extra collections.
سوت (Sot सोत)	A co-wife.
سوٹر (Sutr सूत्र)	Precept, an aphorism, an opinion or decree.
سوٹک (Sutak सूतक)	Uncleanliness or impurity contracted by all the members of a family on the birth of a child (or the death of a relative).
سوٹنتر (Sutantr सूतन्त्र)	One who is legally entitled to act with-

ont control or guardianship, full grown, no longer subject to parents, or guardians. *Sue-juris.*

۳۰۷۱ (Sautelá سوتلہ)—Of one and the same father but by different mothers. .

۳۰۷۲ (Sautelá bháš)—Step-brother.

۳۰۷۳ (Sautelá bahin)—Step-sister.

۳۰۷۴ (Santelá báp)--Step-father.

۳۰۷۵ (Sautelí mán)—Step-mother. .

۳۰۷۶ (Sujáti سنجاتی)—Of the same caste or tribe.

۳۰۷۷ (Sujan سنجن)—Own kindred, a kinsman.

۳۰۷۸ (Soch bichár ke سوچ بیچار کے)—Deliberately, pre-meditatedly, wilfully.

۳۰۷۹ (Súchí patr سوچی پڑ)—Index ; table of contents. .

۳۰۸۰ (Saudá سودا)—Goods, ware trade, traffic, purchase, bargains.

۳۰۸۱ (Saudá banáná)—To strike or settle a bargain.

۳۰۸۲ (Saudá bahí)—Warehouse, a book showing any transaction.

۳۰۸۳ (Saudá patr)—A written agreement to deliver goods to a purchaser on specified terms; a bill of sale.

۳۰۸۴ (Saudá paṭná)—A bargain struck.

۳۰۸۵ (Saudágrí مال)—Merchandise.

۳۰۸۶ (Súd)—Interest.

۳۰۸۷ (Súd batčá)—Profit and loss.

۳۰۸۸ (Súd par dená)—To lend at interest.

۳۰۸۹ (Súd khor)—Usurer.

۳۰۹۰ (Súd dar sú)—Compound interest.

۳۰۹۱ (Sudrá سودرا)—Co-uterine, a co-uterine brother.

۳۰۹۲ (Sva drishṭí خدشتی)—Personal inspection.

۳۰۹۳ (Súd lagáná)—To charge interest on.

۳۰۹۴ (Súd-i-muzáf)—The accumulation of interest so as to double the original debt.

۳۰۹۵ (Súdī)—Bearing interest.

۳۰۹۶ (Súdī ke qawánín)—Usury laws.

۳۰۹۷ (Sodh سوچ)—Purification, purity, sanctity, discharge (of debt), liquidation.

۳۰۹۸ (Sodhan karná سوچنا کرنا)—(1) To correct, to justify. (2) To pay off a debt, to liquidate.

۳۰۹۹ (Swarg rohan سرگ روان)—Ascending to heaven, obsequial ceremonies.

۳۱۰۰ (Sorní سرمنی)—An obsequial rite performed on the third day after a death, when the ashes of the deceased are thrown into the river.

سُور (Surá)—A chapter of the Qurán.—

سوساٹی (Sosasty)—A society.

سوغات (Saugát)—A rich present.

سرکاریہ (Svákarya स्वकार्य) —One's own business.

سُکھا (Súkhá सुखा) —Dry land, a dry year, a dry season.

سُکھا جواب (Súkhá jawáb) —Flat refusal.

سُکلیا (Sakulyá सकल्या) —The offerer of funeral oblations is the *Sakulya* of those to whom he offers the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblations.

(The *Sapindas* take precedence over *Sakulyas*, who in their turn are preferred to the *Samanodakas* (q. v.).

The owner, who is called in the *Dayabhag* the middlemost of seven, is the *Sapinda* (See سپند) of his own son, grandson, great-grandson, but his great-great-grandson is only his *Sakulya*.

سُحاج (Suhág سُحاج) —The happy and auspicious state of wifehood ; coverture.

سُھاگن (Suhágan سُھاگن) —A married woman whose husband is alive.

سُھالگ (Sahálag سہالگ) —The marrying season.

سِہام (Sihám) —Shares, portions.

سِہام معاین (Siham-muaiyan) —Allocation of fixed shares.

سُھاک (Saháy सहाय) —A patron, a helper, an assistant.

سُھاک پतر (Saháyak patra सहायक पत्र) —A letter of recommendation.

سُھبھاگی (Sahbhágí सहभागी) —A partner, a share-holder.

سُھج (Sahaj सहज) —Full or own brother.

سُھرا (Sahrá सहरा) —A wreath worn on the head by a bride and bride-groom at the marriage ceremony.

سُھرا بندھائی (Sahrá bandhái) —The fee for fastening a chaplet on the bridegroom's head.

سُھکاری (Sahkári सहकारी) —A coadjutor, an assistant, an associate.

سُھگامی (Sahgámuñ सहगमनी) —A woman who goes with her deceased husband, i. e., burns herself with his body.

سُھگامن (Sahgaman सहगमन) —The voluntary burning of a widow on the funeral pile with her deceased husband.

سُھال کرن (Sahal karná) —To facilitate.

کسی فعل یا جرم کے ارتکاب ک، سہل کرنا (Kísí fel yá jurm ke irtikáb ko sahal karná) —To facilitate the commission of an act or offence.

سُھو (Saho) —Oversight ; error, mistake, fault ; forgetfulness.

سُھو-القلم (Saho-al-qalam) —A slip of the pen.

سُھو کا تب (Saho-i-kátib) —A clerical error.

سہوں (Sahwan). }
سہو سے (Saho se). } By an over-
sight, by mistake.

سہودار (Sahodar सहोदर)—Co-uterine, a brother of the whole blood.

سہلی (Saheli सहेली)—A woman's female companion, a confidant.

سیاست (Siyásat)—Government, administration; legal authority.

سیاست کرنा (Siyásat karná)—To rule, to govern, to chastise.

سیاست مدنی (Siyásat-i-madnī)—Political economy.

سیانہ (Siyáná सयाना)—Of age, arrived at puberty or years of discretion; prudent, clever, one who pretends to exorcise evil spirits.

سیاڑ (Síyáo सीयाड)—A deity presiding over agriculture or the fruits of the earth, a tutelary goddess presiding over a village.

سیاہ (Siyáhá)—(1) A daily cash book in which all payments to, or disbursements by, the proprietors or their agents are entered. (2) A daily account of receipts and disbursements sent by the tahsildar to the head-quarter. (3) A term used in accounts meaning checked off or brought to account.

سیاہی آمدنی (Siyáhá-i-ámdaní)—A treasury account of the collections received from the cultivators daily.

سیاہی کتاب (Siyáhá bahí)—A day book in which daily receipts and disbursements are entered.

سیاہی مالجودات (Siyáhá-i-maljúdát)—A cash account.

سیاہ نویس (Siyáhá-navís)—One who keeps the daily rough account.

سٹھنی (Seth सेठ)—A banker, a capitalist; the chief of a corporation or trade.

سایاد (Saiyad)—(1) Any descendant of Muhammad. (2) A chief.

سیر (Sir)—It is defined in the United Provinces Rent and Revenue Acts as "land continuously cultivated for twelve years (in Oudh for 7 years) by the proprietor himself with his own stock, or by his servants, or by hired labour; also land recognised by village-custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among such co-sharers."

سر (Ser)—A weight of 80 tolas.

سیر (Sir सौँड)—A channel through which fields are watered; an inundated field.

سیدھہ سیر (Sezdahum)—Thirteenth.

سائکڑا (Saikrá)—(1) (Adv.) Per hundred, per cent. (2) Hundred.

سیدھہ کوئی (Síkh dená)—To give advice, to counsel.

سیل (Síl सील)—Moral practice, steady and uniform observance of laws and morals.

سیل (Sel)—An inundation.

سیلاب (Seláb)—Flood, inundation.

سیلابی (Selábí)—Land liable to inundation.

سنای پاتی (Sená patí)—A general, a military chief.

سندھ (Sendh सेंध)—A hole made in a wall by thieves or burglars.

سنندھ کانڈا (Sendh lagáná). } To

سنندھ دینا (Sendh dená). } commit a burglary, to sap, to mine.

سیندھی (Sendhí सेंधी)—The juice of the wild date-tree from which toddy is made, toddy.

سیما (Símá सीमा)—A boundary, a border.

سیمانادار (Símánádár)—A person well acquainted with the boun-

daries of a village or estate; one who watches that they are not trespassed or encroached upon.

سیندھیا (Sendhíyá)—A house breaker, a burglar.

سینچائی (Senchái)—Irrigation, price paid for irrigation.

سیور غال (Suyur ghál)—An assignment of land for charitable purposes ; a grant of land revenue without any stipulation of military service or other condition ; a feudal tenure.

سیوک پتہ (Sewak patra)—A deed or bond by which a person binds himself to servitude, either for a term or for life.

سیوال (Sewal सेवल)—The ceremony of waving over the heads of a bride and bridegroom, an imitation lamp made of flour and also some water, which is thrown on either side of them.

(ش)

شاخ (Shákh)—A branch.

شادی (Shádí)—A marriage, a wedding.

کرنا شادی (Shádí karná)—To get (a boy or girl) married.

شادیاں (Shádyáná)—(1) Marriage fees or presents made by a cultivator to a landlord. (2) Drums which are beaten on the occasion of marriage or other happy occasions.

شارح (Shárah)—A commentator, an annotator.

شاذونادر (Sház-o-nádir)—Occasionally ; seldom.

شارع (Shárá)—A high road.

شارع عام (Shárá-i-ám)—A public road, a highway.

شاستر (Shástra)—A code of laws, institutes of holy religion.

شاستر تھ (Shastarth शास्त्रार्थ)—(1) The object or purport of a book, the construction or interpretation of holy writ. (2) Argument, debate, controversy.

شاستر وکٹ (Shástrokt शास्त्ररोक्त)—Sanctioned by works of authority ; declared by law.

شاستری (Shástri शास्त्री)—Command, edict, decree ; punishment in

flicted by royal command ; correction, punishment.

شافع (Sháfá)—An intercessor, an advocate, a patron.

شافی (Shafái)—The name of the Imam Abu Abdulla Muhammad-bin-Idris, one of the chiefs of the four principal sects of the Muhammadan religion. His doctrines are generally followed in Northern Africa, partially in Egypt, in Southern Arabia, in Java, and the Malayan Peninsula, and among the Muslims of Ceylon. In India the Shafais are to be met among the Bosa community of Bombay. The well known works of this school are. (1) The *Mukhtasar* of Abu Qadir. (2) The *Taqrib* of Shamsh-uddin &c.

شکا (Sháká शका)—The era of Salivahana.

شکھ (Shákh शख)—A branch or division.

شکی (Shákí)—A complainer, a complainant.

شکیہ (Shákí honá)—To make a complaint.

شگرد (Shágird)—A student; a pupil, a disciple; an apprentice.

پشہ د، شگرد (Shágird peshá)—A servant, a menial.

پشیپ د، مکانات شگرد (Makánát-i-shágird peshá)—Outhouses, servants' quarters.

شگرد کرنے (Shágird karná)—To bind or adopt as an apprentice.

شگردی (Shágirdí)—Apprenticeship.

دستاویز شگردی (Dastáwez i-shágirdí)—Apprenticeship-deed.

شامل (Shámil)—With, along with, including; inclusive of, annexed; living together, common.

شامل کرنا (Shámil karná)—To include, to incorporate; to affix, to annex, to append; to enter, to insert.

شامل ہونا (Shámil honá)—To be included in, to fall under, to be connected with; to be a confederate of, to be a member of.

شامل مسل (Shámil-i-misl)—Filed with the record.

شاملت (Shámlát)—Lands which have never been divided, but are part and parcel of an estate held in common or in partnership by the whole proprietary body of a village; the lands of such a village are not let out or severally appropriated, but are cultivated in common, and of which the produce is divided amongst the proprietors according to recorded portions.

شاملی تعلق (Shámlí taáluq)—A subordinate proprietary estate, one comprehended within the zamindari, and paying revenue through the zamindar, but considered to be hereditary and independent property, and inalienable as long as the dues

to the superior holder and government are paid.

شاملاتی (Shámlátí)—Joint, coparcenary.

شانزدہم (Shánz dahum)—Sixteenth.

شاہ (Sháh)—A king.

شادی (Sháh ráh)—King's road, highway, a principal street.

شاهزادہ (Sháhzádá)—A prince, the prince royal.

شاهد (Sháhid)—A witness.

شاهد حاں (Sháhid-i-hál)—A witness of facts, an eye-witness.

شاهنشاہ (Sháhínsháh)—A king, an emperor.

شاهدی (Sháhdí)—Giving evidence, testimony.

شاهی (Sháhí)—Imperial, royal.

شایان ہوتا (Sháyán honá)—To suit, to become, to befit.

شایع کرنا (Sháyá karná)—To publish, to proclaim.

شبہ ('Shabáhat)—Similarity, resemblance, analogy.

شبہ (Shubah)—Suspicion, doubt.

کافیدہ کا شبہ (Shubah ká fáidá)—The benefit of doubt.

شبہ (Shubhá)—A legal defect or flaw, what may be pleaded in bar of punishment; anything which may appear lawful, but is really unlawful.

شبہ اباحت (Shubhá-i-abáhat)—Doubt as to justification in the commission of a crime sufficient to prevent the infliction

of the full measure of punishment.

شہبہ عقد (Shubbá-i-iqd)—Error in thinking that a right in the woman is conferred by an illegal marriage.

شہبہ قوی (Shubbá-i-qawí)—Strong presumption (of guilt).

ضھیف ضبھ (Shubbá-i zaff)—Uncertainty as to the truth or falsehood of a charge.

ملک ضبھ (Shubbá-i-milk)—Erroneous appropriation of property.

ضھر ملک (Shubbá-i-máqúl)—A reasonable suspicion or doubt.

شبہ (Shabíh)—Image, picture, portrait.

شپت (Shapth شپت)—A solemn asservation ; an oath.

ج (Shaja)—(M. Law)—A wound, a personal injury, short of destroying life.

(Wounds of ten kinds are recognised by Muhammadan Law as affecting the head and face in particular.

1. حارسات (Hárisat)—A scratch not drawing blood.

2. دامات (Damáat)—A scratch which draws blood without its running down.

3. دامیت (Dámíat)—An abrasion of skin from which blood flows.

4. بآذات (Bázáat)—A cut through the skin.

5. مُتَلَّهِيَّة (Mutláhiyat) — A cut deep into the muscles.
6. سِحْق (Simháq) — A wound in the head reaching to the perecraenum.
7. مُزْجَحَة (Muzihat) — A wound that lays the bone bare.
8. حَشِيمَة (Háshimat) — A fracture of the skull.
9. مُنْقَلَّة (Mungalat) — A fracture of the skull requiring the operation of the trepan.
10. أَمَّة (Ammat) — A wound extending to the membranes of the brain.
- شجر (Shajrá) — (1) A genealogical table. (2) A field map. This map shows:—(1) Such physical features as it may be possible to delineate. (2) The village boundary pillars. (3) The limits of the principal village sites and burial grounds. (4) The unculturable, waste. (5) The cultivated land including fallow. (6) Wells and tanks used for irrigation. (7) Irrigation channels. (8) The boundary of any well marked subdivisions. (9) Village roads. (10) Marks of any government or railway survey.
- Each field and each parcel of land represented in it bears a number corresponding with which is an entry in the *Khasra* (q. v.).
- شجرة النسب (Shajrat-ul-nashb) — A genealogical tree.
- شہنائی (Shahnái) — Superintendence.
- شہنائ (Shahná) — A watchman, a tax gatherer, a tax gathering peon, a peon appointed by the land-holder to keep watch over the crops of the defaulting tenant.
- شہنائی بیٹھانá (Shahná biṭháná) — To put a watch over the crops, to distrain.
- شکھ (Shakhs) — Person. (In law it includes men and women both. It is also applied to an individual as well as to a corporate body.
- شکھ حی الہیم (Shakhs-i-haiyál-qáim) — A survivor.
- شکھ باقی مازدہ (Shakhs báqf manda) — A survivor.
- شکھ فاتر العقل (Shakhs-i-fatir-ul-aql) — An insane person.
- شکھ مفقود اخبار (Shakhs-i-mafqúd-ul-khabar) — A missing person.
- According to Hanafi Law a missing person is supposed to live for 90 years. But the more reasonable principle of Maliki Law is now in force among the Hanafis, viz., that if a person be unheard of for 4 years, he is presumed to be dead. The same principle is in force among the Shias.
- شہزاد (Shud ámad) — Custom, usage.

شہزادہ قدیم (Shud ánnad-i-qadísm) — Old established usage or custom.

شہزادہ (Shudbud) — Slight knowledge.

شہزادکار (Shudkár) — (1) Ground tilled and sown. (2) An estimate or valuation of crop from inspection. (3) An inspector or valuer of crop. (4) The designation of the temporary settlement of the revenue of the North-Western Provinces made in 1830 under Reg. VII. of 1822.

شہزادہ (Shuddhí शूद्धि) — Expiation, correctness, clearness, innocence, acquittance; retaliation.

شہزادہ (Shádíd) — (1) Grievous. (2) Grave, serious, heinous.

شہزادہ بُر (Zarb-i-shadíd) — Grievous hurt. See بُر

شہزادہ (Shar) — Wickedness.

شہزادہ تھانہ (Shar uṭháná) — To make a disturbance or mischief.

شہزادہ فساد (Shar-o-fisád) — Riot, breach of the peace.

شہزادہ (Shará) — A nerve, a blood vessel, an artery.

شہزادہ (Sharáb) — Wine, liquor.

شہزادہ مخمر (Sharáb-i-múkhmir) — Fermented liquor.

شہزادہ مقطر (Sharáb-i-muqatar) — A distilled liquor, a spirituous liquor.

شہزادہ راجی (Sharábí) — A drunkard.

شہزادہ خانہ (Sharáb kháná) — A tavern, a distillery.

شہزادہ (Shirádh शार्दूल) — An obsequial ceremony in which food and water are offered to the deceased ancestors of the sacrificer or to the *Pitras* or manes collectively; these ceremonies are observed on occasions of rejoicing as well as of mourning.

شہزادہ اک دشنا (Ekodishtá sharádh) — Presentation of offerings to the deceased on the eleventh day after his decease on which occasion Brahmins are fed and the period of uncleanness terminates.

شہزادہ پاروان (Párvan sharadh पारवण शार्दूल) — The ceremony of presenting a certain number of oblations, namely one to each of the first three ancestors in the paternal line and maternal line respectively; or in other words, to the father, the grandfather, and the great grandfather in the one line, and the maternal grandfather, maternal great grandfather, and maternal great-great-grand-father in the other.

This sharadh connects cognates with the agnates.

شہزادہ پوشتی (Pushtí sharadh पुष्टी शार्दूल) — A ceremony of offering oblations to the *Pitras* performed to obtain health and prosperity.

شہزادہ دیوا (Dewá sharadh) — Sharadh performed in honour of the deities collectively.

کرمانگ شرادہ (Karmáṅga sharádha کارمانگ شاہد) — A sharadha performed as the preparatory or subsidiary part of any solemn rite.	شرب (Shurb) — (M. Law) (1) The offence of drinking wine or other intoxicating liquor. (2) The right to use water or to use the channels of irrigation.
کامیا شرادہ (Kámyá sharadha کامیا شاہد) — A sharadha performed for a special object such as the hope of religious merit and of heaven.	شرتی (Shartí شرطی) — Revealed Law, the Vedas.
نایمیتک شرادہ (Naimittika Sharadha) — Those are performed on various domestic occurrences.	شارح (Sharah) — (1) A commentary, an annotation, an explanation. (2) Rate. (3) Allowance.
گوشبھی شرادہ (Goshbhi sharádha گوشبھی شاہد) — A ceremony performed for the benefit of an assembly of learned Brahmans.	شرح آبپاشی (Sharah-i-ábpaší) — Irrigation-rate.
نندی مکھ (Nandí mukh) — Performed for the sake of securing prosperity on occasions of domestic rejoicing.	بندی (Sharah bandí) — A table of rates.
شہارت (Sharárat) — Wickedness, mischief.	پارگانا (Sharah-i-pargana) — The rate of assessment of a pargana.
شہرفات پناہ (Sharáfat panáh) — Asylum of nobility. An epithet employed in official correspondence in addressing a subordinate officer.	ریاضی (Sharah-i-riáyatí) — A favorable rate.
شراکت (Shirákat) — Partnership.	لگان (Sharah-i-lagán) — Rate of rent.
نامہ (Shirákat námá) — A deed of partnership.	فرضی (Sharah-i-lagán-i-farzí) — An assumed rate of rent.
شہرایت (Sharáyet) — Stipulations, agreements, terms.	معمولی (Sharah-i-mámulí) — Customary or usual rate.
شہرایتی خلاف قانون (Sharáyat-i-khiláf-i-qánuń) — Illegal stipulations or terms.	مقرر (Sharah-i-muqarrírá) — A fixed rate.
شہرایت ابتدائی (Sharáyat-i-ibtidái) — Preliminary conditions.	ناقدی (Sharah-i-naqdí) — A money-rate.

د (Sharah wár) — In detail, in full, <i>in extenso</i> .
ذیل (Ba sharah-i-zail) — As detailed or shown below.
شرط (Shart) — (1) Stipulation, condition, term, provision. (2) An engagement. (3) A bet, a wager.

↳ (Shart) — (M. Law.) (1) Condition. It is employed in two distinct senses in the Muhammadan Law. In the one it corresponds to the *conditio*, in the other to the *modus* of the Civil Law. The distinction between them is, that in the first case the condition being essentially future, the act, which is made dependent on it, is necessarily suspended until the occurrence of the condition, while in the second case the act, which is made subject to the condition, takes effect immediately, with an obligation on the person benefited by it to fulfil the condition. Condition in this sense may be *fâsid*, i. e., invalid or illegal or it may not be so. But the effect of the illegal condition on the two contracts is different. In the case of sale, the contract is overpowered by the condition, and invalidated by it; while in the case of gift, the contract throws off the condition, and remains unaffected by it, the condition itself being void. In like manner, marriage is unaffected by an invalid condition. What are valid or invalid conditions must be ascertained from the conditions of a particular transaction to which they are attached; generally that wherever a condition is inconsistent with something

that is requisite to the validity of a transaction to which it is attached, it must itself be invalid, and that where there is no such inconsistency, the condition will generally be valid.

(2) It may be observed that what is requisite to a contract or its validity is also termed *shurt*.

(3) Deeds or legal documents, such as bills of sale, bonds &c. being termed *shart*.

شرط خاص (Shart-i-khás)—A special condition.

صراحت (Shart-i-sarīh)—An explicit condition.

شَرْطٌ لَّازِمٌ (Shart-i-lázim)—An indispensable condition ; a *seve-qua-non.*

ماقبل شart-i-máqabl (Shart-i-máqabl) - A condition precedent.

شart-i-muzhara—An
alleged condition.

شرط مولى (Shart-i-muwaḳḥḥar—
A condition subsequent.

બિલા શર્ત (Bilá shart)—Unconditional.

شُرط بِدَنَة { Shart badná } To lay a
شُرط لَغَانَة { Shart lagáná } wager
with, to bet.

بِشَرْتِكَهُ (Ba-shartek) — Provided
that ; on condition that.

شرطی (Shartî) — Conditional.

શર્તિય (Shartiya) — Certainly, surely.

شیعہ (Shai'a)—(M. Law.) The precepts of Muhammadanism as derived from Qurán. (These are classed under 5 heads).

(1) آداب (Ádáb)—Rules of conduct.

(2) ایقادات (Aitiqádát)—Articles of faith.

(3) عبادت (Ibádat)—Religious worship.

(4) معاشرات (Mu'ámlát)—Civil Law.

(5) مجرم (Muzajjir)—Criminal Law.

شرعاً (Shar'an)—According to the (Muhammadan) Law.

شرعاً (Shar'ai)—Conformable to the law, lawful.

شرف (Shurfá)—Persons of good family.

شرفی (Shurfá parwari)—Patronising those of good family.

شركاً (Shurká)—Partners.

شركت (Shirkat)—(M. Law.) Partnership.

شركت الاملاک (Shirkat-ul-imlák)—(M. Law.) Partnership by right

of property, where the absolute right of property belongs equally to all associated.

شركت عقد (Shirkat-i-uqúd)—Partnership by contract, effected by mutual consent, and in which one partner may act for the rest. This kind of partnership is classed into 4 heads.

(1) مفاسد (Mufáwiza)—When the contracting parties agree that all their property shall be

in common (a partnership not admitted by Shia law-givers).

(2) عنای (Inán)—When the contracting parties contribute a stipulated amount either of money or goods to a common stock, to be employed for their common benefit. This is also designated by the simple term شركت.

(3) شركت العمال (Shirkat-ul-sanáy'a)—Partnership in mechanical arts or labour.

(4) شركت الوجه (Shirkat-ul-wajúb)—Partnership of faces; when persons not having any property agree to join and obtain goods for sale upon their personal credit.

شرنگات (Sharnágat شرناگات)—One who comes for protection or refuge; a complainant, an appellant.

شرع (Shúr'u se)—From the beginning, ab initio.

شرع (Shur'u karná)—To begin, to establish, to set about.

شاریر (Sharír)—Wicked, corrupt.

شاریر بندج (Sharír bandhak شریر بندج)—Personal pledge.

شاریر سنسکار (Sharír sanskár شریر سنسکار)—Purificatory ceremonies.

See—کمیس

شیشته (Shareshtha شیشٹھا)—Eminent, highest in rank, senior.

شريعت (Shari'at)—(1) (M. Law.) The religions of Muhammadans. (2) Law, justice, equity, (3) Orthodox law.

شرييك (Sharík)—A partner, an associate ; a colleague.

شرييك جرم (Sharík-i-jurm)—An accomplice.

شرييك نهاري (Sharík-i-fuzúl)—A sleeping partner.

شرييك مجمع خلاف قانون (Sharík-i-majm'a i-khiláf-i-qánún)—A member of an unlawful assembly.

شرييك في نفس المبيع (Sharík-fí-nafs-ul-mubí)—A partner in the property sold.—See شفع

شرييك بنا (Sharík honá)—To join in, to be a partner or associate of ; to have or possess in common ; to be an accessory to, to abet.

شرييني (Shrení श्रेणी)—A corporation, a company or artizans following the same business, a guild of traders.

شستر باندھنا (Shastra báñihna शस्त्र बंधन)—To arm oneself.

شستر دھاری (Shastra dhári शस्त्रधारी)—Armed, a warrior, an armed person.

شمش ماہی (Shash-máhí)—Six-monthly, half-yearly accounts of a village, the half-yearly report.

شش (Shishu शिशु)—A disciple, a pupil.

شغار (Shigár)—(M. Law.) When one man gives his daughter or sister in marriage to another, on condition that the other will give him his daughter or sister in return, the right to the person of each woman being the dower of the other, the contracts are affected, but the condition is void, and each woman is entitled to her own proper dower. This is what is termed *Shigar* marriage. (This marriage was prohibited by the Prophet.)

شفاعت (Shafá'at)—Intercession, recommendation.

شفع (Shuffa')—(M. Law.) Pre-emption. It is a right which the owner of certain immovable property possesses as such, for the quiet enjoyment of that immovable property, to obtain in substitution from the buyer proprietary possession of certain other immovable property, not his own, on such terms on which such latter immovable property is sold to the other person (Mr. Mahmud, J.)

(There never has been such a right as that of pre-emption recognised by the Hindu Law, though the rule of that law which prohibits any member of a joint undivided family from selling his share in the joint property without the consent of his coparceners aims at a

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result not dissimilar to that which the Muhammadan Law of pre-emption is intended to achieve.

The right of pre-emption in India arises in one of the following ways:—

- (1) Under the Muhammadan Law.
- (2) By custom, i.e., where the people of a certain locality adopt it as part of their personal law or where it is adopted as a territorial custom, as in *wajib-ul-arz*.
- (3) By contract as in *wajib-ul-arz* and under mortgages and leases. In Madras the custom is an incident of some kinds of mortgage.
- (4) Under Statutes—e.g. S. 310 C. P. C., the Oudh Local Laws Act, the Punjab Local Laws Act.

The conditions under which the right of pre-emption can be claimed under the Muhammadan Law are:—

- (1) There must be a sale, exchange, or something that comes in the place of sale. (2) The thing sold must be *Akar* (immovable property) or what comes within the meaning of it whether the *Akar* be divisible or indivisible, as a bath or well, or a small house or a mill or a road. (3) There must

be an exchange of property for property. (4) There must be a cessation of the seller's ownership in the subject matter of sale, and of all rights on the part of the seller. (5) There must be *milk* or ownership of the *shafee* at the time of the purchase in the mansion on account of which he claims the right of pre-emption. (6) There should be no acquiescence on the part of the *shafee* in the sale or its effect, either expressly or by implication, e.g., by his having been employed by the vendor to negotiate the sale, and having done so accordingly he cannot have any right of pre-emption.

The right of pre-emption does not arise till after the sale is concluded, and it must be asserted by a regular demand (See طلب or demand) made in the presence of witnesses.

The right of pre-emption being a weak right and the Prophet having said that it is established in him who prefers his claims without delay, it is necessary that the pre-emptor should make the demand the moment he learns that the sale has been concluded or else his right is lost.

When the two demands (طلب مواتت، طلب اشتراك) have been made, and the party in possess-

sion, whether he is the vendor or the purchaser is willing to surrender the property, the pre-emptor can take the property on the same terms on which the vendee purchased or was willing to purchase it. The pre-emptor is not bound to deposit the price in court when he files a suit. Under the Civil Procedure Code, the pre-emptor is required under the decree to pay the price within the time fixed by the decree; if he does not pay the price within the fixed time, the suit shall stand dismissed. It is not enough for a court to decide what is the fair and reasonable price for the property sold, but it must determine the actual price paid.

If it cannot determine it, the court should ascertain the market value of the property sold. It should also be noted that a pre-emptor is bound to claim the whole of the property sold.

The right of pre-emption is rendered void in two ways—(a) اختیاری (Akhtiyári) or voluntarily. (b) ضروری (Zarúri) or necessarily. Akhtiyári invalidation may be either صريح (Sárih) express or dalaltan (dalalat) by implication.

It is rendered void expressly when the pre-emptor relinquishes his right in plain language, and by implication when his conduct

shows that he has given up his right—e.g., renting the house sold from the purchaser, with knowledge of sale. It is rendered void necessarily when the pre-emptor dies after two demands and before the claim is decreed. It is also rendered void by his selling the pre-emptorial property before the court's decree and compromising his claim for compensation.

It is curious that the law which gives the right also gives devices to avoid those rights; as, for instance, it is stated a person may defeat a pre-emptor by reserving a small piece of ground, say a yard, between his houses which he sells and the house of the pre-emptor.

Under M. Law, pre-emption can be claimed when the vendor and the pre-emptor are Muhammadans, it is immaterial what the religion of the vendee is.

شافعی (Shafee)—(M. Law.) A pre-emptor. There are three kinds of pre-emptors.

(1) شفیع شرک (Shafee'-i-sharík)—A person who is a co-sharer in the corpus of the property.

(2) شفیع خلیط (Shafee'-i-khalit)—A person who is a partner in rights and appurtenances belonging to the property which is subject of sale.

(3) شفیع جار (Shafee'-i-jár)—(Also styled Jár-i-mullasik) A neighbour.

(Note) The three classes of pre-emptors take in the order of precedence in which they are given.

شق (Shiq)—A branch, the counterpart of a thing; a tract of a country forming a collectorate, or an aggregate land from which a certain revenue is collected.

شقدار (Shiqdár)—A revenue officer appointed either by the government or a zamindár to collect the revenue from an estate; a chief financial officer under the Moghal government.

شك (Shak)—Doubt.

شك رفع کرنا (Shak rafa' karná)—To remove a doubt.

شکار، ماهی (Shikár-i máhf)—Fishery; piscary.

شكایت (Shikáyat)—A complaint.

شكایت کرنا (Shikáyat karná)—To complain.

شكراں (Shukráná)—A present made to a pleader over and above the legal fees by a successful litigant.

شکست (Shikast)—Defeat; breach.

شکست معاہدہ (Shikast-i-mua'hda)—Breach of contract.

شکست (Shikasta)—Broken; broken or carried away by inundation (land or the like), bankrupt, weak, infirm.

شکست پیوست (Shikast paiwast)—

Separation and accession of alluvial land by alterations in the course of rivers; land so detached or deposited.

شکستہ حال (Shikasta hál)—Distressed; indigent.

شکھ (Shikshá)—Knowledge, education, precept, maxim.

شکل (Shakl)—(1) Likeness; image, effigy. (2) Shape, form.

بیگانہ شکل (Shakl bigárná)—To disfigure, to deface.

شکل پکش (Shakl paksh शुल्क पक्ष)—The fortnight of moon's increase, the light half of the month.

شکمی (Shikmí)—(1) Subordinate, dependent. (2) A subordinate tenure in which the holder pays his revenue or his share of it, through some other person and not directly. (3) The individual cultivator holding land on such terms.

شکمی ijára dá� (Shikmí ijára dá�)—A subordinate cultivator holding lands in farm.

شکمی اسامی (Shikmí asamí)—

شکمی رعایت (Shikmí ra'iyyat)—

شکمی کاشتکار (Shikmí káshtkár)—

A subordinate cultivator, a sub-tenant; one who pays the revenue through a superior shareholder; a holder of part of the village lands as a subordinate or dependent occupant cultivating his own share, and paying his proportion of the

government revenue through the representative of the community.	خانہ شماری (Kháná shumári)—A numbering of houses.
شکمی تعلق (Shikmí ta'lúqa)—An estate comprised within a zamindari, and paying the revenue through the zamindár.	مردم شماری (Mardum shumári)—Census.
شکمی شریک (Shikmí sharík)—A co-sharer; a coparcener whose revenue payments pass through an intermediate representative.	شمار میعاد غل تاریخ سے (Shumár-i-mi'ad) — To compute the period of limitation.
شکنجه (Shikanja)—Stocks (for the legs)	شمار میعاد غل تاریخ سے (Shumár-i-mi'ad) — The limitation will run from such a date.
شکنجه میں کھینچنا (Shikanja men khínchná)—To rack, to torture.	شمار کرنá (Shumár karná)—To number, to reckon, to count, to include in; to take into account.
شکی (Shakkí)—Sceptical, suspicious.	شمار میں نا honá (Shumár men na honá)—To be a negligible portion; to be of no count.
شکی میزاج (Shakkí mizáj)—Of a sceptical turn of mind.	شیل (Shimla)—A shawl for tying round the head, a turban.
شگان (Shugan شگان)—An omen, an augury.	شمول (Shamúl)—Containing, comprising, comprehending.
شگان بیهارنا (Shugan bichárná)—To look for a good omen; to practise augury or astrology.	شناخت (Shanákhá)—(1) Acquaintance; recognition. (2) Identification.
شگونہ کھوشن (Shugúna chhórñá)—To let off a squib.	شناخت کرنá (Shanákhá karná)—To identify, to recognize.
شلوك (Shlok شلوک)—A distich, a verse, a stanza.	شناش (Shanásá)—One who knows, an acquaintance.
شلیلا (Shalya شلیلا)—Extraction of splinters or extraneous substances in surgery.	شناشائی (Shanásái)—Acquaintance, knowledge.
شلک (Shallak)—Discharge of guns as a token of victory as <i>fue de joy</i> .	شند (Shand شند)—A eunuch, an impotent man; a hermaphrodite.
شمار (Shumár)—(1) Computing, calculation. (2) Number, amount.	شانکھ (Shankh شانکھ)—The conch-shell.
	شونیدا (Shunídá)—That which is heard.
	شانی (Shaní)—Disgraceful, abominable, adulterous.

شہر پنچ (Shauhrí jáedád)—Husband's estate or property, marital estate.	شہری جايداد (Shauhrí jáedád)—Husband's estate or property, marital estate.
شہاد (Shahád)—Witnesses.	شہاد (Shahád)—Witnesses.
شہادت (Shahádat)—(1) Evidence, testimony. (2) Martyrdom.	شہادت (Shahádat)—(1) Evidence, testimony. (2) Martyrdom.
شہادت تائیدی (Shahádat-i-tásdfi)—Corroborative evidence.	شہادت تائیدی (Shahádat-i-tásdfi)—Corroborative evidence.
شہادت دستاویزی (Shahádat-i-dastáwezí)—Documentary evidence.	شہادت دستاویزی (Shahádat-i-dastáwezí)—Documentary evidence.
شہادت سماںی (Shahádat-i sama'í)—Hearsay evidence.	شہادت سماںی (Shahádat-i sama'í)—Hearsay evidence.
شہادت ظانی (Shahádat-i-zanní)—Presumptive evidence.	شہادت ظانی (Shahádat-i-zanní)—Presumptive evidence.
شہادت قیاسی (Shahádat qiyási)—Circumstantial evidence.	شہادت قیاسی (Shahádat qiyási)—Circumstantial evidence.
شہادت دینا (Shahádat dená)—To give evidence.	شہادت دینا (Shahádat dená)—To give evidence.
شہادت لینا (Shahádat lená)—To take evidence.	شہادت لینا (Shahádat lená)—To take evidence.
شہادت کامجاز (Shahádat lene ká majáz houá)—To have authority to take evidence.	شہادت کامجاز (Shahádat lene ká majáz houá)—To have authority to take evidence.
شہادت ناقابل تردید (Shahádat-i-náqabil tardíd)—Unrebuttable evidence.	شہادت ناقابل تردید (Shahádat-i-náqabil tardíd)—Unrebuttable evidence.
شہادت شہد (Shuhdá shuhdá)—(1) Vagabond, scoundrel. (2) Plural of <i>Shahíd</i> .	شہادت شہد (Shuhdá shuhdá)—(1) Vagabond, scoundrel. (2) Plural of <i>Shahíd</i> .
شہر (Shahr)—City.	شہر (Shahr)—City.
شہر بدر (Shahar badar)—Banishment from a town.	شہر بدر (Shahar badar)—Banishment from a town.
شہر بدر کرن (Shahar badar karná)—To expel from the town, to banish.	شہر بدر کرن (Shahar badar karná)—To expel from the town, to banish.
شہر پانہ (Shahar panáh)—A wall, round the town, intrenchments round a town.	شہر پانہ (Shahar panáh)—A wall, round the town, intrenchments round a town.
شہری (Shauhrí)—Husband.	شہری (Shauhrí)—Husband.

شہر پورا (Shahar purá)—Suburbs.	
شہر گشت (Shahar gasht)—(1) A city patrol. (2) A marriage procession through a city.	
شہر یار (Shahar yár)—A king, a chief.	
شہر رات (Shuhrat)—Reputation.	
شہر دنہ (Shuhrat dená)—To give publicity to.	
شہر پیدا کرننا (Shubrat paidá kár-ná)—To become notorious, to acquire fame.	
شاهنشاہ (Shahansháh)—See شاہنشاہ	
شاہد (Shahíd)—(1) A witness. (2) One who is slain in the cause of Muhammadan religion.	
شای (Shai)—A thing, an object.	
شای دل (Shai i-dáwl)—A thing claimed.	
شای مذکوب (Shai-i-mudá bahá)—The subject matter of a claim, the subject matter of a suit.	
شای متنازع (Shai-i-mutnázíá)—The subject matter of a dispute.	
شای مارہونا (Shai-i-marhúná)—The thing or property mortgaged, the subject matter of mortgage.	
شای مکفول (Shai-i-makfúlá)—Hypothecated property.	
شای میراث (Shai-i-mohúbá)—A legacy, the subject matter of a gift.	
شای مبایع (Shai-i-múbáiyá)—The thing sold ; the subject matter of a sale.	
شیالک (Shyálak श्यालक)—A wife's brother.	
شیخ (Shaikh)—The first of the four classes into which Mu-	

hammadans are divided ; an individual of that class ; an old man ; a man of sanctity.

شہش (Sheshá شےہ) —The remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants.

شیع (Shiyá) (Lit. followers) The followers of Ali, the first cousin of Muhammad and husband of his daughter, Fatima. The Shias maintain that Ali was the first legitimate *Imam* or successor to the Prophet, and therefore reject Abu Bakar, Umar, and Usman, the first three caliphs of the Sunni Musalmans as usurpers. They are also called the *Imamiyas*, because they believe that the Muslim religion consists in the true knowledge of the *Imams* or rightful leaders of the faithful, also the Asna-ashariyas or the followers of the twelve *Imams*. The Sunnis call them *Rafizis* or the forsakers of truth. The Shias strenuously maintain that they are the "orthodox" Muslims, and arrogate to themselves (as do also the Sunnis) the title of *Al mouminin* or the "True believers".

Thus Ali was according to them, the first *Imam*, his eldest son, Hasan, the second ; his second son Husain, the third, and Ali, surnamed Zain-ul-Abdin, the ..

son of Husain, the fourth. On the death of the last named Ali, a schism took place in the sect, a part of whom adhered to one of his sons called Zaid, thence taking the name of *Zaydiah* sect, while the greater part of them acknowledged another of his sons, named Muhammad Bakar, as the fifth *Imam*. *Muhammad Bakar* was succeeded by his son *Jafar Sadiq*, as the sixth *Imam*. These two are the great heads of the *Imamiyah* sects. *Jafar Sadiq* appointed his eldest son, *Ismail*, to succeed him in the *Imamat*, and on his premature death, he nominated his second son *Musa Kasim* (*Musa Razá*) to be his successor. This second appointment gave rise to another and greater division among the *Shiahs*, for part of them denying *Jafar Sadiq's* right to make it, declared in favor of the son of *Ismail*, thence taking the name of the *Ismaili* sect; while the greater number of them adhered to *Musa Kasim*, whom they acknowledged as the seventh *Imam*. From him the dignity descended lineally for five more generations (8th *Raza*, son of *Musa*, 9th *Mohammad al Taqi*, son of *Raza*, 10th *Ali al Naqi*, son of *Muhammad*; 11th *Hasan*, son of *Ali*, 12th *Muhammad*, son of *Hasan*, till it ended in

Muhammad (*Mahdi*) the twelfth and last *Imam*.) The *Shiahs* constitute one of the two general Muhammadan sects, and though they are in themselves divided into sub-sects (as pointed out above) which differ from each other in several religious points, yet they collectively differ from the *Sunnis*, in the interpretation of the Quran, in admitting and rejecting various *Ahadis*, and in many other respects in point of faith and religious doctrines.

The *Shiah* branch of Muhammadan Law is applicable to all the Muhammadans who profess the Muhammadan religion. In India, the Nawabs and their relatives (with a very few exceptions) are *Shiahs*.

The Musulmans in the Province of Oudh are for the most part *Shiahs*. In Murshidabad too the greater part of the Muslims profess the same religion. With the exception of these, the *Suni* is the prevailing sect of the Muhammadans in India. Of all the *Shiah* books on Civil and Criminal law, those that are commonly referred to in India are the following :—The *Shara-ul-Islam*, *Rouzat-ul-Ahkám*, *Sharah-i-Lama*, *Mufateh*, *Tahir*, and *Irshad-ul-Azhan*. The chief points of difference between the civil laws of the

Shiahs and Sunnis may be summarised as follow:—

(1) Marriage.—According to the Shiahs, the contract may be either temporary or for life, and it is not necessary that the slave should be the actual property of the man; for it is sufficient if the usufruct of her person be temporarily surrendered to him. To a relation established in any of these ways they give the name of *Nikah* or marriage, but, according to the Hanafiyas the contract must be for the lives of the parties, and it is only to a relation founded on contract for life that they give the name of *Nikah*. While the Hanafis regard the presence of witnesses as essential to a valid contract of marriage, the Shiahs do not deem it to be in anywise necessary. The causes of prohibition correspond, to some extent, in both schools; but there is this difference between them, that the Hanafiyas include a difference of nationality, among the causes of prohibition, and exclude *lian* (imprecation) from among them; while the Shiahs exclude the former and include the latter. There is also some difference between them as to conditions and restrictions under which fosterage becomes a ground of prohibition.

(2) Divorce.—Both the sects are agreed that marriage may be dissolved by the husband at any time at his pleasure, but there are some important differences between the repudiations of the two sects. Thus, while the Hanafiyas recognise two forms, the Sunni (سُنّہ q. v.) and Badai (بَدَائِیٰ q. v.) or regular, and irregular, as being equally efficacious, and subdivide the regular into two other forms, *Hasan* and *Ahsan* (q. v.) The Shiahs reject these distinctions altogether, recognizing only one form, e. i., Sunni or regular, so also as to the expressions by which repudiation may be constituted. The Hanafiyas do not require intention when express words are used; so that, though a man is actually compelled to use them, the repudiation is valid according to them. Nor do they require the presence of witnesses as necessary in any case to the validity of a repudiation; while according to the Shiahs, both intention and presence of two witnesses in all cases is essential. Both sects agree that repudiation may be either absolute or revocable, and that a repudiation given three times cannot be revoked; but according to the Hanafiyas, repudiations may be made irrevocable by an aggravation of the terms, and three repud-

tions may be given in immediate succession, or even *unico contextu*, in one expression; while, according to the Shiahs, on the other hand, the irrevocability of a repudiation is dependant on the state in which the woman may be at the time that it is given, and three repudiations, to have their full effect, must have two intervening revocations. Besides the "absolute" and 'revocable' repudiations common to both sects, the Shiahs add one peculiar to themselves (*Tilaq-ul-iddat*), which has the effect of rendering the repudiated woman for ever unlawful to the husband.

(3) Parentage.—According to Hanafiyas an invalid marriage, or even one that is positively unlawful, is sufficient for the establishment of paternity to a child; but according to Shiahs, the marriage must in all cases be lawful, except where there is error on the part of both or either of the parents.

(4) Pre-emption.—According to Hanafiyas; the right of pre-emption may be claimed, 1stly, by a partner in the thing itself; 2ndly, by a partner in its appendages as rights of water and way; and 3rdly, by a neighbour. According to the Shiahs, the right belongs only

to the first of these, with some slight exception in favor of the second. The claim of the third is rejected altogether.

(5) Gift.—The principal difference between the schools is, that a gift of an undivided share of a thing, which is rejected by the Hanafiyas, is quite lawful, according to the Shias.

(6) Wills.—In wills the leading difference seems to be that, while according to Hanafiyas, a bequest in favor of an heir is positively illegal, it is quite unobjectionable according to the Shiahs.

(7) Inheritance.—In respect of inheritance, there are many and important differences between the two sects, but they admit of being reduced to a few leading principles:—The impediments to inheritance are four in number, according to the Hanafiyas, viz, slavery, homicide, difference of religion, and difference of country. Of these the Shiahs recognise the first, the second also with some modifications. They require that the homicide be intentional, in other words murder, while with the Hanafiyas it operates equally as an impediment to inheritance, though accidental. For difference of religion the Shiahs, substitute infidelity, and difference of country they reject en-

tirely. Exclusion from the whole inheritance, according to the Hanafiyas, is founded upon and regulated by two principles. The one is that a person, who is related to the deceased through another has no interest in the succession during the life of that other with the exception of half brothers and sisters by the mother who are not excluded by her. The other principle is that the nearer relative excludes the more remote. The former of these principles is not expressly mentioned by the Shiahahs, but it is included without any exception in the second, which is adopted by them, and extended so as to postpone a more remote residuary to a nearer sharer—an effect which is not given to it by the Hanafiyas.

With regard to partial exclusion or the diminution of a share, there is also some difference between the sects. According to the Hanafiyas, a child or the child of a son how low soever, reduces the shares of a husband, a wife and a mother, from the highest to the lowest appointed for them; while according to the Shiahahs, the reduction is affected by any child, whether male or female, in any stage of descent from the de-

ceased. Further, when the deceased has left a husband or wife, and both parents, the share of the mother is reduced, according to the Hanafiyas, from a third of the whole estate to a third of the remainder, in order that the male may have double the share of the female; but, according to the Shiahahs, there is no reduction of mother's third share in these circumstances, though when the deceased has left a husband, the share of the father can only be a sixth. The shares and the sharers (See دُوَيْلَةٌ وَرِضْيَةٌ) being fixed in the Quran, the two schools only differ as to the relatives who are not sharers. They are divided by the Hanafiyas into residuaries (See رِسْدَعَى) and distant kindred (See دُوَيْلَةٌ عَلَيْهَا حَامٌ). The residuaries in their own right they define as every male in whose line of relation to the deceased no female enters, and the distant kindred as all relatives who are neither sharers nor residuaries. The residuaries not only take any surplus that may remain after the shares have been satisfied, but also the whole estate when there is no sharer to the entire exclusion of the distant kindred, though these may, in fact, be much nearer in blood to the deceased. This preference to the residuary is rejected with

peculiar abhorrence by the Shias, who, instead of the triple division of the Hanafiyas, mix up the rights of all relatives together, and then separate them into three classes, according to the proximity to the deceased, each of whom in its order is preferred to that which follows; so that where there is a single individual, even a female, of a prior class, there is no room of succession for any of the others. Within the classes operation is given to the doctrine of the return (See ۱) by the Shias nearly in the same way as by the Hanafiyas; that is, if there is a surplus over the shares, it reverts to the sharers, with the exception of husband or wife, and is proportionately divided among them. According to the Hanafiyas, this surplus is always intercepted by the residuary, and it is only when there is no residuary that there is with them any room for the doctrine of return. When the shares exceed the whole estate the deficiency is distributed by the Hanafiyas over all the shares by raising the extractor of the case (See ۲). This is also rejected by the Shias, who make the deficiency fall

exclusively among them whose relationship to the deceased is on the father's side. (Baillie's Digest of Muhammadan Law).

شیعیان (Shaiva شیعیان) — Name of one of the three great divisions of modern Hindu sects (the other two being Vaishnavas and Shaktas.)

شیعت (Shevait or Shebait) — A priest attached to the temple of Shiva.

شایع (Shayú) (M. Law) Confusion. A confusion arises when a gift is made of an undivided property. It may arise in three ways :—(1) A person having the whole of a thing may give an undivided half or other share in it to another. Here there is confusion on both sides, and the gift is unlawful. (2) A person having a whole of the thing may give it entirely to two or more persons undivided. Here is confusion on the side of the donee only, it is lawful according to some. And (3) two or more persons having a thing in undivided shares may combine in making a gift of it entirely to one person. Here the confusion is only on the side of the donor and the gift is valid. also See شیع

صاحب (Sáhib) — (1) A possessor, an owner. (2) A comrade. (3) A title of respect; esquire.

صاحب اختیار (Sáhib-i-ikhtiyár) — One invested with authority or power.

صاحب بندوبست (Sáhib i-bando-bast)—A settlement officer.

صاحب ج'یداد (Sáhib-i-járdád)—A land-holder.

صاحب حیثیت (Sáhib-i-haisfáyat)—A man of property or substance.

صاحب خانہ (Sáhib-i-kháná)—The master or head of a house.

صاحب سالمت (Sáhib salámat)—Salutation; acquaintance.

صاحب ضاح (Sáhib-i-zilá)—The district officer; a deputy commissioner.

صاحب عدالت (Sáhib-i-a'dálat)—An administrator of justice, any official who works in court.

صاحب النصب (Sáhib-un-nisab)—(M. Law) One possessed of a certain estate upon which *zakat* (ذکات) must be paid. The possessor of 200 dirhems or five camels, is held to be a sahib-un-nisab.

صاحبین (Sáhibán)—Gentlemen.

صادر کرنا (Sádir karná)—To issue, to pass (an order or sentence.)

صدر کرنے (Sádir kurná)—One who issues an order.

صادر (Sádir honá)—To be issued; to be passed; to issue; to proceed from; to be committed by.

صادق (Sádiq áná)—To come or prove true (in the case of), to apply to; to be verified in.

صاف (Sáf chhútná)—To get clean off; to be acquitted; to escape unscathed.

صاف کرنا (Sáf karná)—(1) To cleanse, to purify. (2) To practise (the hand.) (3) To make a fair copy of. (4) To clear a jungle.

صاف، صف (Sáf hojáná)—To be cleared (as a road or jungle); to be settled (as a dispute or difference); to be removed as an obstacle.

صاف (Sáfa)—A turban.

صافی (Sáfi)—A wiper, a duster.

صافی نامہ (Sáfi náma)—A release, a general discharge from an obligation.

صالح (Sálah)—See صالح

صایب (Sáyab)—Just, right, (as an opinion), accurate.

صبی (Sábf)—(M. Law) A minor or youth.

صبیخ (Sibíya)—A girl, a daughter.

صبح (Subah)—Morning.

صاع (S'á)—A certain measure (four times the quantity of corn that fills two hands of a man of moderate size) for measuring corn upon which depends the decisions of Muslims relating to measures of capacity.

صحابی (Sahábí)—An associate; one of the companions of Muhammad.

صحایف (Saháyef)—Volumes; books; pages.

صحبت کرنا (Suhbat karná)—To keep company with ; to cohabit with.

صحت (Sehat)—Soundness, health, validity, correctness, authenticity.

کسی فیصلہ کی صحت میں اعتراض کرنا (Kísí faislé kí sehat meñ aitiráz karná)—To question the correctness or validity of a judgment.

صحت نامہ (Sehat námá)—(1) A certificate of health. (2) *Corrigenda* ; a table of corrections.

صحبت کرنا (Sebat karná)—To correct ; to ascertain.

صحیح (Sahíh)—True, genuine, accurate, correct, just, proper, authentic.

صحیح اہل اقل (Sahíh-ul-aql)—In a sound state of mind, sane.

صحیح انساب (Sahíh-ul-nasab)—Legitimate.

صحیح ابوحنیفہ (Sahíh-ul-bukhárfi)—The title of the first of the six correct books of traditions received by the Sunnis. It was compiled by Abu Abdú-láh Muhammad ibn Ismail Bukhárfi.

صحیح مسلم (Sahíh-i-muslim)—The title of the second of the six correct books of traditions received by the Sunnis. It was compiled by Abu Hasan Muslim, son of Hajaj al Qishairi, who was born at Naishapur A. H. 204.

صحیح قرار دینا (Sahíh qarár dená)—To determine as valid, to receive as genuine.

صحیح (Sahíh karná)—To rectify, to verify, to adjust.

صحیفہ (Sahífa)—A writing, a letter, a book, a volume.

صدارت (Sadárat)—The office of prime-minister or chief justice.

صداقت (Sadáqat)—Authenticity, truth, veracity.

صدر (Sadar)—(1) The first place or seat in an assembly. (2) The seat of government. (3) The presidency (as opposed to the moffasil.) (4) The head-quarters of a district, a military cantonment. (5) The chief judge. (Under the Muhammádan rule he was especially charged with the settlement of religious grants and the appointment of law officers.)

صدر اعلیٰ (Sadar-i álá)—A subordinate judge.

صدر امین (Sadar amín)—A subordinate judge (lower than *Sadar álá*, this office has been abolished).

صدر بورد (Sadar board)—The Board of Revenue; the highest revenue court.

صدر جمع (Sadar jam'á)—The sum total of revenue payable to government direct, exclusive of the charges of collection.

صدر دیواری عدالت (Sadar díwáni adálat)—The Highest Court of Judicature for civil suits.

صدر سرشنستہ (Sadar sarishta)—The Collector's office.

صدر صدور (Sadar sudúr) A principal sadar amin.

صدر عدالت (Sadar adálat)—The chief court of justice. The Company's Supreme Court, and court of final appeal in India.

صدر فوجداری عدالت (Sadar faujdári adálat)—The chief criminal court.

صدر گازنگی (Sadar qanúngo)—The chief native registrar or accountant of a district or collectorate.

صدر مالکنار (Sadar málguzáár)—The chief revenue payer, one who pays it either into the government treasury, or to the collector of a district, directly, and not through any other agency; the headman or representative of a joint tenancy village, who engages for and pays the revenue due from the community to the government.

صدر مقام (Sadar muqám)—Head-quarters.

صدر نظامت (Sadar nizámat)—The chief criminal court.

صدر نشین (Sadar nashín)—A president.

صدقة (Sadqá)—(1) Alms, property dedicated to pious uses; voluntary alms in distinction to those imposed by law. (2) A sacrifice.

صدقہ فرض (Sadqá-i-farz)—(M. Law.) Ordained or obligatory alms.

صدقہ نظر (Sadqá-i-fitr)—Alms bestowed upon the poor by law.

صدقہ نفل (Sadqa-i-nafl)—Voluntary alms, not imposed by law.

صدور (Sadma) A blow, a shock, an injury.

صدمة جسمانی (Sadmá-i-jismáns)—Bodily hurt; personal violence.

صدور (Sudúr)—Passing, issuing.

صدی (Sadi)—Century.

صراحت کرنا (Saráhat karná)—To make clear, to specify, to describe.

صراحتا (Saráhtan)—Expressly, publicly, plainly.

صراف (Sarráf)—A money-changer, a banker, a shroff.

صرافة (Sarráfá)—The place where bankers transact their business; a bank, the exchange, a money-market.

صرافی (Sarráfí)—(1) Money-changing. (2) The commercial character used by sarrafs, mahajni.

صرافی کی کوٹھی (Sarráfí ki koṭhi)—A banking firm.

صرافی چندوی (Sarráff chitthí)—A bank bill, a cheque or draft.

صرف (Sarf)—(M. Law) A kind of sale—See بیع

صرف (Sarf)—Expenditure, cost.

صرف کرنا (Sarf karná)—To disburse, to spend.

صرف دستخط (Sirf dastkhat)—A blank endorsement, *carte blanche*.

صریح (Sarsh)—(1) Evident, manifest, plain, palpable, gross. (2) In M. Law used for that which is express in contra distinction to that which is *kinaya* or implied. For example, the *Tilaq-i-sarih* is an explicit form of divorce, while *Tilaq-i-kinaya* is an implied form of divorce, as when a man says to his wife, Thou art free.

صریح (Sarshán)—Clearly, evidently.

صریح یا معنوی (Saríhf yá mánwí)—Expressly or impliedly.

صعب (Sáb)—(1) Disobedient, stubborn, perverse. (2) Difficult, grave.

صعودی (Sa'odí) Ascendant.

صغری (Sagír)—Junior, inferior, minor.

صغریہ (Jurm-i-sagírá)—Minor offence.

صغر سن (Sagír sin)—A minor, a child.

صغر سنی (Sagír sinní)—Minority.

صف (Saf)—Line, row, rank, file, a company of men standing in a rank.

صف بستہ (Saf basta)—Drawn up in a line or row.

صفایہ (Safáí karná)—See صفائی کرنا

صفدر (Safdar)—The name of Ali.

سفر (Safar)—The second month of the Muhammadan year.

صفاتیہ (Sifátiya)—A school of thought, rather than a sect of Islam (as given by Mr. Sale). The orthodox Sunni claims to be a Sifátiya or attributist (as opposed to mutzalahs who reject the idea of God's attributes being eternal).

صلو (Salá)—Proclamation.

صلو (Saláh)—Advice, counsel, good advice.

صلح (Saláh se)—After consultation with.

صلح کار، ریاست (Saláh kár-i-riyásat) A councillor of state.

صلحیت بھی (Saláhiyat bahí)—(1) A diary kept in police and revenue offices for the purpose of reporting the condition or prosperity of a district. (2) A register in which certain particulars regarding the travellers who put up in the inns are entered.

صلب (Salb) Vertebrate.

صلبی (Salbí)—Legitimate.

صلبی بیٹا (Sulbí betá)—A legitimate son.

صالح (Sulah)—Compromise, reconciliation, peace, truce.

صلح چند روز (Sulah chand rozá)—Armistice.

صلح کل (Sulah kul)—Peaceful, the name of the angel Gabriel

صالح نامہ (Sulah námá)—A deed of compromise, a treaty of peace.

صلوات (Salwát)—Prayers.

صلواتین سنان (Salwáten sunáná)—To abuse roundly.

صل (Sila)—Reward, recompense, present, gift.

صندوق (Sandúq)—A coffer, a case, a coffin.

صاراب (Sawáb)—A just or true advice.

صاربادید (Sawábdíd)—Advisability, expediency.

صریح (Subah)—(1) A province (one of the large divisions of the Moghal empire). (2) A governor, a magistrate.

صریح دار (Súbahdár)—(1) The chief governor of a province. (2) The magistrate and collector of a district (in Native States). (3) A non-commissioned military officer in native regiments.

صررت حال (Súrat-i-hál)—The facts and circumstances of a case, a representation or report of

the facts and circumstances of a transaction; a coroner's report.

در صورت (Dar súrat)—In case of; provided that.

صید (Said)—Hunting game, the animal pursued. A compact (between pigeon-fanciers) by which one may capture and keep as many of the other's pigeons as he can.

صیخہ (Sígha)—(1) Department, line, office, side, jurisdiction. (2) A form of words used in (Muhammadian) marriage ceremonies.

صیخہ زیری (Sígha i-ábkárs)—Exercise department.

صیخہ پرمات (Sígha-i-parmaṭ)—Customs department.

صیخہ دیواری (Sígha-i-díwáns)—Civil department, civil side, civil jurisdiction.

صیخہ فوجداری (Sígha-i-faujdárs)—Criminal department, criminal side.

صیخہ مال (Sígha-i-mál)—Revenue or Financial department.

صیخہ پارھانہ (Sígha paṛháná)—To make one repeat the form of words prescribed in a marriage ceremony; to marry.

صیخہ بحری (Sígha-i-mir-bahrí)—Admiralty jurisdiction.

صیخہ کلیسہ (Sígha-i-kalísá)—Ecclesiastical jurisdiction.

ض

ضابطگی (Zábtagí)—Conformity to law or rule.
بے ضابطگی (Be zábtagí)—Irregularity.
ضابطہ (Zábta)—Established practice, law, regulation, judicial usage, procedure.
ضابطہ دیوانی (Zábta-i-díwání)—Civil Procedure.
ضابطہ فوجداری (Zábta-i-faujdári)—Criminal Procedure.
ضابطہ عدالیت (Zábta-i-adálat)—Judicial usage.
ضابطہ عدالت کے خلاف ke khiláfi)—Opposed to judicial usage; contrary to judicial practice
ضابطہ دان (Zábta dán)—A person acquainted with the procedure of courts.
ضابطہ کی وسیع (Zábta kí rú se) حسب ضابطہ (Hasb zábta)
According to rule or practice ; in due course.
ضابطہ مال (Zábta-i-mál)—A body of instructions for revenue officers.
با ضابطہ (Bá zábta)—Duly, regularly, formally, <i>en regle</i> , in due course.
ضامن (Zámin)—A surety, a security.
ضامن دینا (Zámin dená)—To give (some one as) a surety.
ضامن ہونا (Zámin honá)—To stand bail for, to be surety for; to guarantee ; to engage for.

حاضر ضامن (Házir-zámin)—Security for personal appearance.
مال ضامن (Mál zámin)—A security for the discharge of a debt.
ضامنی (Zámní)—Security, surety, bail, pledge.
چھوڑنے پر ضامنی (Zámní par chhoṛná)—To release on bail, to admit to bail.
ضامنی قبول کرنá (Zámní qabúl kar-ná)—To accept the security or bail.
ضایع کرنا (Záyá karná)—To lose, to waste, to destroy.
ضبط (Zabt)—(1) Control. (2) Resumed, under resumption.
ضبط کرنا (Zabt karná)—(1) To confiscate, to seize ; to resume. (2) To control (as چھوڑنے پر ضامنی)
ضبطی (Zabtí)—Resumption, confiscation, forfeiture.
ضبطی جایداد (Zabtí-i-jáedad)—Forfeiture of property.
ضبطی معافی (Zabtí-i-muáffí)—Resumption of rent-free grant or tenures.
ضبطی ضمانت (Zabtí-i-zamánat)—Forfeiture of the bond or security.
ضبطی کے لائق (Zabtí-i-ke láiq)—Liable to seizure or confiscation ; contraband ; resumable.
ضراب (Zaráb)—A stamper of coin, a mint-master.
ضرب (Zarb)—A blow ; coining money, stamp, impression on coin.

ضرورت (Zarúrat)—Necessity.	bargain of sales on the part of the vendor.
گر ضرورت بود روا باشد (Gar zarúrat bowad rawá báshad)—Necessity knows no law.	
ضرورت (Zarúratán)—Necessarily.	ضمان باندرک (Zamán bildark)—(M. Law) Bail for accidents for any contingency, or for any undefined amount, indemnity.
ضرر (Zarar)—Injury; hurt.	ضمان (Zamánat)—Bail, security.
ضرر پهنه نهان (Zarar pahúñcháná)—To cause harm or injury, to hurt.	ضمان حفظ امن (Zamánat-i-hifz-i-amán)—Security for keeping the peace.
بلا عادۃ ضرر پهنه نهان (Bil iráda zarar pahúñcháná)—Voluntarily causing hurt.	ضمان نیک چانی (Zamánat-i-nek chaluf)—Security for good behaviour.
ضرر شدید (Zarar-i-shadíd)—Grievous hurt.	ضمان کے قابل (Zamánat ke qábil) { ڈبل ضمان (Qábil zamánat)—} Bailable.
ضرر رسانی (Zarar-rasání)—Causing injury or annoyance.	ضمان نامہ (Zamánat náma)—Bail bond, security-bond, deed of suretyship.
ضعف (Zo'f)—(1) Weakness, infirmity. (2) Weak point.	ضمانات (Zamánatan)—By way of security.
ضعیف (Za'if)—Weak, feeble.	ضمانات پر رہا کرنá (Zamánat par rihá karná)—To discharge on bail, to hold to bail.
ضعف العقل (Za'if ul aql)—Of weak or unsound mind; imbecile.	ضمان دا خل کرنا (Zamánat dákhil karná)—To furnish security, to give bail.
صلح (Zilá)—(1) District. (2) A side.	ضمانات حدید دا خل (Zamánat jadíd dákhil karná)—To give a fresh security.
ضابع دار (Ziládár)—An officer in the canal department who supervises measurements and distribution of water; an officer who makes advances to cultivators and collects rents.	ضمن (Zamán)—Clause, anything comprehended or inserted.
ضمان (Zamán)—Surety, bail, security, (either for person or property). According to Shias the term is restricted to security for property, whilst kifalat is applied to personal bail.	ضمناً (Zamnán)—By implication, indirectly.
ضمان بہ عہدت الشمی (Zamán ba ahdat ul samaní)—(M. Law) Security for the fulfilment of a	ضمنی (Zamní)—Collateral, incidental, corroborative (as evidence).

خَلْفَيَّةٌ (Zamíma)—A schedule, an appendix, a supplement.
خَرَابَةٌ (Zawábát)—Rules, procedure.

ضَيْفٌ (Zaif)—A guest.

ضِيَافَةٌ (Ziyáfát)—An entertainment.

طَائِفَةٌ (Táifá)—A people, a tribe, a band, a gang, a company of dancing girls and musicians.
طَبَابَاتٌ (Tibábát)—The medical art.

طَرْزٌ جَدِيدٌ (Tarz-i-jadíd)—A new fashion or style.

طَرْزٌ اَنْدَازٌ (Tarz o-andáz)—De-meanour.

طَبْعَةٌ كَرْنَاءٌ (Tabá karná)—To print.
طَبَقَةٌ (Tabái)—Natural, constitutional.
طَبَقَةٌ (Tabqá)—(1) Order, class. (2) Stratum.

طَارِفٌ (Tarf)—Direction; side; a division of a village or estate.

طَارِفٌ بَانِيٌّ (Tarf báñt)—The holding of several separate divisions of village lands by different branches of the community, the co-parceners of one taraf having no interest in the other, although included in the same village.

طَبِيلَةٌ اِذْمَانٌ (Tabqá-i-inám)—A community, people.
طَبِيلَكٌ (Tablak)—A bundle of papers, an open end cover.

طَافَنْتَانِيٌّ (Tarfán sáni)—An opposite party, an opponent, a defendant.

طَارِفَادَارٌ (Tarfádár)—A partisan, an ally, partial.
طَارِفَادَارِيٌّ (Tarfádári)—Partiality, party spirit.

طَافَنْتَانِيٌّ (Tarfán karná)—To take the side of, to show favor or partiality.

طَافَ (Taraf se)—On the part of, on behalf of.

طَرْفٌ كَرْنَاءٌ (Bar taraf karná)—To dismiss (from office), to get rid of, to remove.

طَرْفَيْنَ (Tarfén)—Both sides, both parties.

طَرِيقَةُ بَلْغَةٍ (Taríqa-i-bálghára)—Mode of partition.

طَرْزٌ جَوَابِدَيٌّ (Tarz-i-jawáb dihí)—Line of defence.

طَرْزٌ زَرَاعَةٌ (Tarz-i-zaráit)—Mode of cultivation.

طَرْزٌ عَبَارتٌ (Tarz-i ibárat)—Style, construction of a sentence, context.

طريقه حساب (Taríqa-i-hisáb)—

System of accounts, the way of calculation, the mode in which the account is to be taken.

طريقه عماد (Tarsqá-i-amaldar-ámad)—Procedure.

طريقه مقرر (Tarsqa-i-muqarri-
ra qánún)—The mode prescribed by law.

طفل (Tifl)—A child.

طفل صحيح النسب (Tifl sahíh ul na-sab)—A legitimate child.

طفل غير صحيح النسب (Tifl i-gair sahíh ul-nasab)—An illegitimate child.

طفل غير صحيح النسب کی اولاد
کیا ہے (Tifl-gair-sahíh-ul-na-sab kís kí aulád nahiں hai)—A bastard child is *filius nullius*.

طلاق (Tiláq)—Divorce; repudiation. Divorce may be given either in the present time, or may be referred to some future period. It may be pronounced by the husband either before or after the consummation of marriage. It may be either given in writing or verbally. The words by which divorce can be given are of two kinds:—*Sarih* and *kinayah* (بیان q. v.)

Divorce is divided into *Talaq-us-sunnah*, or that which is according to the Quran and the traditions, and *Talaq-ul-badai*, or a novel or heterodox divorce which, although it is considered

lawful, is not considered religious. *Talaq us-sunnah* is either the *Ahsan* (احسن) the most laudable or *Hasan* laudable. The former is when the husband once expressly pronounces to his enjoyed but un-pregnant wife the sentence, "Thou art divorced!" when she is in *Tuhr* (جهر q. v.), and then leaves her to complete the prescribed period of *iddat* (عدت q. v.) or 3 months or after child-birth. Until the expiration of the *iddat*, the divorce is revocable; but after the period is complete, it is irreversible; and if the husband wishes to take his wife back, they must go through the ceremony of marriage. But it must be observed that after the *Talaq-us-ahsan* one is not, as in other kinds of divorce, compelled to marry another man, all that is required is a re-marriage.

The *Talaq-ul-hasan* (طلاق الحسن), is when the husband repudiates an enjoyed wife by three sentences of divorce, either *Sarih* or *Kinayah*, giving one sentence in each *tuhr* or period of purity.

The *Talaq-ul-badai* or irregular form of divorce, is when the husband repudiates his wife by three sentences given one at a time.

In both these kinds of divorce *badai* and *hasan*, the divorce is revocable (ریجای, *rajai*) after the first and second sentences, but it is irrevocable (بین, *bain*) after the third sentence. After both these divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married and enjoyed and divorced by another husband. A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause. Repudiation by a husband who is sane and adult is effective, whether he be free, or a slave, willing or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue.

An agent or agents may be appointed by a husband to divorce his wife (See میتوں)

In addition to the will and caprice of the husband, there are also certain causes for divorce; such as,

(1) جب (Jubb) That is, when the husband has been, by any cause, deprived of his organ of generation. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way.

(2) عنہ (Unnah) or Impotence. In cases of impotency in either husband or wife a year of probation can be granted by the judge.

(3) Inequality of race or tribe. A woman cannot be compelled to marry a man who belongs to an inferior tribe; and, in case of such a marriage, the elders of the superior tribe can demand a divorce.

(4) Insufficient dower.—If the stipulated dower is not given, when demanded, divorce takes place.

(5) Refusal of Islam.—If one of the parties embrace Islam, the judge must offer it to the other, three distinct times, and if he or she refuse to embrace the faith, divorce takes place.

(6) Lian (لیان q. v.) or Imprecation.

(7) Ila or vow.—When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps it inviolate, an irreversible divorce takes place.

(8) Reason of property.—If a husband become the proprietor of his wife (a slave) or the wife, the proprietor of her husband, divorce takes place.

(9) An invalid marriage of any kind, arising from incomplete marriage ceremony or from affinity or consanguinity.

(10) Difference of country.—For example, if a husband flee from a non-Muslim country, and his wife refuse to perform *hijrah* or flight and to accompany him, she is divorced.

(11) *Irtidád* or Apostacy from Islam (See ایتاد)

In addition to these forms of divorce, there are three others of a peculiar nature, called *Khulá* (خُلَّا), *Mubarát* (مُبَارَّة) and *Zehár* (زهار) which see.

See also divorce under طلب

طلب (Talab)—(1) Pay, wages, salary. (2) Summons (3) (M. Law) Demand.

The right of pre-emption is confirmed by *talab* or demand, and *ishhád* or invocation. The demand is of three kinds:—*talab-i-muwásbat*, *talab i-tugrir*, also styled *talab-i-ishhád*, and *talab i-tamlík* also known as *talab-i-khusomat*.

طلب مرادیت (Talab-i-muwásbat)— Is when a person who is entitled to pre-emption hears of a sale, he ought to claim his right immediately; and when he remains silent without claiming the right, it is lost.

طلب ایجاد (Talab-i-ishhád)— Demand with invocation of witnesses is when a person calls upon witnesses to attest his "immediate demand." The invocation of witnesses is not required to give validity to that demand, but only in order that

the pre-emptor may be provided with proof, in case the purchaser should deny the demand.

طلب تملیک (Talab-i-tamlík)— Demand of possession. It is made by bringing the matter before a court that it may decree the property to the claimant by virtue of his right of pre-emption. According to M. Law if the claimant should neglect to sue for a month without a sufficient excuse, his right is annulled, but now the Indian legislature has prescribed one year's time as the period of limitation for such a suit.

طلب کرنے (Ta'lab karná)—To send for, to summon, to demand, to claim.

طالبا (Talbána)—Money paid into court for serving process &c., issued at the instance of the party making the payment, process fee, the fee payable to a witness.

ٹانچہ (Tamánpcha)—A slap on the face.

ٹانچہ (Tamancha)—A pistol.

تذکرہ (Tanz)—Ridicule, sneer, sarcasm.

تذکرہ (Tanzan)—Sneeringly.

تواتر (Tawálat)—Prolixity.

تھار (Taur)—Manner, mode, ways, conduct.

با تھار (Ba taur-i-khud)—Of itself, of themselves, personally.

تُوْكَنْ وَ كَرْهَانْ (Tauan wa karhan)—Willingly or unwillingly, *nolens volens.*

تُفَانْ بَأْنَدَهْنَاءْ (Tufán báñdhná)—To defame, to calumniate, to exaggerate.

تُوكْ (Tauq)—A collar (of gold) for ornament, or of iron &c. for punishment, or worn as a badge of servitude.

تُولْ (Túl)—Length, prolixity, lasting long.

تُولِّيْلَمْ (Túl-i-kalám)—Prolixity, length of discourse.

تُولِّيْلَجْ (Túl tawíl)—Very long, prolix, diffuse.

تُومَارْ (Túmár)—A roll, a scroll, a volume; an account book.

تُومَارْ جَمَاءْ (Túmár jamá)—The account of produce or collections of land recorded in government books.

تِهَارَاتْ (Tihárat)—Purity.

تِهَارْ (Tihar)—(M. Law) The period of purity in a woman.

تِيْكَارْنَا (Tai karná)—To bring to a conclusion, to dispose of, to pass or cross over, to traverse, to travel.

تِينَاتْ (Tínat)—Disposition.

ظ

ظَالِمْ (Zálím)—A tyrant.

ظَاهِرْ (Záhir)—Evident, manifest, apparent, overt, ostensible, the external appearance.

ظَاهِرَةْ (Záhirá)—Apparently, ostensibly, openly, to all appearance; *prima facie.*

ظَاهِرَدَارِيْ (Záhir dári)—Formality, ostentation.

ظَاهِرَدَارِيْ بَارْتَنَاءْ (Záhirdárf bartná)—To affect, to assume, to pass off (for).

ظَاهِرَ كَارْنَاءْ (Záhir karná)—To show, to manifest, to disclose, to discover, to reveal, to expose, to affect, to make a show of.

ظَاهِرَ مَهْرَ (Záhir meñ)—Evidently, openly, in public.

ظَاهِرِيْ (Záhirí)—External.

ظَاهِرَفَتَانْ (Zaráftan)—Factitiously, in jest.

ظَافَرْ (Zafar)—Victory.

ظَلِيلِ إِلَاهِيْ (Zil-i-iláhí)--Shadow of God; king.

ظَلْمْ (Zulm)—Oppression, tyranny, injustice, injury, hardship.

ظَلْمَرَسِيدَهْ (Zulm rasidah)—Oppressed, a victim of tyranny.

ظَانْ (Zan)—(M. Law) (1) Presumption that a charge is well founded, although the evidence is not conclusive. (2) Suspicion, evil opinion.

ظَانِيْغَالِيْ (Zan-i-gálíb)—Strong presumption (of the truth of a charge.)

ظَاهِرَ (Zihár)—(M. Law) A kind of divorce which is effected by a husband's likening his wife to any part or member of the body of any of his kins-

woman within the prohibited degree. As for example if he were to say to his wife the words *Anti alaiyu ka zahri um-mi* (thou art to me like the back of my mother). The motive of the husband in saying so must be examined, and if it appear that he meant divorce, his wife is not lawful to him until he has made expiation.

ظہور (Zahúr)—Discovering, coming to pass.

عَذْرَة مَيْنَ (Zahúr mey áná)—To come to pass, to present itself, to happen.

ظُهُور (Zuhur)—Back.

بَارِتَ زَهْرَى (Ibárat-i-zuhri)—Endorsement.

تَهْرِسِ زَهْرَى (Tahrír-i-zuhri)—Anything written on the back of a document.

(ع)

عادت (Ádtan)—Habitual.

عادل (Ádil)—Just, right, upright.

عادی (Ádī)—Habitual, accustomed.

مُجْرِم مَادِي (Mujrim-i-ádī)—Habitual offender.

عارض (Áriz)—(1) Bar. (2) Barring, preventing. (3) A petitioner, one who makes a prayer.

عارض نَامَة (Áriz náma)—Particulars of receipts of revenue; casualty list.

عارض هُونَة (Áriz honá)—To prove an obstacle to, to bar.

عارض (Árzá)—(1) An obstacle, an impediment. (2) An affection, a disorder, a disease, an accident.

عارض حد سَاعَة لَا حَق (Árzá-i-had-samáat láhaq honá)—To be barred by lapse of time, to be barred by the law of limitation.

عَرْضَة قَانُونَى (Árza-i-qánúní)—A legal disability.

عَارِضَى (Árzí)—Casual; accidental, not inherent; temporary.

ماریت (Áriat)—(M. Law) Commode loan. In *Ariat* what is given to the donee is merely the income or usufruct of a limited interest for a limited duration.

See مَدْعَة

ماریت لِنَة (Áriat lená)—To take a loan of, to borrow for temporary use.

ماریت (Árfatan)—Borrowed on loan.

مازم (Ázim)—Bound for a place.

عاصمة (Ásma)—A chaste woman.

عاصي (Ásí)—A criminal, a sinner.

عافیت (Áfiyat)—Safety, security.

عاقِرَة (Áq karná)—To disinherit, to cut off from hereditary right.

عاقِنَة (Áq náma)—A deed of disinheritance.

عاقِب (Áqib)—A successor or deputy.

اعٰلٰی (Áqla)—(M. Law) The relatives who pay the expiatory mulct for man-slaughter, or any other legal fine. They must be relatives descended from one common father.

اعٰلٰم (Álim)—(M. Law) A learned man. The term usually includes all religious teachers, such as Imams, Qazis, Muftis and Maulvis &c.

اعٰلٰمٰن (Álimána)—Learned.

اعٰلٰي (Álī)—Exalted, noble.

اعٰلٰي تبار (Áli tabár)—Of high descent, of noble lineage.

اعٰلٰي جاه (Áli jáh)—Of exalted dignity.

اعٰلٰي جناب (Áli janáb)—Your highness, your honour.

اعٰم (Ám)—(1) Common, general, public, popular, ordinary, comprehensive. (2) The common people, the mass,

اس سے اس سے (Ám is se ki)—Whether.

اعٰم میں (Ám mīn)—In public.

اعٰم استھان (Ám wajah-i-istah-qáq)—A common ground of right.

اعٰم را (Ámra)—Royal, imperial, public.

اعٰلٰم (Ámil)—A governor, an administrator, an intendant of finance; a collector of revenues; an official, a functionary; an agent.

عامل نیلام (Ámil-i-nílám)—An officer conducting a sale.

اعٰدہ (Áyad honá)—To be liable to; to come upon; to be inflicted, to be imposed.

عبدت گاہ (Ibádat gáh)—Place of worship.

عبارة (Ibárat)—A word, an expression, a clause, a writing, a test.

ایکت عبارت امامہ (Ekht-i-ibárat-i-ámma)—The General Clauses Act.

عبارة تصدیق (Ibárat-i-tasdíq)—Verification.

عبارة ظهری (Ibárat-i-zuhri)—An endorsement.

عبارة ظهري بلا نام (Ibárat-i-zuhri bilá nám)—A blank endorsement.

عبارة ظهري خاص (Ibárat-i-zuhri-i-khás)—A special indorsement.

لکھی عبارت ظہری لکھنا (Ibárat-i-zuhri likhná)—To endorse over.

خالی عبارت ظہری لکھنا (Kháli ibárat i-zuhri likhná)—To endorse in blank.

بنریجہ عبارت ظہری منتقل کرنا (Bazaríya ibárat-i-zuhri mutaqil karná)—To endorse over, or transfer by endorsement.

عبد (Abad)—A slave, a bondsman — (with ال i. e. it signifies signature.)

عبراني (Ibráni)—A Hebrew, a Jew; Hebrew language.

عِبرَة (Ibrat)—Admonition, warning, example.

جَهْرَة (Ibrat honá)—To be or prove a warning, or example to.

أَبْرُق (Abúr)—(1) Transportation.
(2) Extensive reading or study, mastery of a subject.

أَبْرُقَةَ دَرِيَّا (Abúr-i-darya-i-shor)—Transportation.

عَتَابٌ كَرَنَى (Itáb karná)—To pronounce censure on, to rebuke, to be angry with.

إِتَاقٌ (Itaq)—(M. Law) The act of the owner of a slave (either male or female) giving immediate and unconditional freedom to his slave. That act is lawful when it proceeds from a person who is free, sane and adult, and the actual owner of the slave in question.

إِتْقَانٌ (Itq)—(M. Law) Manumission of slaves.—It is performed under the Muhammadan Law under the following forms.

(1) **إِتَاقٌ**—See above.

(2) **كَاتِبٌ** (Katábah)—It signifies a bond of freedom granted to a slave, in return for money paid. The slave thus ransomed is called *mukatib*; until the ransom is fully paid. During the interval between the promise of freedom and the payment of the money the *mukatib* enjoys a certain degree

of freedom, but is nevertheless placed under certain restrictions, e. g., he is free to move from place to place, but he cannot marry or bestow alms or become a bail &c. without the permission of his master.

(3) **تَدْبِيرٌ** (Tadbír)—It means a declaration of freedom made to a slave to take effect after the master's death.

(4) **إِسْلَامٌ** (Iṣlám)—Signifies a man having a child born to him of a female slave, which he claims and acknowledges as his own, which acknowledgement becomes *ipso facto* the cause of the freedom of the female slave. The woman is then called *umm-ul-walad*, (the mother of offspring) and stands in relation to her master as his wife, the child being also free.

(5) In addition to the above forms of emancipation, it is also established that the manumission of slaves is the legal penalty or expiation for certain sins.

عَدَالَةٌ (Adálat)—A court, a court of justice, assize, tribunal.

عَدَالَةٌ مِنْ آيَةِ كَوْنِيَّةِ رَحْمَةٍ (Adálat men áne ká mansab rakhná)—To have a *locus standi*, to have a right to come to court.

خَارِجٌ مِنْ عَدَالَةٍ (Khárij az adálat honá)—To be out of court; to have no *locus standi*.

عِدَالَتٌ دِيْوَانِيٌّ (Adálat-i-diwáni)—
Civil court.

عِدَالَتٌ مُطَابَاتٌ خَفِيفَةٌ
تَالْبَاتِ الْكَهَافِيَّةِ (Adálat-i-matálbat-i-kháfiya)—Small Cause
Court.

عِدَالَتٌ فُرْجَدَارِيٌّ (Adálat-i-faujdári)
—The Criminal Court.

عِدَالَتٌ مَالٌ (Adálat-i-mál)—The
Revenue Court.

عِدَالَتٌ مَرَافِعٌ اَوْلَى
—i-o'lá)—The court of first
instance.

عِدَالَتٌ اَبْيَلٌ اَوْلٌ
اَوْلَى (Adálat-i-apál-i-awwal)—The court of first ap-
peal.

عِدَالَتٌ بَحْرِيٌّ (Adálat-i-bahrí)—The
Admiralty Court.

عِدَالَتٌ ضَاحِعٌ (Adálat-i-zila)—The
District Court.

عِدَالَتٌ مَفْسِلٌ (Adálat-i-mufassil)—
The Mofassil Court.

عِدَالَتٌ عَالِيَّةٌ (Adálat-i-áliya)—The
High Court.

عِدَالَتٌ شَاهِيٌّ (Adálat-i-sháhí)—
The King's bench, the Chan-
cery Court; the High Court.

عِدَالَتٌ فَرْجِيٌّ (Adálat-i-faují)—A
Military Court.

عِدَالَتٌ جُدِيقِيٌّ (Adálat-i-iqrár)—Judicial, legal.

عِدَالَتٌ كَارِرَادِيٌّ (Adálat-i-kárrawáfi)
Judicial proceeding.

عِدَالَتٌ مَسَائِلٌ (Adálat-masáil)—
A court of law.

مسَائِلٌ عِدَالَتٌ (Masáil-i-adálati)—
Maxims.

عِدَادَتٌ (Adáwat)—Enmity, ill
will, malice.

عِدَادَتٌ سَيِّئَةٌ
عِدَادَاتٌ (Adáwat se Adáwatan) } Out of en-
} mity; mali-
ciously.

عِدَادَتٌ بِالْقَصْدِ
(Adáwat-i-bilqasd)—
Malice *prepense*.

عِدَادَتٌ نَكَارَا (Adáwat nikálwá)—
To gratify one's resentment.

عِدَادَتٌ (Adáwat)—Malicious.

عِدَتٌ (Iddat)—(M. Law) The term
of probation incumbent upon
a woman in consequence of a
dissolution of marriage, either
by divorce or the death of her
husband. After divorce the
period is 3 months, and after
the death of her husband, four
months and 10 days.

عَدْلٌ (Adl)—Equity ; justice.

عَدْلٌ كَسْدَرِيٌّ (Adl gustarí)—Admi-
nistration of justice.

عَدْمٌ (Adam)—Want, default, non-
existence ; non-performance.

عَدْمٌ اِخْتِيَارٌ سَمَاعَاتٌ
(Adam akhtiyár samáat)—Want of jurisdic-
tion.

عَدْمٌ اَدَاءٌ (Adam adá)—Non-pay-
ment, default in payment.

عَدْمٌ اَقْرَارٌ (Adam-iqrár)—Non-
existence of a promise. *Non
assumpsit.*

عَدْمٌ اِنْدَرَاجٌ (Adam indráj)—Non-
entry.

عَدْمٌ بَعْرَوَيٌّ (Adam pairawi)—De-
fault of prosecution.

عدم پیشگویی میں مقدمہ دسمس کرنا (Adam pairawī men muqaddama dīsmis honā)—The dismissed case in default.

عدم تجھیل (Adam t'amsīl)—Non-performance; non-service; non-execution.

بصورت عدم تعمیل (Ba súrut adam t'amīl)—In case of default, or breach of contract.

عدم حوالگی (Adam hawálgī)—Non-delivery.

عدم قابلیت (Adam qábliyat)—Disqualification.

عدم قابلیت ذاتی (Adam qábliyat-i-záti)—Personal disqualification.

عدم قابلیت شرعی (Adam qábliyat-shar'aī)—Legal disqualification.

عدم استطاعت (Adam istat'áat)—Insolvency; bankruptcy; want of means.

عدول حکمی (Udul hukmī)—Disobedience of orders; resistance of a legal process.

عدول حکمی کرنا (Udúl hukmī karnā)—To disobey orders, to refuse to obey.

عذر (Uzr)—A plea, an objection, a pretext, an apology, an excuse.

لیکن، کسی عذر بخواهد (Uzr báqí na rakhná)—To leave no objection unanswered or undisposed.

عذر پذیر (Uzr pizír)—Excusable; admissible (a plea).

عذر پیش کرنا (Uzr pesh karná)—To take objection, to urge, advance or set up a plea; to offer an excuse or an apology.

عذر خواهی کرنا (Uzr khwáhī karnā)—To apologise.

عذر تسليم کرنا (Uzr taslim karnā)—To admit or allow a plea or an objection.

عذر کرنا (Uzr karnā)—To take exception to, to contest, to apologize.

عذر نامنظر کرنا (Uzr ná manzúr karnā)—To overrule an objection or plea.

عذر اختیار سماعات (Uzr akhtiyár samáat)—Plea of want of jurisdiction.

عذر برات (Uzr-i-barat)—Plea of exemption.

عذر برات سابق (Uzr-i-barat-i-sábiq)—Autrefois acquit.

عذر پیچیدی (Uzr i-bebáqī)—Plea of payment in full.

عذر بیضابطگی (Uzr-i-bezábtgī)—Plea of irregularity or want of formality in a proceeding.

عذر تمہیدی (Uzr-i-tamhídī)—A preliminary plea or objection.

عذر تمادی (Uzr-i-tamádī) عذر حد سماعات (Uzr-i-had samáat) }
Plea of limitation.

عذر بجزای (Uzr-mujráī)—Plea of set-off.

عذر زبانی (Uzr-i-zabáñī)—Verbal plea.

عذر ع (Uzr-i-ám)—A general plea.

عذر غلطی (Uzr-i galti)—Plea of mistake.	عرض بیگی (Arz begi)—An officer who, under the Moghal Government, was appointed to receive and present petitions; an usher.
عذر قانونی (Uzr qanuni)—A legal objection.	عرضادشت (Arzdásht)—A written petition, a memorial, an address.
عذر قوی (Uzr-i qawí)—A valid objection; a strong plea or objection.	عرض کرنا (Arz karná)—To represent, to submit, to report, to memorialize, to make an application for, to request, to beg, to urge.
عذر ناقابل ساعت (Uzr-i-naqabil samáat)—An untenable plea.	عرض مخروض (Arz márúz)—The purport of a petition, request.
عذر ثبوت حدم سابق (Uzr-i-sabut-i-jurm-i-sábiq)—Autrefois convict. A "plea of previous conviction" can only be pleaded in bar of any subsequent indictment for the same offence.	عرضی (Arzí)—A representation, a petition, a memorial, a letter from an inferior to a superior.
عذر دار (Uzr dár)—An objector, an intervener.	عرضی دعوى (Arzí-dáwá)—A plaint.
عذر داری (Uzr dárf)—Defence, a statement of objections, a caveat.	راتب مندرجہ عرضی دعوی (Marátib mundarja arzí dawí)—The particulars stated in the plaint.
عذر داری کرنا (Uzr dárf karná)—To object, to intervene as an objector, to bring forward an objection.	عرضی دعوی سے بنائے دعوی ظاہر نہیں (Arzí dawí se biná-i-dáwí záhir nahin hoti)—The plaint does not show a cause of action.
عرس کرنا (Urs karná)—To celebrate the obsequies of.	عرضی دعوی دا خل کرنا (Arzí dawí dakhil karná)—To file, to present or lodge a plaint.
عرض (Arsa)—Period, time, interval.	عرضی نویس (Arzí navís)—One who writes petitions for suitors, a scrivener, a petition-writer.
= اس عرصہ میں (Is arse meh)—In the meantime, ad interim.	عرف (Urf)—Alias; repute.
عرض (Arz)—(1) Address, petition, request. (2) Length (as opposed to breadth.)	کذبہ (Aríza)—A humble petition, a letter from an inferior.
عرض ارسال (Arz-irsál)—A report, a return, an invoice; particulars of the deposit of revenue.	اریاہ (Ariyah)—(M. Law) A kind of sale, when a person computes what quantity of fruit there is

on a tree and sells it before it is plucked.

عزمت (Izzat)—Reputation, good name.

جذب عزمت Izzat utárná } To dis-
زجع عزمت بگارنá Izzat bigárná } honour.

عنزة (Izzat lená)—To dis-
honour, to insult, to destroy
the reputation of, to violate, to
ravish.

جذب عزمت لک (Izzat ke píchhe
parñá)—To be bent on the dis-
grace of.

جز (Uzl)—Removal from office,
retirement.

جذب عزمت نسب کردن (Uzl-o-nasab karná)
—To make promotions and re-
ductions.

ازمات (Azmat)—To swear, to con-
jure.

عزیز القادر (Azíz-ul-qadar) — My
worthy friend, my dear, (a form
of address to subordinate offi-
cers in official or private corres-
pondence.)

اشر الشرا (Ashr-i-shara'i)—The
tithes prescribed by divine law.

عشرا (Ashra)—The first ten days
of Moharram.

آسا باردار (Asá bardár)—A mace-
bearer.

آسا وال بالام (Asá wa ballam)—The
royal insignia.

اسباء (Asba)—Residuaries. (M.
Law) Agnates. Usbat are all
persons for whom no share has
been appointed, and who take
the residue after the sharers

have been satisfied, or the
whole estate when there are
none. They are of two kinds,
residuaries by *nasab* or kindred
to the deceased, and residuaries
for special cause. Of the for-
mer there are three classes, resi-
duaries by themselves or in
their own right, and residuaries
by another. The residuary by
himself or in his own right is
every male into whose line of
relation no female enters. The
residuary by another is every
female who becomes or is made
a residuary by a male who is
parallel to her. These are, a
daughter, a son's daughter, a
full sister and a half sister. The
“residuary with another” is
every female who becomes a
residuary with another female;
as full sisters or half sisters
by the father, who become resi-
duaries with daughters and son's
daughters.

See also **عزمت** (Inheritance).

عزمت (Asbat)—(M. Law) (1)
Affinity entitling to a share of
inheritance. (2) Party spirit,
spirit de corps.

عزمت (Asmat)—Chastity.

عزمت (Azau)—Limb, joint, organ.

عزمت (Atá)—A gift, a bounty, an
endowment.

عزمت (Atá kunanda)—A grant-
or.

عزمت (Atá karná)—To grant,
to bestow, to confer, to assign.



કુલો (Atiya)—A grant, an assignment, a stipend, an allowance.

જર કુલો (Atiya dár)—A grantee, an assignee.

ડોમાયી કુલો (Atiya-i-dawámi)—Perpetual grant.

સરકાર કુલો (Atiya-i-sarkár)—A government grant.

આત્મકૃત્વ (Azmát)—Dignity.

અફત (Iffat)—Chastity, continence.

અફુ (Afú)—Pardon, remission of sins.

ઉત્તાર (Aqár)—(M. Law) Immovable property. Property in respect of which pre-emption can be claimed.

આયાદ (Aqáyad)—(M. Law) The articles of belief.

આચિનતા { (M. Law) Punishments instituted in the Quran and Traditions, viz.—(1) *Qasas*—Retaliation.

(2) *Hadd-ul-surquh*. — Punishment for theft, the loss of hand.

(3) *Hadd ul-ziná*. — Punishment for fornication and adultery, stoning for a married person, and one hundred lashes for an unmarried person.

(4) *Hadd-ul-qazf*. — Punishment of 80 lashes for slander.

(5) *Hadd-ul-riddah*. — Punishment by death for apostasy.

(6) *Hadd-ul-shurb*. — Punishment with eighty lashes for wine drinking.

કુલો (Aqd)—A tie, a bond, a promise.

કુલો નિકાહ (Aqd-un-nikáh)—Marriage contract.

કુલો (Aqíqa)—(M. Law) A sacrifice which is incumbent upon a Muslim father at the ceremony *Aqiqá*, which is celebrated on either the 7th, 14th, 21st or 28th or 35th day after birth, when the hair is first shaved and its weight in silver given to the poor.

કુલો (Aqlan)—Reasonable by inference, by guess.

કુલો (Aqlí)—Rational, judicious, deduced by reason.

કુલો (Aqim)—Barren, having no children.

કુલો (Aqíma)—A barren woman, a woman past child bearing.

કુલો (Aks)—(1) The converse or the contrary of. (2) Reflection, picture.

કુલો લેના (Aks lená)—To take a photo of.

કુલો જ (Bar aks)—Contrary to; in opposition to.

કુલો બર એકસ (Bar aks iske)—Vice versa.

કુલો (Aksí)—Photographic.

કુલો (Iláj)—Remedy.

કુલો પિઝિર (Iláj pizír)—Remediable, curable.

કુલો (Iláqah)—(1) A dependency, a province; a tenure; an estate,

a manor ; jurisdiction. (2) Relation, affinity, concern. (3) Relevancy, bearing to.

علاقة حكم صنف (Iláqah-i-hukúmat)—Jurisdiction.

علاقة عدالت (Iláqah-i-adálát)—The jurisdiction of a court.

بeyond سے تک (Iláqah se báhar)—Beyond the jurisdiction or limits of.

علاقة مبنى (Iláqah men)—Within the limits or jurisdiction.

holder علاقہ دار (Iláqahdár)—A holder of an iláqa; the person who becomes responsible for the payments of revenue &c. of a village or district.

mark علام (Alámat)—A mark, a symptom, a sign, a badge; a coat of arms.

mark علامت دستخط (Alámat dástkhat)—A mark in place of signature usually made by one who is unable to write.

sign علامت بارغ (Alámat-i-bulúg)—Signs of puberty.

علانیہ (Aláníya)—Openly, publicly, aloud.

ادکنے علارة (Aláwa iske)—In addition to this, moreover, notwithstanding that, further.

العن علت (Illat)—The ground of a charge, or accusation, head of a charge, reason.

علم علم (Ilm)—Knowledge; art, science.

(Ilm-i-bahás)—The science of logic, the art of reasoning.

علم باللغت (Ilm-i-balágat)—Rhetoric.

علم فرود (Ilm-i-faruz)—The law of inheritance.

فرایض—See

عجم عالم مجرم (Ilm-i-mujtímána)—Criminal knowledge.

علام (Alám-bardár)—A standard-bearer.

علوفة (Ulúfa)—Rations, provisions, stipend, salary.

خلي (Ali)—The name of Muhammad's son-in-law. He was according to the Sunni sect the fourth *caliph* or successor to Muhammad; but the Shias make him the direct successor not acknowledging the three other *caliphs* (Abu Bakr, Umar and Usman). He reigned from A. H. 35 to A. H. 40.

علي الاتصال (Ala-'l-itsál)—Continually, consecutively, in series, *seriatim*.

علي الابد (Ala-'l-ijmál)—Jointly.

علي الاطلاق (Ala-il-itláq)—Absolute-ly; solely.

علي الاتهاد (Ala-'l-infrád)—Severally.

علي التواتر (Ala-'l-tawátar)—In succession.

علي الحساب (Ala-il-hisáb)—On account, a suspense account.

عمارت (Imárat)—A building.	علی الحساب دینا (Ala-il-hisáb dená)
عمال (Ammál)—Agents, governors, collectors of revenue, officials.	—To make payments on account, to pay money in advance.
عمامة (Ammáma)—A turban.	علی التنázar (Ala-il-tanázar)—According to (its) <i>vis-a-vis</i> ; each according to its kind or like.
عمدًا (Amadan)—Wilfully, deliberately, with malice, <i>prepense</i> .	علی الترتیب (Ala-il-tartíb)—In due order.
عمدة الامان (Umdat-ul-mulk)—Pillars of state, a title bestowed on officers of high rank.	علی المخصوص (Ala-'l-khusús)—Especially, particularly.
عمر (Umr)—Age.	علی الدائم (Ala-ul-dawám)—Perpetually, permanently.
عمر بھر کا (Umr bhar ká)—Life-long, sufficient for a life-time.	علی العموم (Ala-ul-umúm)—Commonly, generally.
عمر و زید (Umr-o-zaid)—Umar, zaid . fictitious (like John and Doe) names used largely in Muhammadan legal reports.	علی القدر (Ala-ul-qadr)—According to the power or dignity.
عمرہ (Umra)—A man visiting his newly married wife in the abode of her family.	علی قدر مراتب (Ala-qadr marátab)—According to rank or degree.
عمری (Umrí)—(M. Law) A life-grant or interest in any thing.	علی هذالقياس (Ala-háza-ul-qiyás)—In like manner, similarly.
عمق (Umq)—Depth.	علی سبیل ابدل (Ala sabíl-ul-badl)—Alternative.
عمل (Amal)—Action, operation, execution, rule, jurisdiction, procedure, process.	علیحدہ (Alehdha)—Separate, apart, distinct.
عمل پتّا (Amal pátta)—A deed appointing an agent or manager; a warrant authorizing a person to collect the rents of an estate.	علیحدگی (Alehdgí)—Separation.
عمل جراحی (Amal-i-járráhí)—A surgical operation.	علیحدہ کرنا (Alehdha karná)—To part with, to get rid of, to dispose of.
عمل دستک (Amal dastak)—A written order from the proper authority to enable the purchas-	مال کو علیحدہ کرنا (Mál ko alehdha karná)—To dispose of or part with property.
عمل دستک (Amal dastak)—A written order from the proper authority to enable the purchas-	علیحدہ ہونا (Alehdha honá)—To separate oneself from.
عمل (Um)—Uncle, father's brother.	عم زادہ (Um-záda)—Uncle's son.

er of an estate at a public sale, to obtain possession of it; a certificate of title; an authority to collect the rents of an estate.

عوْلَ دار (Amal dár)—An administrative officer.

عوْلَداري (Amaldárfi)—Government, rule, administration, limits of jurisdiction, the district governed.

عوْلَدار آمَد (Amal darámad)—Practice.

عوْلَدار آمَد قَانُونِي (Amal darámad-i-qánúní)—Legal practice, legal usage.

عوْلَ قَانُونِي کے ذریعہ سے (Amal-i-qá-núní ke zariye se)—By operation of law, by due course of law.

عوْلَ کرنا (Amal karná)—To act or operate, to proceed upon.

عوْلَ میں لانا (Amal men láná)—To carry into effect; to exercise; to put in execution.

عوْلَدار آمَد کرنا (Amal darámad karná)—To put in practice.

عوْلَ (Amallan)—Practically, in fact.

عوْلَ (Amla)—Ministerial or public officers (attached to a court or to an office); establishment, especially the vernacular establishment, of an office as distinguished from the English department.

عوْلَی (Amlí)—Practical.

(Amúman)—Commonly, generally.

عوْلَم (Amím)—All-comprehensive. عوْنَات کرنا (Ináyat karná)—To show favor to; to present, to vouchsafe; to grant.

عوْنَالِ التَّجْرِيز (Ind-ul-tajwíz)—Under consideration, pending trial or inquiry before the court.

عوْنَالِ التَّحْقِيقَات (Ind-ul-tahqíqát)—During investigation, upon inquiry.

عوْنَالِ التَّدَارُك (Ind-ul-tadáruk)—On the disposing of a case (in a court of justice.)

عوْنَالِ التَّبْرِت (Ind-ul-sabút)—On proof, on conviction.

عوْنَالِ الْحَدَرَت (Ind-ul-zarárat)—In time of need, when required.

عوْنَالِ الْطَّالِب (Ind-ul-talab)—On demand.

عوْنَالِ الرَّقْت (Ind-ul-waqt)—In the critical juncture.

عوْنَالِ الْوَقْعَ (Ind-ul-waq'ú)—On the occurrence of the event; in such an event.

عوْنَان (Unwán)—Superscription, title or title-page (of a book &c.), preface; heading.

عوْنَین (Anín)—Impotent; an impotent man. See طلاق

عوْلَم (Awám)—The common people; the public.

عوْد (Aúd)—Return, reversion.

عوْدِي، وَارِث (Waris-i-aúdí)—Rever-
sioner.

عواد کرنے (Aúd karná)—To return; to revert.

عورت (Aurat)—A woman, a wife.

کسی عورت کو لے عرانا یا پھسلہ ایجادانہ (Kiss aurat ko le uráná yá phuslá lejáná)—To take or entice away a woman.

کسی عورت کے خلوت میں گھس جانے (Kiss aurat kí khilwat men ghus jáná)—To intrude upon the privacy of a woman.

کسی عورت کی نسبت بنے عقدي کا اتهام نیج (Kiss aurat kí nisbat be-nifati ká itehám lagáná)—To impute unchastity to a woman.

عورت حاملہ (Aurat-i-hámla)—A pregnant woman.

عرض (Ewaz)—A recompense, a compensation, an amends; an exchange; a substitute, a *locum tenens*.

عرض میں Ewaz men } In lieu of,
بعرض Ba ewaz } instead of,
in place of, in return for.

عرض یتنا (Ewaz lená)—To take satisfaction or revenge.

عرضی (Ewazí)—A substitute, a *locum tenens*.

عرضی دینے (Ewazí dená)—To give or provide a substitute.

عرضی کرنا (Ewazí karná)—To act as a substitute, to officiate for.

عول (Aul)—(M. Law). The doctrine of increase. The distribution of a fractional proportion of inherited property more than the amount of the legal

shares of the respective heirs; thus if a deceased woman have left a husband and two sisters, the first is entitled by law to a half or $\frac{3}{6}$ ths of her wealth, and the two last to $\frac{2}{6}$ ths each; making, therefore, $\frac{7}{6}$ ths, or one sixth more than the whole. In such cases the denominator of the fraction is made equal to that of all the shares, or to 7, and the numerator remains unaltered, forming the fractions $\frac{3}{7}$, $\frac{2}{7}$, $\frac{2}{7}$, or giving to the sisters $\frac{2}{7}$ each and to husband $\frac{3}{7}$.

This method of distribution is not adopted by the Shiabs.
See—**کیمی**

اہد (Ahad)—(1) Compact, contract, agreement, obligation; promise; league, treaty. (2) Life time; reign of a king.

اہد شکنی (Ahad-shikni)—A breach of contract or agreement.

اہد نامہ (Ahad námá)—An agreement; a treaty, a convention, a diploma.

اہد پایمان کرنے (Ahad-o-paimán kar-ná)—To contract with; to enter into a convention; to make terms or conditions with.

اہدہ (Uhda)—An office, a post, employment, an appointment.

اہدہ بائیبار (Bá-etibár-i-ohda)—By virtue of office, *ex-officio*.

— کسی ڈھنے کے حیلے سے (Kisí uhde ke hile se)—Under color of an office.	عہدہ (Ayán)—Evident, clear.
— ٹیکھہ پر مامور کرنے سے (Uhde par mámúr karná) { ap- تیکھہ پر مامور کرنے سے (Uhde par muqarrar karná) { point.	عیب (Aib)—A defect, a flaw. عیب جسمانی (Aib-i-jismání)—Bodily defect.
— عہدہ دار (Uhda dár)—An official, an officer, a civil or military authority.	عیب عقای (Aib-i-aqlí)—Mental defect.
— عہدہ دار سرکاری (Uhde dár-i-sarkári)—A government official; a public officer.	عیب جو (Aib jo)—Censorious, a carper, a hypocritic.
— عیار (Ayár)—Test.	عیب لگانا (Aib lagáná)—To find fault with, to pick holes in.
— عیاشی (Aiyáshí)—Debauchery, licentiousness.	عیداً باقر (Idul-baqr)—The festival of victims or sacrifices held on the 10th of the month of <i>Zil hijja</i> .
— عیال و اطفال (Ayál-o-atfál)—Family, children.	عیسیٰ (Iswí)—The Christian era; A. D.
— عیال دار (Ayál dár)—A man having a large family.	عین (Ain)—The very precise moment, in the very nick of time

(غ)

تیل جات (Gárat jáná)—To be plundered, to be destroyed, to be spoiled.	غایب ہو جانا (Gáyab ho jáná)—To disappear.
تیل جات کرنا (Gárat karná)—To plunder, to lay waste, to spoil.	غایب کرنا (Gáyab karná)—To make away with.
غار (Gárat gar)—A plunderer.	غبان (Gabán)—Misappropriation; embezzlement.
غار تکری (Gáratgarí)—Depredation, plunder.	غبن کرنا (Gabán karná)—To defraud, to embezzle.
غازی (Gází)—One who fights against infidels.	غدر (Gadar)—Mutiny, rebellion.
غافل (Gáfil)—Negligent.	غادر مچانا (Gadar macháná) { To غادر کرنا (Gadar karná) } create a disturbance, to raise a riot, to mutiny, to rebel.
غالب (Gálib)—Predominant, prevalent; most probable.	غربت (Gurbat)—Emigration, misery, humility.
غالب حقیقت (Haqsyat-i-gálib)—Dominant, tenement.	
غالب ہے (Gálib hai)—It is most probable.	

غرض (Garaz) — Object, purpose, business, meaning, interest, concern, motive.	غفلت خفیف (Gaflat-i-khaffí) — Slight negligence.
غرض رکھنا (Garaz rakhná) — To be interested in ; to busy or concern oneself with.	غفلت امدادی (Gaflat-i-imdádí) — Contributory negligence.
غرض نکالنا (Garaz nikálna) — To gain one's end, to accomplish one's object.	غلام (Ghulám) — Slave.
بے غرض (Be garaz) — Disinterested.	غلام آزاد شودا (Gulám ázad shuda) — An emancipated slave.
غرض مشتری (Garaz i-mushtarak) — Common object.	غلام کاروبار (Gulámon ká kár-o-bár) — Slave-trade.
غرر (Garrah) — (M. Law.) A fine of 500 dirhams. A slave of that value. It is a fine for a person striking a woman so as to occasion miscarriage.	غلامی (Gulámí) — Slavery, servitude.
غريب پرور (Garíb parwar) — Cherisher of the poor.	غلط (Galat) — Wrong, erroneous, inaccurate.
غريب نواز (Garíb niwáz) — One who is kind to the poor.	غلط تھیرانا (Galat thairáná) — To show the fallacy of, to expose the error of.
غش (Gash) — Adulteration, alloy, coating of base metal on silver or gold.	غلط فہمی (Galat fahmí) — Misconception, misapprehension.
غش آننا (Gash áná) — To faint.	غلط قانونی (Galat fahmí-i-qá-núní) — A misconception of law.
غصب (Gasab) — Usurpation (M. Law) It signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it.	غلطی قانونی کوئی عذر نہیں ہے (Galat-i-qánúni koí uzr nahín hai) — Mistake of law is no excuse.
غفلت (Gaflat) — Negligence.	کسی غلط فہمی کی وجہ سے عمل کرنا (Kisí galat fahmí kí wajah se amal karná) — To act under a misconception.
غفلت شدید (Gaflat-i-shadíd) — Gross negligence.	غلط خبر دینا (Galat khabar dená) — To misinform.

غلطی سے (Galtí se) — By an oversight, by a mistake.

کرنے کی غلطی (Galtí karná) — To make a mistake, to make a slip, to overlook.

گلہ (Galla) — Grain, corn.

گلہ بھرنے (Galla bharná) — To store up grain.

گلہ فروش (Galla farosh) — A grain-merchant, a dealer in grain.

گلول (Gulol) — (M. Law) Defrauding or purloining any part of the lawful plunder in a *jihad* or religious war.

گامی (Gamí) — Mourning.

گور (Gaur) — Deliberation, consideration.

عدالت نے مقدمہ کو واسطے گور کے ملتاوی کیا (Adálat ne muqaddama ko wáste gaur ke multawí kiyá) — Curia advisari vult post.

گور کرنے (Gaur karná) — To consider, to deliberate upon.

گور کر کے (Gaur karke) — After due consideration, advisedly.

گوتا دینا (Gota díná) — To plunge into water ; to baptize ; to deceive.

گوتا کھانا (Gota kháná) — To dive, to be deceived, to lose one's way,

گوغا (Gogá) — Tumult, disturbance, brawl, noise, rumour.

گول (Gol) — Multitude, crowd, gang.

غیب (Gíbat) — (M. Law) Slander, calumny. Anything whispered of an absent person to his detriment, although it be true (in contradistinction to *Buh-tan* which means false accusation).

غیر (Gair) — (1) A stranger ; a rival. (2) Save, but, other than, different from.

غیر آباد (Gair ábád) — Uncultivated, uninhabited.

غیر احتیاطی (Gair akhtiyárí) — Involuntary.

غیر بندوبست (Gair bandobast) — Not settled (applied to land not included in the revenue settlement.)

غیر تقسیمی (Gair taqsímí) — Undivided ; unpartitioned.

غیر حاضر (Gair házir) — Absent.

غیر حاضری (Gair házrí) — Non-appearance, default in appearance, absence.

غیر خارج (Gair kharch) — Extras, contingencies, miscellaneous expenses.

غیر شخص (Gair shakhs) — A stranger, a third person.

غیر شرعاً (Gair sharái) — Contrary to the *shara* or Mahammadan law.

غیر علاقہ (Gair iláqa), } Foreign
غیر ملک (Gair iláqa-i-gair, } territory ;
beyond the limits of one's jurisdiction.

غير كافي (Gair káffí)—Insufficient, inadequate.
غير متاثر (Gair-mutásir) Ineffec-tual, ineffective.
غير متجاهد (Gair mut'ahad)—Un-covenanted (service).
غير متعلق (Gair mut'alliq)—Irre-levant.
غير محدود (Gair mahdúd)—Un-limited, undefined.
غير مجاز (Gair majáz)—Incom-petent, unauthorized.
غير مزروعة (Gair mazrúa)—Un-cultivated (land).
غير مساوٰي (Gair masáwí)—Un-equal.
غير مشخص (Gair mushákhhás) (1) Unappropriated, undefined, indiscriminate. (2) Unassess-ed.
غير معمولٰي (Gair mámúlí)—Un-usual, informal.
غير معين (Gair mu'aiyan)—Un-settled, undefined, unstable, fluctuating.
غير مقبرض (Gair maqbúza)—Un-appropriated, not held by any one, not in possession.

غير مكمل (Gair mukammal)—Im-perfect.
بنواره غير مكمل (Batwára i-ghair mukammal)—See بـ، اـ، رـ، اـ، تـ، دـ
غير ممکن انترديد (Gair-mumkin-ul-tardid)—Irreversible, irrevo-cable, incontrovertible, unas-sailable.
غير ممکن التقسيم (Gair-mumkin-ul-taqṣím)—Not liable to par-tition, impartible, indivisible.
غير ممکن الوصول (Gair mumkin-ul-wasúl)—Irrecoverable.
غير منقوله (Gair manqúla)—Im-movable.
جـیدـادـ غـيرـ مـنـقـولـهـ (Jáedád-i-gair-manqúla)—Immovable prop-erty, real property.
غير مورثي (Gair-maurúsí)—Not heritable, not holding by here-ditary descent; not inherited, without the right of occupan-cy.
غير نافذ (Gair-náfiz)—Inoperative, ineffectual, not in force.
غير واجب (Gair wájib)—Improper, unreasonable, not due.

ف

فاحشة (Fahesha)—A lewd or un-chaste woman.
فارسی (Fársí)—Persian, the Per-sian language.
فارع اپیا (Fárig-ul-bálí)—Easy circumstances.
فارغخانی (Fárigkháti)—A deed of release or discharge, an acquit-

فاسد (Fásid)—(1) Improper, wrong, dishonest. (2) Impure.
جاد فاسد (Jad-i-fásid)—(M. Law) A false grand-father.
Karná فاسد کرنـا (Fásid karná)—To in-validate, to vitiate.

فاسق (Fásiq)—Vicious, immoral, an adulterer.

فاش (Fásh)—Gross, palpable.

کونا کاش (Fásh karná)—To divulge, to expose.

فاصل (Fásil)—Dividing two things.

حد فاصل (Had-i-fásil)—Boundary.

فاصلا (Fásla)—Distance, gap.

فاضل (Fázil)—(1) Redundant, in excess. (2) Learned, erudite. (3) Residue, remainder, surplus, receipt in excess of revenue.

فاضل باقی (Fázil báqí)—A surplus.

فاضل نیکالنا (Fázil nikálna)—To show a surplus.

فاضل نیکالنا (Fázil nikalná)—To exceed the amount at credit, to prove in excess.

فاضل صول (Fázil wasúl)—Extra or additional collection.

فاضلات (Fázlát)—Balances.

فاتیمہ (Fátimá)—The daughter of the prophet Muhammad, and wife of Khalifa Ali.

فعل (Fa'il)—(1) Doer; operator. (2) Nominative.

فایدہ (Fáida)—Profit, advantage, utility, benefit, value, result.

فایدہ utháná (Fáida uṭháná)—To take the advantage of; to turn to account, to utilize; to enjoy.

کسی سے زایدة ناجائز فہلانا (Kisí-se fáidá nájáyaz uṭháná)—To take undue advantage of.

فایدہ مند (Fáida mand)—Profitable, advantageous.

فایدہ ضمنی (Fáida-i-zamnf)—An incidental advantage.

تفق (Fitq)—Rupture, hernia.

فسد (Fitúr qálna)—To create a disturbance.

فسد عقل (Fitúr-i-aql)—Unsoundness of mind.

فتوا (Fatwá)—A judicial opinion, a judicial decree, usually applied to the written opinion of the Muhammadan law officers of a court respecting a certain case. (This word is also applied to the opinions of Pandits respecting any point of Hindu Law.)

فتوا دینی (Fatwá dená)—To notify the decision of law in or respecting a case.

فتوا لینا (Fatwú lená)—To seek or demand of a Qazi or a Pandit the opinion as to law in or respecting a question; to take a legal opinion in respect of the lawfulness of an act.

فتوا (Fatáwá)—(M. Law) A collection or digest of judicial decisions, several of which are current in Hindustan, especially the *Fatawa-i-Alamgiri* compiled by order of Aurangzeb.

فھش (Fuhash)—

فہش کتاب (Fuhash kitâh)—An obscene book.

فديت (Fadiyat)—(M. Law) A redemption or redemptive atonement for what would else be forfeited; ransom or redemptive fine paid by a master for his slave who has committed some fault, which would make him the slave of the injured party.

فدوی (Fidwî)—A servant, a slave, your humble servant, (used as a term of humility in speaking of one's-self).

فرار (Farâr honâ)—To abscond.

فراری (Farârî)—Absconded, fugitive.

فراری مژر (Farârs mujrim)—An escaped convict.

فرامین (Farâmîn)—Mandates, orders, charters.

فرایز (Farâyez)—(M. Law) Inheritance. The law of inheritance; the shares of legal sharers. The property of a deceased Muhammadan is applicable, in the first place, to the payment of his funeral expenses; secondly, to the discharge of his debt; and thirdly to the payment of legacies as far as one-third of the residue. The remaining two-thirds with so much of the third as is not absorbed by legacies is to be distributed among heirs. Among

the heirs the first are persons for whom the law has provided certain specific shares or portions, and who are thence denominated as Zawi-ul-faruz (See زاویہ الفروض). In most cases there must be a residue after the shares have been satisfied; and this passes to another class of persons who from that circumstance may be termed Residuaries or Asba (See اسبا)

It can seldom happen that the deceased should have no individual who would fall under any of these two classes; but to guard against this possible contingency, the law has provided another class of persons, who, though many of them may be nearly related to the deceased, by reason of their remote position with respect to the inheritance have been denominated Zawi-ul-arham or distant kindred.

Muhammadan lawyers have recognised four causes of exclusion from inheritance, viz., slavery, homicide, difference of religion and difference of country. The above four causes are the only impediments to inheritance. Mental derangement or any description of insanity or blindness is no bar to succession.

فرد (Fard)—(1) A single person, a single thing or article. (2) A written list or statement, a roll, a catalogue, a sheet of paper.

فَرْدٌ بِاقِيَّاتٍ (Fard-i-baqiyát)—A balance sheet.
فَرْدٌ تَشْكُّلِيْصٌ (Fard-i-tashkühlis)—An assessment record.
فَرْدٌ تَفْرِيقٌ (Fard-i-tafrīq)—A paper or deed of partition or apportionment.
فَرْدٌ جَرْمٌ (Fard-i-jurm)—A calendar of crime.
فَرْدٌ حَقَّقٌ (Fard-i-haqqáq)—A record of rights.
فَرْدٌ جَمْعٌ بِنْدِي (Fard-i-jam'abandí)—A rent-roll.
فَرْدٌ شَارَأْيَا شَرِيكَةٌ (Fard-i-sharáyat-i-shirákát)—Article of association.
فَرْدٌ دَادِ جَرْمٌ (Fard-i-qarár dád jurm)—A charge-sheet.
فَرْدٌ مُكَمَّلٌ (Fard-i-mukammal)—A complete record.
فَرْدٌ نَامِيْنَ نَامَ (Fard men nám chāpháná)—To register the name of, to enrol.
فَرْدًا فَرْدًا (Fardan fardan)—Singly, severally.
فَرْدِي (Fardí)—A roll, a catalogue.
دُوْ فَرْدِي (Dufardí)—A double statement of account.
فَرْزَنْدَه (Farzand)—An offspring, a child, a son, a daughter.
فَرْزَنْدَه مَيْنَ لَيْنَه (Farzandi men lená)—To adopt as a son, to acknowledge as a son.
فَرْضٌ (Farz)—(M. Law) (1) Those rules and ordinances of religion which are said to have

been established and enjoined by God, as distinguished from those which are established upon the precept or practice of the Prophet, and which are called *Sunnat*. (2) A definite payment or portion, inheritance, share or portion of inheritance due to an heir. (3) A widow's furniture or her share in her husband's property. (4) Duty, obligation.

فَرْضٌ عَلَيْكُمْ (Farz-i-ain)—(M. Law) An absolute obligation.

فَرْضٌ كَفَايَةً (Farz-i-kifáyat)—The sufficiency of a religious obligation, as fulfilled by one person of a party, association or township, on behalf of the whole.

بِالْفَرْضِ (Bil farz)—On the supposition, granted that, assuming.

فَرْضٌ أَدَأْ كَرْنَاه (Farz adá karná)—To discharge a duty, to fulfil an obligation.

فَرْضٌ كَرْنَاه (Farz karná)—To grant, to admit.

فَرْضٌ هُونَاه (Farz honá)—To be incumbent on, to devolve on.

فَرْزان (Farzan)—(M. Law) (1) Conformably to the special right of inheritance. (2) Supposing the case, hypothetically.

فَرْزاً، فَرْضاً (Farzan wa raddan)—Conformably to direct or special claim, and also to an indirect or reversionary claim, as coming back from failure of nearer heirs.

فرضی (Farzí)—(1) Fictitious. (2) A suit or purchase conducted or effected under an assumed or fictitious name.

فرضی مددای (Farzí muddái)—A fictitious plaintiff or prosecutor, a person put forward in that character.

فرض (Farúz)—(M. Law) Shares, portions. The proportions in which property is divided among those entitled to inherit.

فرق (Farq)—Distinction, difference, distance.

فرق آنá فرق پارنá (Farq áná, Farq párná) } A difference or misunderstanding standing to arise; a discrepancy to occur (in an account).

فرق ایزیم (Farq-i-azim)—A broad distinction.

فرقہ (Firqat)—(M. Law) Separation. A *firqat* is a separation which comes from the side of the wife without any cause for it on the part of the husband, or more generally, every separation of a wife from her husband for a cause not originating in him, is a cancellation of marriage. Cancellations (*Firqat*) differ from divorces (*Talq*) in so far that, if a cancellation takes place before the marriage has been consummated, the wife is not entitled to any part of the dower; whereas if divorce should take

place before consummation, she is entitled to a half of the specified dower, or a present if none is specified.

فرقا (Firqa)—A sect, a tribe, a class of community.

فرمان بارڈار (Farmáubardár)—A subject, a servant, an attendant, a vassal.

فرمایش (Farmáyash)—Order for goods; a commission.

فرمایشی (Farmáyash)—Made to order; excellent.

فرانگی (Firangi)—A European, an Englishman.

فرد کرنا (Faro karná)—To put down, to suppress.

فروخت (Faroķht)—Selling, sale.

فروخت کرنا (Faroķht karná)—To sell.

فروشندہ (Faroshinda)—A seller, a vendor.

خوردہ فروشن (Khurda farosh)—A retail vendor.

فروشندہ امدادی (Faroshinda-i-majáz)—A licensed vendor.

فرعی (Farú)—The derivative institutes of the law, fundamental doctrines or principles of law or religion.

فرعی (Faru'i)—Additional income.

فرغ (Farog)—Fame, glory.

فرگذشت (Farognzásht)—Omission, neglect, remissness.

فرو گذاشت کرنا (Faroguzásht karná) — To omit, to overlook, to neglect.

فرياد (Faryád) — A complaint, a cry for help.

ذريادرس (Faryád ras) — A redresser of grievances, a dispenser of justice.

فرياد رسنی (Faryád rasí) — Redress of grievances.

فرياد کرنا (Faryád karná) — To complain, to bring an action or suit against.

فريادي (Faryádí) — A complainant.

فريب (Fareb) — Fraud.

فريبان (Fareban) — Fraudulently.

فريب دينا (Fareb dená) — To defraud, to impose upon, to deceive.

فريبي (Farebí) — Fraudulent.

فريب مدين آنما (Fareb mey áná) — To be deceived, to be taken in, to be cheated by.

فريق (Faríq) — A party.

فريق اول (Faríq-i-awwal) — The principal or first party in a law suit.

فريق ابتدائي (Faríq-i-ibtadái) — Original party.

فريق ثالثي (Faríq-i-sání) — The opposite or adverse party, the defendant.

فريق ثمن (Faríq banáná) — To add a party; to make one a party to a suit or proceeding.

فريقين (Fariqen) — Both parties.

فريقيت منازع (Fariqen-i-munáziat) — The parties concerned (in a law-suit), the litigating parties

فساد (Fisád) — Disturbance; sedition.

فسادي (Fisádí) — Turbulent, quarrelsome, seditions.

فسخ کرنا (Fisxh kárna) — To annul, to cancel, to invalidate, to dissolve.

فصاحت (Fasáhat) — Eloquence, fluency of speech.

فصد کھلوانا (Fasd khulwáná) — To have or get one bled.

فصل (Fasl) — (1) A separation, division, partition (2) One of the four divisions or seasons of the year (3) Harvest. (4) Crop or crops. (5) A chapter.

فصل استادا (Fasl-i-istáda) — A standing crop.

فصل ربيع (Fasl-i-rabi) — The spring harvest.

فصل خريف (Fasl-i-kharíf) — Autumnal harvest. (The seed is sown at the commencement of the rainy season, and the crop is reaped about October and November).

فاصي (Fasli) — The revenue year, the agricultural year. The revenue or harvest year was instituted by the Emperor Akbar. It began on the tenth of September 1055, it then agreed with the Hijra; but as the Fasli ~~was a sole~~

it falls behind the latter era at the rate of 3 years per century. There are however different epochs of revenue year in various parts of India. In the United Provinces this year commences from 1st July and ends on 30th June.

فدری (Fizālī)—(M Law) (1) Any thing unauthorized (2) An unauthorized agent.

فدری (Nikāh-fizālī)—A marriage contracted by an unauthorized agent.

فدری (Fizāl)—Superfluous, needless, extravagant.

فدری (Fazīhat karnā)—To disgrace, to expose the faults or vices of.

Jas (Fel)—An act, action, work, operation.

Jas (Fel-i-jáyaz)—A lawful act.

Jas (Fel-i-shani'a)—Adultery, prostitution.

Jas (Fel-karnā)—To have carnal intercourse (with).

Jas (Fel-i-nájáyaz)—An illegal act.

فیقر (Fiqra)—A sentence, a paragraph.

فاقہ (Faqat)—End, finish, solely, empty.

فیقہ (Fiqh)—Knowledge, especially of law; Muhammadan jurisprudence.

فیقہ (Faqīh)—A lawyer, a theologian.

فک (Fak)—Redemption, liquidation.

فکر (Fak-ni-rahan)—Redemption of a mortgage; liquidation of a debt for which property has been pledged.

فکر میں رہنا (Fikr men rahnā)—To harbour designs against; to be constantly thinking, to be anxious.

فالان—Such and such, a certain man.

فوت بی ویٹ (Faut bilā wasiat)—Intestacy.

فانتی فاراری (Fanti farāri)—A list of cultivators who have either died or have deserted their cultivation or their homestead.

فانتی نامہ (Fanti náma)—A document reporting the death of an incumbent, with the name of his heir or heirs; a certificate of death.

فaudár (Faujdár)—A criminal judge or magistrate under the Muhammadan government, an officer of the police so called.

فوجداری (Faujdári)—Criminal, a criminal case; assault, breach of the peace, &c.

فوجداری ادالات (Faujdári adálat)—A criminal court.

فوجداری کرنے والا (Faujdári supurd karnā)—To commit a person for trial, to prosecute.

فوجداری کرنا (Faujdáris karná)—To commit a criminal offence, to be a party to an affray.

فوجداری میں مأخوذه کرنا (Faujdári meñ má khúz karná)—To prosecute criminally, to bring a criminal charge.

فہرست (Fahrist)—A list, an inventory, a schedule.

اضلاع مندرجہ فہرست (Azlá-i mun-darja-i-fahrist)—The scheduled districts.

فہرست مالکانہ (Fahrist-i-málíkána)—A list of persons to whom *malikana* allowance is given.

فہرست مقدمات باقیات (Fahrist-i-muqaddamát-i-báqiyát)—A list of pending cases.

فہرست باقیات سے خارج کرنا (Fahrist-i-báqiyát se khárij karná)—To strike a case off the file.

فهمایش (Fahmáyash)—Admonition, warning.

فی (Fi)—In, into, among, concerning, for each, *per*.

فی الجملة (Fil jumla)—Upon the whole, in brief.

فی الحال (Fil hál)—Presently, actually, for the present.

فی الحقيقة (Fil haqíqat)—Really, in fact, in truth, indeed.

فی الفور (Filfaur)—Immediately, directly.

فی الواقع (Fil-wáqa'i)—In fact, certainly.

فی زمانہ (Fí zamáná)—Nowadays, at this day.

فی سال (Fi-sál)—Per annum, yearly.

فی صد (Fí-sad)—*Per centum.*

فی قصاعہ (Fí-qit'a)—Per plot, per sheet.

فی نفسہ (Fí-nafsíhí)—*Per se*, by itself.

فی يوم (Fí-yaum)—A day, *per diem.*

فیصلہ (Faisla)—Decision, judgment, an adjustment, a settlement, an award.

فیصلہ باہمی (Faisla-i-báhmí)—Compromise.

فیصلہ متعلق فریقین (Faisla mutaa'l-líq faríqain)—Judgment inter parties, judgment in personam.

فیصلہ متعلق شے (Faisla mutallaq-i-shai)—Judgment *in rem.*

فیصل کرنا (Faisal karná)—To decide, to adjust, to settle.

فیصل نامہ (Faisalnámá)—A decree, an award.

فیصل آخر (Faisla-i-ákhir)—A final decision, adjustment or judgment.

فیصلہ ناٹھی (Faisla-i-sálsf)—An arbitration-award.

فیصلہ زیر اپیل (Faisla-i-zer apfl)—Judgment under appeal.

فیصلہ کا مراجع اپیل کرنا (Faisla ká maraf'a apfl karná)—To appeal against a decision.

فِيهِ مَحْاجَاتٍ (Faisalját) — Decisions.
 فِيهِ مَحْاجَاتٍ غَيْرِ رِبُورْتِ شُدَّا (Faisalját-i-gair riport-shuda) — Unreported decisions.
 فِي مَابِينِ فَرِيقَتَيْنِ (Fí mábain fariqain)

— Between the parties, inter-parties.
 فِي سَبِيلِ اللهِ (Fi sabíl illáh) — (M. Law) In the service of God. A gift made *fi sabíl illáh* is a valid gift.

ق

قَابِضٌ (Qábiz) — An holder, an occupant, a possessor.
 قَابِضٌ حَالٌ (Qábiz-i-hál) — The present possessor.
 قَابِضٌ حَيَاتٌ (Qábiz-i-hín hayáti) — A life tenant.
 قَابِضٌ شَكِيرٌ (Qábiz i shikúr) — An under tenant.
 قَابِضٌ هُوَ جَانٌ (Qábiz ho jáná) {
 قَابِضٌ هُوَ بَيْتُهُنَا }
 To seize on, to take possession of, to settle (upon another's land.)
 قَابِلٌ (Qábil) — (1) Capable of, liable to. (2) Able, clever, fit.
 قَابِلٌ ابْيَلٌ (Qábil-i-apíl) — Appealable, open to appeal.
 قَابِلٌ ادَّا (Qábil-i-adá) — Payable (a bill &c.), due, liable for payment.
 قَابِلٌ إِذْافَةٌ (Qábil-i-izáfah lagán) — Liable to enhancement of rent.
 قَابِلٌ اتْلَاقٌ (Qábil-i-itláq) — Applicable:
 قَابِلٌ إِيمَانٌ (Qábil-i-itmán) — Satisfactory.
 قَابِلٌ إِعْتِدَاضٌ (Qábil-i-étiráz) — Open to objection, objection-

قابلٌ إِنْتِيغَالٌ (Qábil-i-intiqál) — Transferable, allowable.
 قَابِلٌ بَعْدَ وَشِيرَةٍ (Qábil ba'í washírá) — Negotiable.
 قَابِلٌ بَنْيَارَى (Qábil píziráf) — Admissible, relevant.
 قَابِلٌ تَرْدِيدٌ (Qábil-i-tardíd) — Liable to be contested, convertible, refutable.
 قَابِلٌ تَارِيسٌ (Qábil-i-taurís) — Heritable.
 قَابِلٌ دَسْتَ انْدَازِيْ بُولِيس (Qábil dast andází polís) — Cognizable.
 قَابِلٌ رَأْصِيْ نَامَة (Qábil rází náma) — Componndable.
 قَابِلٌ سَامَّاْت (Qábil samá'at) — Cognizable, capable of being entered.
 قَابِلٌ سَازَ (Qábil sazá) — Culpable, punishable.
 قَابِلٌ مَنْجُورِي (Qábil-i-manzúrf) — Admissible, allowable.
 قَابِلٌ مَنْسُوكِي (Qábil mansúkhí) — Avoidable, voidable, reversible.
 قَابِلٌ هُونَ (Qábil honá) — To be competent.
 مَلَّى (Qáhla) — A midwife.
 مَلَّى (Qábú) — Hold, control, command, power.

قابو میں لانا (Qábú mey lána)—To bring under control; to bring under one's possession, to secure.

قاتل (Qátil)—An assassin, a murderer.

قارق (Qáriq)—A distrainer, an officer who makes an attachment.

قصد (Qásid)—A messenger.

قاصر (Qásir)—(1) Failing, wanting. (2) Defaulter, one who has failed.

لکھ، رہنمای (Qásir rahná)—To make a default.

قاضی (Qázi)—A Muhammadan judge or magistrate who passes sentences in cases civil, criminal and ecclesiastical.

قاضی القضاة (Qází-ul-quzzát)—The head qázi (under the British Govt., the office has now been abolished.)

قاطع (Qát'e)—Decisive, conclusive.

قاعدة (Qai'da)—A rule, law, bye-law, regulation, principle, practice, manner, custom.

کرنا (Qái'da muqarrar karná)—To make a rule of, to prescribe; to establish a custom.

بیت وار (Qáida baṭwára)—Rules of partition.

ذیلی (Qáida-i zailí)—Bye-law.

وراثت (Qáeda-i-wirásat)—Rule of succession.

قاعدہ کا (Qáeda-i-kullf)—A general rule.

قانون (Qánún)—Law, ordinance.

قانون بحیری (Qánún-i-bahrí)—Maritime law.

قانون تجارت (Qánún-i-tijárat)—The merchant law.

قانون دیوانی (Qánún-i-diwáni)—Civil law.

قانون شفعت (Qánún-i-shufá)—Law of pre-emption.

قانون ضابطہ (Qánún-i-zábta)—Adjective law.

قانون فوجداری (Qánún-i-faujdári)—Criminal Law.

قانون قطعی (Qánún-i-qata'i)—A positive law.

قانون ملک غیر (Qánún-i-mulk-i-gair)—The law of a foreign country.

قانون مختص الامر (Qánún-i-mukh-tas ul-amr)—Special law.

قانون مختص الملة (Qánún-i-mukh-tas ul-muqám)—A local law.

قانون ملک روم (Qánún-i-mulk-i-rúm)—Roman law, the civil law.

قانون (Qánúnan)—Legally, by law.

اصفاف، حق (Qánúnan wa insáfan)—Both in law and justice.

چونگ (Qánúngo)—Registrar of a pargana. An officer in each district acquainted with its customs, the nature of the tenure of the lands &c. A superintendent of villages.

قانونی (Qánúní)—Legal ; having the sanction or authority of law.	qabza)—Suit for recovery of possession.
اُنہہ قانونی (Wáq'a-i-qánúní)—Point of law.	قبضہ میں آنے (Qabze men áná) To come into possession.
تلقیح قانونی (Taqíh-i-qánúní)—An issue of law.	قبضہ تابیری (Qabza i tábírs)—Constructive possession.
قايل کرنا (Qáil karná)—To convince.	قبضہ جداگانہ (Qabza i judágáná) Separate possession.
قايم مقام (Qáim muqám)—Officiating; a <i>locum tenens</i> ; a representative, an assignee.	قبضہ جداگانہ بلا شرکت غیرے (Qabza i judágána bilá shírkat i gairai)—Exclusive separate possession.
قايم قام جائز (Qáim muqám-i-jáiz)—A legal representative.	قبضہ حین حیاتی (Qabza i hín hayátı)—A life tenancy.
قايم ماقمی (Qáim muqámí)—Representation, succession.	قبضہ عالمتی (Qabza i alámatı)—Symbolical possession.
قباحت (Qabáhat)—Inconvenience, impropriety.	قبضہ متصفات (Qabza-i-mutasariffá-na)—Beneficial possession.
قابل (Qabála)—A title-deed ; a bill of sale, a conveyance.	قبضہ مخالف (Qabza i mukhálifá-na)—An adverse possession.
قابل نیلامی (Qibála-i-nilámi)—An auction sale-deed, a certificate of sale.	قبضہ مستاجر (Qabza-i-mustájirá-na)—A farming tenure.
قبارہ نویس (Qibála navís)—A conveyancer, a scribe.	قبضہ موروثی (Qabza-i-maurúsı)—Hereditary possession.
قبایل (Qabáil)—Family (wife and children.)	قبضہ واقعی و نفس الامری (Qabza-i-wá-qáí-wa-nafsul amri)—Actual and tangible possession.
قبضہ (Qabza)—Possession, tenure, tenancy.	قبضہ مالکانہ (Qabza i málíkána)—Proprietary possession.
قبضاً مُخْرَجًا—(Qabza uṭháná) To oust (from.)	قبضہ قانونی (Qabza i qánúní)—Judicial possession.
قبضاً پانے (Qabza páná)—To obtain possession.	قبل (Qabl)—Before that, <i>ante quam</i> , prior to (M. Law).
قبضاً دلانے (Qabza diláná)—To put one in possession ; to deliver possession—ناش بخش دلا دئنے—	قبول (Qabúl)—Acceptance.
قبضاً ناٹیش بگاراز دلائ پانے (Náṭish bagaraz dilá páné)	قبول کرنा (Qabúl karná)—To accept, to confess, to enterta-

(as a petition); to own, to acknowledge; to admit.

قبویت (Qubúliyat)—The counter-part of a lease.

قتل عمد (Qatlumd)—Murder.

قتل انسان مستلزم السزا (Qatl insán mustalzim ul sazá)—Culpable homicide.

قتل انسان مستلزم السزا جر قتل عمد (Qatl-i-insán mustalzim ul sazá jo qatl amd ke had tak na pahunche)—Culpable homicide not amounting to murder.

Homicide of which Muhammadan Law takes cognisance is of five kinds:—(1) Qatl-ul-amd (قتل العمد)—(2) Qatl shabah-ul-amd (قتل شبه العمد) or a semblance of wilful murder. It is when the perpetrator strike a man with something which is neither a weapon nor serves as such. (3) Qatl-ul-khatá (قتل ارتكب الخطأ) or homicide by misadventure. (4) Qatl qáim-muqám-ul-khatá (قتل قائم مقام الخطأ) or homicide of a similar nature, to homicide by misadventure, (as when a person walking in his sleep falls upon another so as to kill him by the fall. (5) Qatl ba-sabab (قتل بسبب)—or homicide by intermediate cause as when a man digs a well and another falls into the well and dies—In this case a fine must be paid, but unlike other forms, it does

not exclude from inheritance, nor does it require expiation.

فتن (Qaht)—Famine.

قدامت (Qadámat)—Prescription, priority, precedence, of long standing.

قدردان قدرشناس (Qadr dán Qadr shanás) A just appreciator, a patron.

بقدر (Ba-qadr)—*Ad valorem*, at the rate, according to, in proportion of.

قدرتی (Qudratí)—Natural.

قدرتی علامات (Qudratí a'lámát)—Natural features, symbols or symptoms.

قدم جمانا (Qadam jamáná)—To secure one's footing.

قدمبوسي (Qadambosi)—Obeisance, homage.

قدماء (Qudmá)—The ancients.

قديم (Qadím)—Old, ancient, eternal.

قديم سے (Qadím se)—From ancient times, from time immemorial.

قديمی (Qadími)—One holding by hereditary descent.

قف (Qazaf)—(M. Law)—Accusing a virtuous man or woman of adultery, the punishment for which is 80 lashes.

قرب (Qarábát)—Nearness, kinship, consanguinity, affinity, alliance.

قرب دار (Qarábát dár)—A relative, a relation (by blood or marriage.)

قرابت دار قریبی (Qarábatdár qarsbí) — Near relation.

قرابت داری (Qarábat dári) — Relationship.

قرابت طرفی (Qarábat taríf) — Collateral consanguinity.

قرابت مسندیہ (Qarábat i niustaqfí-mn) — Lineal consanguinity.

قرابت نسبی (Qarábat nasbí) — Consanguinity.

قرار (Qarár) — An agreement, an engagement.

پانار (Qarár páná) — To be agreed upon, to be determined or decided, to be laid down or ruled, to be held.

واردار (Qarárdár) — (1) Bargain, anything stipulated to be given by the father or guardian of a bride to the parents of a bridegroom. (2) Formal charge of crime.

دینا (Qarár dená) — To determine, to decide, to lay down, to receive, to admit (as correct, e.g., صلح دینا).

کرنار (Qarár karná) — To settle, to confirm, to ratify; to conclude a bargain, to stipulate.

وار واقعی (Qarár wáqafí) — Positively.

کوشش قرار واقعی (Koshish-i-qarár wáqafí) — Due diligence.

قرآن (Qurán) — The sacred book of the Muhammadans, the primary source of Muhammadan

قرآن عثہانا (Qurán uṭháná) — To take an oath on the Qurán.

قرائن (Qaraén) — Circumstances, presumptions.

قرائن حالات سے (Qaraen hálát se) — From the circumstances of the case.

شہادت شہادتی (Shahádat-i qarái-nf) — Circumstantial evidence.

قربانی (Qurbání) — A sacrifice.

قرض (Qarz) — (1) A debt, a loan of money borrowed at interest, (2) (M. Law) — In Muhammadan law beside the general sense, it implies a loan to be paid by something dissimilar, but of equal value. It is opposed to آریات (عاریات) which implies the return of identical thing borrowed.

قرضہ اقبالی (Qarza-i-iqbálí) — An admitted debt.

قرضہ تماسکی (Qarza-i-tamassuki) — A bond debt.

قرضہ حسابی (Qarza-i-hisábí) — An account debt.

قرضہ حسن (Qarza-i-hasan) — Money lent (or loan obtained) without interest, and to be repaid at the pleasure of the borrower.

قرضہ مورثی (Qarza-i-maurúsí) — An ancestral debt.

قرضہ یافتہ (Qarza-i-yáftaní) — An outstanding debt.

قرض قرض قرض ادائنا (Qarz utárná, Qarz adákarná, } To discharge or pay off a debt.

قرض دینا (Qarz dená)—To lend at interest, to supply on credit,

قرض رکھنا (Qarz rakhná)—To owe.

قرض لینا (Qarz lená) { — To take a
قرض کارہنا (Qarz kárhná) } loan, to borrow at interest,
to run up an account or bill.

قرض سے چھوڑنا (Qarz se chhuṛá-ná)—To redeem.

قرص (Qura) — A lot.

قرعہ (Qura' dálná)—To cast lots.

قرق تھبیل (Qurq tahsíl)—Sequestration of profits; attachment.

قرق امن (Qurq amín)—An attaching officer.

قرقی (Qurqí)—Attachment.

قرقی بانڈنا { Qurqí uṭháná,
قرقی بخاست کرنا { Qurqí barkhást karná,

To withdraw an attachment or restraint, to remove an attachment.

قرقی بیٹھانا (Qurqí baiṭháná)—To set a guard over restrained or attached property.

قرقی بیجا (Qurqí bejá)—An illegal restraint.

قرقی بھینا (Qurqí bhejná)—To send an officer to execute an attachment.

قرقی عالم (Qurqí á'm)—A general attachment.

قرقی قبل فیصلہ (Qurqí qabl faisla)—An attachment before judgment.

قریب المرك (Qarib-ul-marg)—Dying, on the point of death.

قریب الوقوع (Qarib-ul-waqú)—Imminent, impending, about to occur.

قرینہ (Qarína) Presumption.

قرینہ سے (Qarína se)—(1) From the general tenor, by analogy.
(2) In order.

قریق (Qazzáq)—A robber, a brigand.

قرط (Qist)—Instalment; the amount paid as an instalment; as a revenue term it denotes the portion of the annual assessment to be paid at specified periods in the course of the year.

قرط بندی (Qist bandí)—Settling for payment (of the revenue or taxes or a debt) by instalments; a revenue demand roll; a document relating to fixed periodical payments of the revenue or of a debt.

قرطوار (Qistwár)—By instalments.

قرط بانڈھنا (Qist bándhná)—To arrange to pay a debt by instalment, to pay by instalments.

قسم (Qism)—Class, kind.

قسم وار (Qism wár)—According to the sort or kind of, according to the quality, according to classification.

قسمدار جمیعندی (Qismwár jama' bandí)—A statement of re-

nue assessed at certain rates, according to the quality of the soil &c.

قُسْم (Qusum)—(M. Law.) Partition. When a man has two wives who are free women, he must be just and equal in dividing his attention among them. The measure of partition, that is, how long he is to abide with each wife, is left to the husband's discretion; for though each is entitled to an equal share, it is not in any precise manner. With regard to wives, equality must be observed between the old and the new, the virgin, and the *sayabah*, the healthy and the sick—the women in her courses, and one who is purified, the pregnant and the girl unfit for matrimonial converse, the pilgrim and the wife under *eela* or *zihár*.

If a man should marry two women on condition of remaining longer with one than with the other; or if a woman should give her husband property, or make some abatement from her dower with the same view, the condition and gift would be void and she might retract and re-claim her property.

(Baillie's Digest.)

فَصَاصٌ (Qasás)—(M. Law)—The law of retaliation; retaliation is the punishment which

although fixed by the law, can be remitted by the person offended against, or in case of murdered persons, by his heirs, *qasas* is the *lex talionis* of the Moses.

قَبْرَةٌ (Qasba)—A town.

مَقْبَرَةٌ (Qasd)—Attempt.

مُجْدَدًا (Qasd karná)—To attempt to make (a thing or person) one's object or aim.

مُجْدَدًا (Qasdan)—Voluntarily, deliberately.

مُجْدَدًا (Qusúr)—(1) Failure, default; shortcoming, fault, guilt.

(2) The allowance or premium on the exchange of rupees (in contradistinction to *batta* or discount.)

مُجْدَدًا (Qusúrwár)—Guilty.

مَذْكُورٌ (Qazá)—(M. Law)—Decree, mandate or judgment of a Muhammadan judge.

مُجْدَدًا (Qazíya)—(In logic)—(1) A syllogism. (2) A dispute, a debate, a law-suit.

مُجْدَدًا (Qaziya chukáná)—To settle or put an end to a dispute.

مُجْدَدًا (Qita'-ul-tariq)—High-way robbery.

مُجْدَدًا (Qita' kalám karná)—To interrupt the speech of, to put in a word.

مُجْدَدًا (Qita' taa'lluq)—Separation, abandonment.

قطعہ، نظر (Qita' uazar)—Irrespective of the fact, without reference to, besides ; at any rate.

قطعاً (Qita'an)—Never, not at all, positively, finally.

قصبة (Qita')—A patch or plot of ground.

قطعی (Qata'i)—Final, absolute.

حکم قطعی (Hukm i qata'i)—Order absolute, final order.

تفل ترّننا (Qufl torná)—To break open a lock, to force open the door of a house.

قطعی نرنا (Qata's karná)—To make (an order) absolute.

قلب ساز (Qalb, sáz)—A coiner, a counterfeit coiner.

قابل رانی (Qalba ráni)—Ploughing.

قابلی (Qalbf)—Counterfeit, base (as coin.)

قلعی کھلنا (Qala'i khulná)—To be exposed or unmasked.

قامبند کرنا (Qalam band karná)—To take down, to record.

قامار باز (Qimár báz)—A gambler.

قامار بازی (Qimár bází)—Gaming. از قسم قمار بازی (By way of speculation; wagering).

قامار بازی مجمع عالم (Qimár bází-i-majma'-i-'am)—Public gambling.

قامار خانہ (Qimár kháná)—A gambling house.

قواعد (Qawá'id)—Rules, regulations, principles; bye-laws.

قواعد عامہ دراثت (Qawá'd-i-'ámma wirásat)—The ordinary rules of devolution of property.

قواعد لینہ (Qawá'id lená)—To drill.

قوانين (Qawánín)—Laws, ordinances, statutes.

قواعد مرتبہ گورنمنٹ (Qawá'd mura-tibah i-government) — Rules framed by government.

قول (Qaul)—(1) A saying, a text (especially of the ancient writers.)

(2) Promise, an agreement, a contract.

قول قرار کرنہ (Qaul qarár karná)—To make an agreement or compact with; to make terms with.

قول کرنہ (Qaul karná)—To pledge one's word.

بقول (baqaul)—According to the saying or dictum of.

روم (Qaum)—Race, family; a number of persons.

قوی دلیل (ba-dalíl qawí tar)

—*A fortiori*.

قياس (Qiyás)—(1) Reasoning, analogy, Presumptive (proof) theory. (2) (M. Law.) The analogical reasoning of the learned with regard to the teaching of the Qurán, Hadís and Ijmá'. Qiyás is of two kinds :—*Qiyás-i-Jálí*—or evident, and, *Qiyás-i-Khafí* or hidden.

قیاس قانونی (Qiyás-i-qánún) — Presumption of law.	قید اگارا (Qaid lagáná) — To put restrictions, to limit, to make conditional on, to qualify.
قیاس واقعی (Qiyás-i-waqe'átí) — Presumption of fact.	کاخ قید (Qaid kháná) — Prison, Jail.
قیاس قطعی (Qiyás-i-qata'sí) — Conclusive presumption, conclusive evidence.	قیدی (Qaidí) — A prisoner, a convict.
قیاس قابل تردید (Qiyás qábil tardíd) — Rebuttable presumption.	میرہنڈ (Qaisar-i-Hind) — Empress or Empress of India.
قیام (Qiyám) — Residence, appointment to a charge; stay, halt.	قیمت (Qímat) — Price, value, consideration.
قید (Qaid) — (1) Limit, restriction, restraint. (2) Imprisonment, confinement.	قیمت تخمینی (Qímat-i takhímí) — Estimated value.
قید تنہائی (Qaid tanháí) — Solitary imprisonment.	قیمت رسدی (Qímat-i-rasdí) — Proportionate or rateable value.
قید سخت (Qaid sakht) — Rigorous imprisonment.	قیمت اگارا (Qímat lagáná) — To fix the value of; to make an offer.
قید مخصوص (Qaid mahaz) — Simple imprisonment.	قیمتی (Qímtí) — Valuable; of the value of, valued.
بھارنا قید کاٹنا } Qaid bharná } To undergo a term of imprisonment.	

(ک)

کابین (Kábín) — Jointure, dower.	کاتنا (Kátná) — (1) To interrupt a speech; to refute, to rebut. (2) To cut (3) To corrode, to eat away (a bank).
کابین نامہ (Kábín-námah) — A deed of dower.	کاجا (Kájá کاجا) — A feast (esp. one given on the death of an old person)
کاتب (Kátib) — A scribe, a writer, a clerk, an executant, a drawer.	کاذب (Kázib) — (1) False. (2) A liar.
کاتب دسته دیز (Kátib-i-dastávez) — A writer of a bond, a conveyancer.	کار آزمودا (Kár ázmúdah) — Practiced, experienced.
کتابہ قبایلہ - خطا قبایلہ (Kat-qibála or khat qibála) — A deed of conditional sale, stipulating that if the purchase price be not returned within a given period, the sale would become absolute.	کار اماد (Kár ámad) — Useful, profitable; available.
	کار او بار (Kár-o-bár) — Business, affair, transactions.

کار باری (Kár bárf) — A transactor of business, a manager or officer.

کار بدار (Kár bardár) — A manager, a factor an agent or employe.

کار خانہ (Kár khánah) — A workshop, a factory, an office, a place of business.

کار خازن تجارت (Kár khánah-i-tijárat) — A trade house, a manufactory.

کاردان (Kárdán) — Experienced in business, skilful, expert.

کارروائی (Kárrawáí) — Proceeding, management, conduct, execution.

کارروائی نیلام (Kárrawáí-i-nílám) — Sale proceedings.

کارروائی ملتوي وکنیا (Kárrawáí-mul-tawí rakhná) — To stay proceedings.

کارروائی عدالتی (Kárrawáí 'adálfti) — Judicial proceeding.

کارروائی کرنا (Kárrawáí karná) —
(1) To institute proceeding.
(2) To take under-hand proceedings.

کارروائیات (Karrawáiyát) — Proceedings.

کارکن (Kár kun) — Manager, an officer whose duty it is to keep records, a manager of a minor's estate ; an agent.

کار گذاری (Kár guzárf) — Service, good service, zeal.

کاراگار (Kárágár کاراگار) — Prison, jail.

کارتک (Kártik کاٹھیک) — The seventh month of the Hindús (October-November.)

کارج (Kárj کارج کارج) — (1) Profession ; object, motive, cause.
(2) Ceremony.

کارندہ (Kárindah) — A manager, an agent.

کاری (Kárfi) — Mortal (as a wound).

کارے (Kárez) — A canal or water-course.

کاریگار (Kárisgar) — An artificer, a manufacturer.

کاریکار (Káryá kartá کاری کرتا) — A manager, an agent, a negotiator, a representative.

کارنہ (Kárhna کاڑنا) — (1) To take up money, to draw, to borrow. (2) To pull out, to clear land.

کاشت (Kásht) — Cultivation, tillage, holding, tenure (of land).

کاشتکار (Khud kásht) — Land cultivated by the proprietor himself. It becomes the sít of the proprietor after he has cultivated it for 12 years.

کاشتکار (Káshtkár) — A cultivator, an agriculturist, a tenant.

کاشتکار جدید (Káshtkár-i-jadíd) — A cultivator newly settled in a village.

کاشتکار پاھنی (Káshtkár páhf) — A non-resident tenant.

کاشتکار قدیم (Káshtkár-i-qadím) — A hereditary cultivator.

کاشت کرنا (Kásht karáná) — To have or get (land) cultivated, to farm out land.

کاشت میں لٹا (Kásht men láná)—To bring into cultivation, to reclaim land.

کاغذ (Kágaz)—A paper, a document, a deed, a note of hand, an exhibit. (Exhibit N. کاغذ حرف ن)

کاغذ بُراؤ (Kágaz-i-báṭwárá)—Partition paper.

کاغذ سرکاری (Kágaz-i-sarkárf)—Government paper, a currency note, a registered or stamped paper.

کاغذ لکھا لینا (Kágaz likhwá lená)—To take a bond or note of hand (from).

کاغذ میلانا (Kágaz miláná)—To compare paper, to examine or check accounts.

پکا کاغذ (Pakká kágaz)—Stamped paper.

کاغذات (Kágzát)—Papers, documents, records.

کاغذات بندوبست (Kágzát-i-bando-bast)—Settlement records.

The settlement records consist of:—(1) The maps and indexes; (2) The records of the revenue engagement; and (3) The records of rights, as follows:—

1. پھاک بست—Or boundary maps and proceedings showing how the boundaries were settled.

2. شجرا (Shajra)—Or village map.

3. خبرہ (Khasrah)—Or index register to the map. It is a list showing by numbers all the fields and their areas by measurement, who owns, what cultivator he employs, what crops are raised, the nature of soil, the trees on the land &c. (Neither the Punjab, nor the United Provinces now require an abstract of the document called a *Terij* (تریج) or *mutakhib asámiwár*; but in the earlier settlements of these provinces, and also the Punjab, the Central Provinces and Oudh, this abstract was prepared. It showed the owners and the field each held, grouped together according to name.

4. کیفیت مرضع (Kaiffiyat-i-mauza')—Or the village statement. These show concisely all the facts and details ascertained by the settlement officer and noted in his "Pargana-note-book" as bearing on the assessments.

5. درخواست مالگزاری (Darkh-wást-i-málguzári)—Or engagement to pay revenue.

6. خواص (Khewaṭ)—This document is a record of the shares and of revenue responsibility of each owner or member of the proprietary body. (In the U. P., tenants have no place in this; their holdings and the rent they

pay are shown by the جمع بندی (No. 7.) In former days, besides *khewat*, a *khatauni* was used, which was in fact, another abstract of the *Khasra*, grouped according to holdings, but having a column, (and herein lay its usefulness) showing how each holding was cultivated, whether by tenants, and if so, whether he had occupancy rights or not.

In the United Provinces at present the *khatauni* is not maintained, as information is contained in the *Jama bandi*. In the Punjab, a combined form, of *Khewat khatauni*, is used, which shows both owners and tenants, and is a record of occupancy and liabilities.

(7) جمع بندی (Jama bands)— Showing the occupancy and rents of tenants. (This is not used in the Punjab, as here the combined *Khewat-khatauni* is employed.

(8) واجب العرض (Wájib-ul-urz) This is the village administration paper; it contains a specification of village customs, rules of management, and everything affecting the government of the estate, the distribution of profits, irrigation, and rights in the waste.

(9) بگار آخیر (Robkár-i-ákhir) —An abstract of the proceed-

ings of settlement. (It gives a brief narrative of the settlement operations, the period occupied by each stage of them, explains what officers carried them out, the year when the assessment took effect, the year for which the *khewat* was prepared, and the date on which the *Settlement misl* was complete.

(10) پورت بند، بست (The English settlement report for the whole district (Baden Powell's Manual of Land revenue system of British India).

کافی تصور کرنا (Káffí tasuwwar karná)—To deem sufficient.

کالا پانی (Kálá páni काला पानी)— Beyond the sea, transportation across the sea.

کالم (Kál'adam)—Null and void.

کالم کارڈم (Kál'adam karná)—To make null and void.

کالک کالک (Kálak lagáná कालक लगाना)—To stain or sully the reputation of, to brand, to stigmatize.

کام بارہن (Kám bárháná)—To increase the work of; to give over work.

کام بیگان (Kám bigáxná)—To spoil or mar the work of; to baffle; to ruin one's reputation or credit.

کام پر ہونا (Kám par honá)—To be engaged in work, to have a post or employment.

کام پر لگانا (Kám par lagáná)—To give one an employment, to take into service.

کام تمام کرنا (Kám tamám karná) —To finish a work or business, to settle the business of, to despatch, to kill.

کام سپرد کرنا (Kám supurd karná) —To make over charge or office to.

کام کرننا (Kám karná) To act.

کام کسی کی طرف سے کرنا (Kisí kí taraf se kám karná)—To act in a person's behalf.

کام نکالنا (Kám nikálna)—To effect one's purpose (by means of); to get one's work done.

کامیاب (Kámyáb)—Successful.

کامل (Kámil)—Whole, complete, absolute.

کانم (Kánam)—(1) An advance to or deposit of money with a proprietor of lands or gardens on receiving the land or garden from him at a stipulated rent upon lease for a given term of years; the deposit bears interest, which the tenant sets-off against the rent; the principal is returned when the lease expires. (2) A loan upon a mortgage of land.

کانم دار (Kánam dár)—The lease holder.

کان بھرننا (Kán bharná کان بھرننا) —To poison the mind of, to excite dissension by tale-bearing, to backbite.

کان پاکرننا (Kán pakarná کان پاکڑنا) —To express contrition ; to vow never to do a thing again.

کان کا کچھ (Kán ká kachchá کان کا کچھ) —A soft or credulous person.

کان خواہنا (Kán kholná کان خواہنا) —To caution, to warn.

کان (Kán)—A mine, a quarry.

کایاثی (Káyathí کایاثی) —A modified form of the Devnágri character which is used by Hindú scribes (especially in or about Patna).

کایستھا (Káyastha کایستھا) —The writer caste. The descendants of sri Chitrgupt.

کبیسا (Kabísá) — Intercalary.

سال کبیسا (Sál-i-kabísá) — Leap year.

کپاس (Kapás کپاس) — The cotton-plant.

کپال کیریا (Kapál kirýá کپال کیریا) — The ceremony of breaking the skull of a corpse (when a dead-body is burning and nearly reduced to ashes, the son or the nearest relation breaks the skull with the stroke of a bamboo and pours melted butter into the cavity).

گپت (Kuputr कुपुत्र) — An undutiful son.

کپٹ لیکھیا (Kapaṭ lekhya कपट लिखय) — A forged document.

پیکھنے پر باب (Kitáb par chāṛhá-ná) — To book, to register, to note down.

کتاب (Kitábah) — (M. L.) A bond of freedom granted to a slave in return for money paid.

کتابی (Kitábí) — The people of the book, as Jews or Christians.

کتابیہ (Kitábya) — A female of the *Ahl-i-kitáb* or a Jewess or Christian woman.

کتابت (Kitábat) — A writing, an inscription; the profession of a copyist.

کوت (Kutba) — Inscirption, epitaph.

کاخدہ (Kaṭkhdá) — A married man.

کاخدہ (Katkhudá) — State of a householder; marriage.

کاتوڑی (Katwáí कतवाई) — Price paid for spinning.

کتھک (Kathak कथक) — A dancing boy.

کاثان (Kathan कथन) — Relation account, explanation.

کات قبیلا (Kaṭ qibála) — See گپت.

کار (Katár کٹار) — Poniard.

کاؤ (Katáo کٹاو) — The erosion of the bank of a river; the action of a river.

کائی (Katái) — Reaping; reaping season; price paid for cutting, reaping.

کتر (Kaṭrá कटरा) — A place or land which is enclosed and peopled; suburbs.

کتری (Kaṭrí कटरी) — Land recovered from or left by large rivers.

کنک (Kaṭkana कटकना) — An under-farm, a sub-lease.

دار کنک (Kaṭkana dár) — An under-lessee, a sub-tenant.

دنیا کنک (Kaṭkana dená) — To sub-let, to let in farm.

کٹومبی (Kuṭumbí कुटुम्बी) — Belonging to a household or family; a householder; a member of a family.

کعنی (Kuṭní कुटनी) — A procuress.

کٹوان (Kaṭwán कटवां) — Simple interest.

کٹواہ (Kaṭwáhá कटवाहा) — The man who guides and draws out the (leather) bucket from the well.

کٹوٹی (Kaṭautí कटौती) — Discount, exchange.

کٹھا (Kaṭhá کٹھا) — A measure of land, the twentieth part of a bighá of 1600 sq. yds.; a corn measure of 5 seers.

کسرت (Kasrat rái) — Majority of votes.

کسرت (Kasrat se) — In plenty; abundantly; abundant.

کسیر علیزدہ ایجی (Kasir-ul-izdewájí) — Polygamy.

کسیر الاعیال (Kasír-ul-aiyál) — Having a numerous family.

کھاتی (Kujálí کوچاتی)—An out caste ; meanness of origin or birth.

کھٹک (Kachcha bighá کچھا بیٹھا)—Two fifths of a *pukku* bighá.
See—گھٹک

کھٹی اسامی (Kachchí asámí کچھی اساما) —A temporary cultivator, a contractor or tenant disqualified by bankruptcy or deficient means ; a temporary post or appointment.

کھٹک (Kachchí bahí کچھی بھڑو) —Rough-book.

کھٹکی پشی (Kachchí peshí کچھی پېشی) —The primary hearing of a case.

کھٹکی آمدنی (Kachchí ámdauí کچھی آمدانی) —Gross receipts.

کھاندنا (Kachái nikálná کچھا نینکالنا) —To beat or punish severely ; to make up a deficiency.

کھل (Kuchlá کوچلا) —Strychnine, nux vomica.

کھانسی (Kachwánsí) —A minute division of surface in land-measure, the twentieth part of a biswánsí.

کھار (Kachhár کھار) —The sloping bank of a river and the adjoining alluvial soil.

کھڑک (Kachehrí کھڑک) —A court of justice, tribunal, a public office; a village office.

کھاست (Kachehrí bar-khást karná) —To close or adjourn a court.

کھڑک (Kachehrí karná کھڑک) —To hold a court; to carry on official work.

کھڑک (Kachhwá کھڑک) —An uneven tract of land partially flooded or having pools of water on it.

کھڑک (Kachhwé ká sájhá کھڑک کا ساہنا) —A partner who provides half the team of cattle needed for ploughing.

کھڑکیاں (Kachyáná کھڑکیاں) —A field or bed of vegetables.

کھڈک (Kad-khudá) —See کھڈک
کارش (Kad-wa-káwash) —Diligent search, inquiry, examination.

کاراو (Karáo کاراوا) —The marriage of a widow with the brother (generally the younger brother) of her deceased husband (the custom prevails among the *Jats*, *Gujars*, *Ahirs*, and other inferior tribes).

کاراو کرنá (Karáo kurná کاراوا کرنا) —To marry a widow, to take a concubine.

کیرایہ (Kiráyá) —Hire.

کیرایہ دار (Kiráyá dár) —A tenant.

کیرایہ زمین (Kiráya zamín) —Ground rent.

کیرایہ دیہندہ (Kiráya dihandah) —One who lets on hire.

کیرایہ نامہ (Kiráya námah) —Lease (of a house); agreement for rent.

- کیرایہ کی گاری (Kiráya kí gári)—
A stage-carriage; a hackney coach.
- کرتا (Kartá करता)—The manager of a joint Hindu family.
- کرٹا پتر (Kartá putr)—A son who performs the father's obsequies, and is therefore considered entitled to inheritance.
- کرٹرمی پतر (Kritrimá putra क्रित्रिमः पुत्र) — A son made ; an adopted son.
- کرٹم (Kritmá क्रित्मः) — It is a form of adoption which resembles "Adrogatio" of Romans. The peculiarity is that it is necessary that the adopted son should be a consenting party. No ceremonies or sacrifices are necessary to the validity of a *kritima* adoption. The widow acts as an independent agent in adopting a boy in such form. The *kritima* son loses no right of inheritance in his natural family. He takes the inheritance of his adoptive father, but not of that of father's father or collateral relation. Nor do his sons &c. take any interest in the property of the adoptive father, the relationship between adopter and adoptee being limited to contracting parties themselves and not extending further on either side.

- کری (Kurí)—(Malabár.) An association in which a number of persons contribute monthly for a given sum a certain sum or quantity of grain each ; at the end of the term a lottery takes place and the whole accumulation becomes the prize of one of the contributors.
- کریتک (Kritaka क्रितक) — Adopted (as a son).
- کرد (Kardá करद) — Deduction from value to make up a deficiency in the quality of goods ; the difference between the price of new things and old given in exchange.
- کرسی نامہ (Kursí námah) — A genealogical table.
- کرشن پکش (Krishna paksh कृष्ण पक्ष) — The dark half of the month; the 15 days during which the moon is on the wane.
- کارم (Karm kár, कर्म कार) — Artisan, mechanic, blacksmith.
- کارم کانڈ (Karm kánd कर्म कांड) — The body of religious ceremonies commanded by Hindu law or established by custom.
- کارم کارتا (Karm kartá कर्म करता) — An agent; an attorney; a *locum-tenens*, a Hindu priest.
- کارپاتی (Karpor pati कपड़ीर पत्तो) — A millionaire.
- کریا کارم (Kriyá karm क्रिया कर्म) — Religious service or duty; funeral ceremonies.
- کریا کरना (Kriyá karná क्रिया करना) — To perform the obsequies.

کارہی کرنے کی (Káráhí karná کڑاہی کرنا) — To offer sweetmeats or cakes to a goddess.

کارہی مہاتھ دالنا (Káráhí men háth dálna کڑاہی میں ہاث دالنا) — To put the hand in a pan of boiling oil as an ordeal (an accused person is required to take out a piece of gold which has been dropped in the pan of boiling oil; if he can do this without being scalded, he is held innocent).

کسان (Kisán کیسان) — Peasant, cultivator, farmer.

کسب (Kasb) — Industry, trade, profession ; art.

کسab کرنے (Kasab karná) — To practise prostitution.

کاسبی (Kasbí) — A prostitute.

کسر (Kasr) — A fraction ; something wrong or something wanting ; loss, damage.

کسر بھیش (Kasr beshí) — A fraction more.

کسرے زاید (Kasre-záyad) — Something more ; and odd.

کسar نیکالنا (Kasar nikálna کسar نیکالنا) — To make up a loss or deficiency ; to be revenged for ; to pay one (for).

کسنی (Kasnáí کسنی) — Husbandry, agriculture.

کسوان (Kaswáná کسوانا) — To have a thing tested or proved.

کسوٹی (Kasautí کسوٹی) — A touch-stone.

کیلے چھانے کیوں (Kasautí par cháh-háná کسوٹی پر چھاننا) — To prove, to test.

کسی (Kassí کسسی) — A measure equal to two paces, each pace being 36 fingers in breadth.

کسید (Kusíd کوسید) — Any loan or thing lent to be repaid with interest; usury; the profession of usury.

کسیدا (Kusídá کوسیدا) — Money-lender, usurer.

کسیرا (Kaserá کسیرا) — A pewterer, a brazier, a plumber, a copper-smith.

کسیر (Kaser háṭha کسیر ہٹا) — Brazier's quarter.

کش (Kushá کوش) — A sort of grass (considered sacred).

کشواری (Kushavirití کوشواری) — (Bengál) An under tenure, land granted at a quit rent, or rent free, for the support of a Brahman or religious person. (In Kumaon) the absolute gift of a land to a Brahman on some solemn occasion.

کار کشت (Kisht kár) — An agriculturist.

کاری کشت (Kisht kárí) — Agriculture, cultivation.

کار (Kisht wár) — Having the field's marked out ; according to the fields or crops.

کشتھری (Kshatriya ڪشٹری) — The second or military caste of Hindus; a member of the military or regal caste.

مشق (Kashf) — An explanation; a manifestation; revelation.

کشمندی (Kushmāndī کوشمنڈی) — A certain rite performed as penance or expiation.

کاشپاک (Kashípak ڪشپاڪ) — Interpolation, a spurious or interpolated passage introduced in a text; addendum.

کھیترا سیما (Kshetra-síma ڪھیت سیما) — The boundaries of a field or a sacred place.

کعبیتین (Ka'bten) — Two dice, a game with two dice.

کفار (Kuffár) — Infidels.

There are several words used for those in a state of infidelity.

1.—**کافر** (Káfir) — One who hides or denies the truth.

2.—**مشرک** (Mushrik) — One who gives companions to God.

3.—**مُلحد** (Mulhad) — One who has deviated from the truth.

4.—**زندیق** (Zandíq) — An infidel or zend-worshipper.

5.—**مُرتد** (Murtid) — An apostate from Islám.

6.—**منافق** (Munáfiq) — One who secretly disbelieves in the mission of Mohammad.

7.—**دھارس** (Dahars) — An atheist.

8.—**وشنی** (Wasnay) — A pagan or idolator (Hughes Dictionary of Islám).

کفاف (Kafáf) — Pittance.

کفالات (Kifálat) — Charge, security, (M. Law.) Bail—is of two kinds.

کفالات بِ نفس (Kifálat-bin-nafs) — Or security for the person; and

کفالات بِ مال (Kifálat-bil-mál) — Or security for property. In the English courts in India, bail for the person is called حاضر، صائمی ضمانت and bail for property

کفالات المال (Kifálat-ul-mál) — Valuable security.

کفالات جہاز (Kifálat-i-jaház) — Bottomry.

کفالات نامہ (Kifálat-námá) — Bail-bond.

کفالات نامجات سرکاری (Kifálat nám-ját sarkári) — Government securities.

کفالات دار (Kifálat dár) — Incumbent.

کفالات رہن (Kifálat-i-raban) — A mortgage.

کفالات یکجوانی (Kifálat-i-yakjáf) — A consolidating security.

کفر کا فتوی دینا (Kufr ká fatwá dená) — To condemn one as an infidel.

کفن (Kafn) — Shroud.

کفیل (Kafíl) — A surety; hostage.

- کافیل کار (Kafíl kár)—A responsible agent.
- کافیل کوہن (Kaffl honá)—To be a security or bail for.
- کاک (Kakká کاکا)—A paternal uncle.
- کاخیلی (Kakhylí کاخیلی) — A bundle of sheaves of corn (as much as can be carried under the arm) given to each reaper and village servant.
- کال (Kal کال) — A machine, or contrivance or a part of a machine.
- کالدار (Kaldár) — A coin with a milled edge, a rupee.
- کول (Kul کول) — Family, house, lineage, pedigree.
- کولاچار (Kul achár کول اچار) — The family custom.
- کول اچاریا (Kul acháriya کول اچاریا) — A family priest.
- کول پوج (Kul puj کول پوج) — A household god; a family priest.
- کول دے (Kul dev کول دے) — Family goddess, any female deity worshipped in particular by a family through successive generations; a deity.
- کول کا (Kul ká کول کا) — Of or relating to a caste or family, in respect of caste or family.
- کول نام (Kul nám کول نام) — Family name, surname.
- کولونتی (Kulvanti کولونتی) — A virtuous woman.

- کالار (Kallár کالار) — A class of Hindus whose profession originally was distilling spirits; an individual of that class; a distiller, a wine-merchant, a tavern-keeper.
- کالاری (Kaláris کالاری) — A liquor shop; a distillery.
- کالال جاما (Kalál jama' کالال جاما) — Revenue from the excise duty on spirituous liquors.
- کلام (Kalám) — (1) Discourse; anything said against, objection, question. (2) Qurán.
- کلام کرن (Kalám karná) — To argue, to dispute.
- کالپ (Kalp کالپ) — Sacred precept, law, ordinance; rite, ceremony, practice prescribed by the vedas a sacred book of the Hindús. (2) A resolve, a determination.
- کالپنا (Kalpaná کالپنا) — (1) Inference, supposition; conception, conjecture. (2) Ardent desire, trouble.
- کالپنی کاری (Kalpná kári کالپنی کاری) — Fabricator, forger.
- کالر (Kallar کالر) — Saline (land or soil), land which produces saltpetre or *reh*.
- کالر لگنا (Kallar lagná کالر لگنا) — To be impregnated with alkali or *reh*, to become barren (land).
- کالم (Kalmah) — The Mohammadan confession of faith,
- کالم پارھنا (Kalmah parháná) — To convert one to Mohammadanism.

کالندر (Kalindra)—A calendar (of crimes).

کالنک لگانا (Kalank lagáná کلنک لگانا) — To stigmatize, to defame, to accuse.

کالوار (Kalwár کلواڑ) — A vendor of spirituous liquors.

کالکار (Kalkarní کلکارنی) — (Marahatta). The village registrar and accountant, (whose duty it is to keep accounts between the cultivators and government).

کالکٹر (Kalakṭar) — Collector (of revenue), the chief revenue officer of a district.

کالکٹری (Kalakṭrī) — A collectorate, collector's office.

کولائکھنام (Kulalekhnam کولائیکھنام) — A family record; especially a horoscope of different members of a family.

کولیون (Kulīn کولیون) — Of a good family; it is applied especially to designate a class of Brahmans who takes precedence of all others.

کالس ایسٹھاپن (Kalas isthápan کلے پن س्थापن) — Setting up a water jar as an object of worship; part of the marriage ceremony in which offerings are made to the planets.

کالیش مچانا (Kalesh macháná کلے پن مچانا) — To stir up strife, to create dissensions.

کم اصل (Kam aṣl) — Vile, mean, low-bred.

کم او بیش (Kam-o-besh) — More or less.

کم سو جھی (Kam sújhí) — Inadvertence, carelessness.

کم جیتیت (Kam haisiyat) — Vulgar, mean.

کم سین (Kam sin) — Young, of tender years.

کم فرصتی (Kam fursatī) — Want of leisure, want of opportunity.

کم کرنام (Kam karná) — To diminish, to lessen, to remit, to modify.

کمار (Kumár کومار) — A child, a boy, an unmarried youth; the son of a Rajá, heir-apparent.

کماری (Kumári کوماری) — A young girl (one from ten to twelve years old, which is regarded as a marriageable age), maiden, virgin.

کمالیت (Kamáliyat) — Perfection, excellence.

کماو (Kamáu کماو) — Labourer, bread winner.

کماو پوت (Kamáu pút کماو پوت) — A son who earns living.

کمانڈھ (Kamáu dhan کماو دھن) — Male issue; property by which one earns a living.

کماشی (Kamáś کماشی) — Earnings, profits.

کمپاس لگانا (Kampás lagáná) — To set up a compass or theodolite; to make a survey.

کمپنی (Kampaní)—A company.
The East India Company.

کمترین (Kamtrín)—Your humble servant (an expression used for oneself as a token of humility).

کم تی بڑھی (Kamtí bṛhktí कमती बढ़ती)—Decrease and rise, fall and rise (of prices); more or less.

کام (Kamṭá कमटा)—A bow made of a bamboo.

کمر بندی کرنا (Kamar bandí karná)—To prepare, to arm.

کمیشنر (Kamishnar)—A commissioner.

کمیشنری (Kamishnarí)—Office of a commissioner; A commissionership, the jurisdiction of a commissioner.

کومھار (Kumhár कुम्हार)—A potter.

کمی (Kamí)—Deficiency, deficit, decrease, reduction, fall of prices; remission; loss.

کمی بیشی (Kamí beshí)—(In revenue). An abstract account of the increase and decrease of the rental of each cultivator in a village; excess and deficiency; fall and rise; fluctuation; profit and loss.

کمیتی (Kametí)—Committee:
چنگی کی کمیتی (Chungí kí kametí)—The municipal meeting.

کمیشن (Kamishan)—(1) Commission. (2) Discount.

کمیشن جاری کرنا (Kamishan járf karná)—To issue a commission.

کمیشن کے بہار ایڈا (Kamishan ke bamújib izhár lená)—To examine a person under a commission.

کمیشن کی تعویل کرنا (Kamishan kí ta'míl karná)—To execute a commission.

کمیشن کی کیفیت (Kamishan kí ta'míl kí kaifíyat)—The return to a commission.

کمیشن دینا (Kamishan dená)—To allow a commission or discount (to a person for a thing).

اہل کمیشن (Ahl-i-kamishan)—A commissioner, one to whom commission is issued.

کمینا (Kamína)—Low, vulgar, a mean person.

کناغت (Kanágat कनागत)—(1) The dark half of the month of *Asár* or *Kuár*. (2) A *Saradh* or religious ceremony performed daily by the Hindús during the dark half of the month of *Kuár* in honor of deceased ancestors.

کنارہ کش کرنا (Kinára kash honá)—To retire, to withdraw; to abstain from; to hold oneself aloof.

کنایہ (Kináya)—Allusion, metaphor. (M. Law.) A word used in the science of exegesis, e. g. "Thou art separated by which may be meant thou art divorce-

ed " which is called *Tilq-ul-kináya* or a divorce in metaphor.

કિનાયાતન (Kináyatán)—Indirectly ; impliedly ; by way of allusion.

કુંબ (Kunbá કુંબા)—Family.

પરવર (Kunbá parwar)—The supporter of a family.

જાંજા (Kanjra કંજણ)—Name of a caste (among Hindús) whose business is to sell vegetable, fruits &c ; a green grocer.

કાનચ્છેદન (Kan chhedan કન છેટન) The ceremony of boring a child's ears.

જાંસ (Kanz)—Treasure.

કંધા દેસા (Kandhá desá કનધા દેસા) —To assist in carrying a corpse.

કંદિ જેક કંદી (Kundi khär khará-ná) To knock at the door.

કુંગર મંડલ (Kungwar mandla કુંગર સંડલા) —The last day of the sowings (in Benáres and the Doáb ; it is observed as a holiday, and the residue of the seed-corn is made into cakes which is partaken in the field and in part distributed to beggars).

કાનિશ્ઠા (Kanishthá કનિષ્ઠા) —Junior, subordinate, younger brother.

કાનિશ્ઠા (Kanishthá કનિષ્ઠા) —The younger sister.

કંકૃત (Kankút કનકૂત) —Appraisement, estimate of produce of land before harvest. In

places where rents are paid in money (نقدી) the usual method is to determine the equivalent in money, for the landholder by the process of *Nazar andázi* (نظر ازدی) or by means of Kankút (કંકૂત) the difference being, that in the former, the estimate is made by eye-survey only, while, in the latter, the out-turn of a field is determined by the actual examination of the produce of a specific portion.

કાંગાળ (Kañgál કંગાળ) —Indigent, a pauper ; famine-stricken.

કાંગન ખોલના (Kangan kholná કંગન ખોલના) —The marriage ceremony of untying the kangan (the bride untying the bride groom's and vice versa).

કુંગરા નાતા (Kungwárá nátá કુવારા નાતા) —Relationship after betrothal and before marriage.

કુંગરી (Kungwári કુવારો) —An unmarried girl.

કાનહા (Kanhá કનહા) —An appraiser or valuer of a standing crop.

કાનહાઈ (Kanhái કનહાઈ) —Same as કંકૃત (q. v.)

કાન્યા (Kanyá કનયા) —A girl (not above ten years of age), a maiden.

કાન્યા પાની ગ્રહણ કન્યા પાણી ગ્રહણ) —The bridegrooms taking the hand of the bride at the marriage ceremony.

کنیا پتھر (Kanyá putr कन्या पुत्र) — The son of an unmarried girl.

کنیا دان (Kanyá dán कन्या दान) — (1) The giving of a girl in marriage. (2) A gift to a girl upon her marriage.

کنیا درن (Kanyá varan कन्या वरण) Rehearsing the genealogy of the contracting parties at marriages.

کنیت (Kunít कुनौति) — Bad policy or government.

کنیز (Kaníz) — A maid servant, slave-girl.

کوارڈنی (Kuár patí कुआर पती) — Maidenhood, virginity.

کوار (Kuáñ कुआं) — Well.

کوچن (Kuáñ pújná कुआं पूजना) — The ceremony of worshipping a well on the birth of a son.

کوتھن (Kuáñ tútñá कुआं टूटना) — The water of a well to fail, a well the water of which is exhausted.

کولان (Kuáñ chaláná कुआं चलाना) — To work at a well.

کوت (Kút कूत) — Appraisement, valuation.

See — کوت

کوتھی (Kotáhí karná) — To fail, to fall short of, to be lacking in.

کوت (Kútñá कूतना) — To appraise.

کوتال (Kotwál कोतवाल) — The chief officer of the police of a city or town; a kotwál.

کوتالی (Kotwálí कोतवाली) — The chief police station in a city.

کوٹھی (Kothí कोठी) — A factory; a mercantile house or firm, a bank; a treasury, a circular piece of wood placed at the bottom of a well to prevent the sand from moving, or as a foundation for masonry lining, the inside shaft of a well; a bin.

کوٹھی بائی (Kothí baith jáná कोठी बैठ जाना) — A mercantile house or bank to fail.

کوٹھی خولنا (Kothí kholná कोठी खेलना) — To set up or start a factory or a mercantile business; to open a bank.

کوٹھی گلانا (Kothí galáná कोठी गलाना) — To sink a shaft or a court (in a well).

کوٹھی وال (Kothí wál कोठी वाल) — A banker, a warehouse keeper; a wholesale merchant.

کوچار (Kúcha sar bandí) — Marking off the boundaries of a lane.

کورکس (Kor kasr) — A slight deficiency or defect.

کورا (Korá कोरा) — Blank (paper), poor, penniless; simple.

کورا رکھنا (Korá rakhná कोरा रखना) — To keep one without payment, to disappoint.

کورا بندی (Korá bandí कोरा बन्दी) — A new arrangement or settlement; a list of villages or fields to be registered according to a new allotment.

کوری (Korī کوڑی)—Assessment under four heads, viz., per plough, per head, per hearth, per cattle.

کوچ (Kuch کوڈی)—A house-tax.

کوچن (Kuchi kamīn)—A tax on each non-cultivator householder.

کوچھ (Kochh کوڈی)—A leper.

کوچھ (Korī کوڈی)—A score.

کوچھ (Kaurī کوڈی)—A courier.

کارنے کوچھ ادا کرنा یا کارنے کوڈی ۲ آदا کرنا یا کارنا کارنے کوڈی ۲ آدھا کرنا یا ٹوکانا—To pay in full, to pay the last farthing.

کارپ کوچھ کوچھ (Kaurī kaurī bhar pānā کوڈی ۲ بھر پانہ)—To be paid in full.

کوچھ کو تکھونا (Kaurī ko tang honā کوڈی کو تंگ ہونا)—To be in a state of abject penury, to be reduced to beggary.

کام کا نہیں کوچھ (Kaurī ke kām kā nahīn)—Good for nothing.

کی عزت کوچھ (Do kaurī kī izzat karnā)—To disgrace; to degrade oneself.

کوس (Kos کوہ) — A measure of distance equal to about 2 English miles (but varying in different parts of India).

کارڈا کوس (Karā kos کڈا کوہ) — A two miles stiff, a distance of more than two miles.

گاू کوس (Gaū kos گاू کوہ) — A short kos.

کوسنا (Kosnā کوہنا)—To curse, to abuse; to vituperate.

کوش (Kosh کوہ) — (1) A treasury, a repository, a magazine. (2) Trial by ordeal, especially thrice sipping water with which an idol has been bathed whilst invoking the divinity. (3) A lexicon.

کالا (Kaulak کوہلک) — Customary in a family; hereditary.

کولہ (Kolhū کوہلاہ) — An oil press, a sugar mill.

کولہ میں پیلوانا (Kolhū men pilwānā کوہلاہ میں پیلواگا) — To crush in a mill, to destroy utterly.

کولیا (Kauliyā کوہلیا) — A bundle or sheaf of corn given as a perquisite to a reaper or village servant.

کونھ دینا (Kumhal denā کونھ دینا) — To commit burglary.

کونسل (Konsil) — Council, counsel.

کھاتا (Kahā sunā کھاتا سونا) — Pleading, solicitation; improper speech, harsh language.

کھاتا کھاد (Khátá khād) — Manure.

کھاد دینا (Khád denā خاڈ دینا) — To manure.

کھاتا پستا (Khátá pītā خاتا پیتا) — In easy circumstance, well off.

کھاتا (Khátá خاتا) — Ledger or day book; account-book, account current.

کھاتا بھبھی (Khátá bahbhi خاتا بھبھی) — The book framed from the day-

બુક કાફિ (book containing the distinct account of individuals.)	કાફિનું પાન (Khán pán ખાન પાન) કાફિનું કપડા (Kháná kaprá ખાના કપડા)
ખાત્રી તોફા (Khátá dálñá ખાતા ડાલના)—To open an account with.	Maintenance; allowance of food.
ખાત્રી ટોફા (Khátá karná ખાતા કરના)—To enter or post an account; to adjust accounts.	ખાંચા (Khánchá ખાંચા)—A loss (in trade); discrepancy (in an account).
ખાત્રી બાંધી (Khátá báqí ખાતા બાકી)—Balance of an account.	ખાંડ સાલ (Kháñd sál ખાંડ સાલ)—A sugar manufactory.
ખાત્રી પાણું (Khátá parñá ખાતા પણના)—To be entered in an account or in a ledger.	ખાંડ ગલાન (Kháñd galáná ખાંડ ગલાના)—To crystallize sugar.
ખાત્રી ગલ (Gal khátá)—Irrecoverable balance.	ખાઉ (Kháú ખાઉ)—One who takes or receives bribes.
ખાત્રી ખાતો (Khát-khaṭola)—Beds and baggage, goods and chattels.	ખિપત (Khípat ખિપત)—Requirement, demand, sale, market.
ખાડ (Khádar ખાડર)—Low alluvial land fit for cultivation.	ખતાવની (Khatáuní ખતાવની)—Ledger, account book. The register or paper on which are entered under distinct heads the several items entered in a day book or a field book. An account made up from the <i>khasra</i> .
ખાંદી (Khátrí ખાંદી)—A crop raised in the sand, on the banks of a river, by force of manure and hand watering. Only a nominal rent is paid for such sowings.	કાગઢાત બનદોબસ્ત (See— <i>Khatáuní</i>)
કહાર (Kahár કાહાર)—A caste of Hindús whose business it is to carry palanquins and the like, and to draw water &c.	ખતાવની (Khatáuní)—See above.
ખારી મારી મારી (Khárī miṭṭī)—Saline soil.	ખતી ખચ્છી (Khattí ખચ્છી)—A subterranean granary.
જાલ કાફા (Khál upáṛ ખાલ ઉપાર) One who is exacting in money matters.	ખત્યાના (Khatyáná ખત્યાના)—To enter in an account-book.
ખાન (Khán ખોન)—A mine, a quarry; a heap, a thing in abundance.	ખતાઈ મેન દાલના (Khatái men dál-ná ખટાઈ મેન ડાલના)—To keep in a state of suspense, to lay aside, to shilly shally with.
	ખત્કા લગ્ના (Khatká lagná)—To have a misgiving, to be apprehensive, to fear.

- ન્યૂ કેન્ટ (Khatká lená ખટકા લેના) —To listen for the sound of footsteps.
- ન્યૂ કેન્ટ (Khatakná ખટકના) —To feel doubt or misgiving; to excite doubt or misgiving in one, to rankle in, to be an eye sore to, to break with.
- ન્યૂ કેન્ટ (Khatlá ખટલા) —Belongings, wife and family, household goods; a troublesome or intricate business or affair.
- ન્યૂ કેડાર્ક (Khudáí ખુદાઈ) —Digging, engraving, carving; price or pay for digging, or cost of or charge for engraving.
- ન્યૂ કેડેરના (Khaderáná ખદેરના) —To chase, to pursue, to drive away.
- ન્યૂ (Khar ખર) —Coarse long grass (for thatching).
- ન્યૂ (Khará ખરા) —Just, right, exact; standard (as weight &c.); valid, (as a bargain &c.); genuine.
- ન્યૂના, ન્યૂ (Khará karná ખરા કરના) —To separate good (money &c.) from bad.
- ન્યૂના, ન્યૂ (Khará khotá ખરા ખોટા) —The good and the bad.
- ન્યૂ અસામી (Khara asámi ખરા અસામી) —A good pay master, one who pays cash, a trustworthy person.
- ન્યૂ ડામ (Khare dám ખરે દામ) —Net without commission.
- ન્યૂ (Kharrá ખર્રા) —Rough draft of a letter, rough account.
- ન્યૂ ખર્પિ (Khurpí ખુરપી) —A small hoe or weeding knife, a scraper.
- ન્યૂ ખરજની (Khurjní ખુરજની) —An eraser.
- ન્યૂ જરા (Khará karná ખડા કરના) —To institute a case, to fabricate, to invent; to procure a fictitious person for some purpose; to raise, to rouse, to stir up.
- ન્યૂ ખેત (Khará khet ખડા ખેત) —Standing crops.
- ન્યૂ ચેંડ (Khare band) —An account drawn out on a loose sheet of paper.
- ન્યૂ હુંસના (Khur panch lagáná) —To vent one's spite on, to carp, or cavil at.
- ન્યૂસાના (Khasáná ખસાના) —To demolish, to destroy.
- ન્યૂસાના (Khaskáná ખસકાના) —To shove off or away, to put out of place; to put off, to postpone; to push towards, to step into the hands of; to decamp with.
- ન્યૂસાના (Khisakná ખિસકના) —To slink away, to sheer off, to decamp, to abscond.
- ન્યૂસાના (Khisyáná ખિસિયોના) —To be abashed, to be mortified, to look blank or foolish. (2) Mortified, abashed, humiliated.
- ન્યૂ (Khal ખલ) —The cake that remains after the oil has been pressed out of certain seeds; threshing floor; granary.

کو، کو بزار (Khule bázár خुلے بازار)—

In the open market; openly; in market overt.

کھلائی پالائی (Khilái pilá!)—Charge of maintenance.

کھلیان (Khalyán خلیان)—A threshing floor; a granary; a stack of unthreshed corn.

کھلیت (Khilet خلیت)—A gambler, a pilferer; a pickpocket; an expert in fencing.

کھندیت کرنہ (Khandít karná خنچت کرنا)—To refute, to break, to destroy.

کھندیتہ (Khandítá خنچتا)—A woman whose husband or lover has been guilty of infidelity.

کھندن (Khandan karná) —To destroy, to demolish.

کھنک (Khankh خنک) —Land that required to be left fallow for a year or two.

کھوپڑی گنجی کرنہ (Khoprái ganjí karná) —To beat or cudgel severely.

کھوپڑی سیٹ سو رانج کرنہ (Khoprái men súrákh karná) —To trepan.

کھوٹ (Khot) —(Mar). A farmer of land revenue or customs; an officer exercising the duty of collecting the government revenue.

کھوٹی (Khotí) —The business or office of the hereditary or appointed collector, viz., khot.

کھوٹ باقی (Khot báqí) —Balance of grain &c. due from the cultivator to the landholder.

کھوٹا (Khotá خیاتا) —Counterfeit; spurious; forged; adulterated; defective, deficient; insincere, sinister, a false or perfidious man.

کھوٹا دکھنہ (Khotá khará dekhná) —To distinguish or separate the good from the bad.

کھوٹا جو (Khotá khátrá) —Baseness (of coin), adulteration, alloy; corruption; falseness.

کھوچ لگانہ (Khoj lagáná خیاں لگانا) —To trace, to track, to follow up a clue, to search for.

کھوچ میٹانا (Khoj miṭáná خیاں میٹانا) —To wipe out all trace of, to efface the footprints of.

کھوچ میلنہ (Khoj milná خیاں میلنہ) —To obtain the track of, to get an inkling of.

کھوچ مارنا (Khoj mārná خیاں مارنا) —To ruin; to destroy.

کھوچنے کے پونچھنے (Khod khod ke púnchhná) —To question closely or searchingly, to cross-examine; to probe, to pump.

کھوکھا (Khokhá خیکھا) —A discharged *hundi* or draft, a bill of exchange that has been paid and remains in the hands of the payer as a voucher.

کھونٹ (Khonṭ خونٹ) —A share in the lands of a village, by here-

ditary descent with all the privileges and rights which it involves.

خٹ پڑھک (Khot patr खोट पत्र) — Written acknowledgment of error.

بٹ بنت بٹ (Khont bat खोंट बट) — Tenure by ancestral shares in a village.

خٹ خٹ بٹ (Khont khat खोंट खत) — A deed of mortgage by which the mortgagor parts not only with his share of khunt bát lands, but also with all the rights and privileges attached to them.

خدا ڈھن (Kholá dhar) — A person who stands surety for a stranger demanding payment of a bill of exchange.

خپ (Khep खेप) — A load, a cargo, a shipment, a consignment, a periodical supply (of grain or merchandize).

خٹ (Khet खेत) — Ground, land, soil, a field.

کوہیت بانٹ } Khet bánt खेतभांट }
کوہیت بٹ } Khet bat खेत बट }

Allotment of the lands of a co-parcenary village, field by field, among the sharers ; but in such a manner that they shall not be contiguous, or of the same quality, but so divided that each may have a due proportion of good and bad lands. This term also implies the mode in which a *Mouza* is divided

into two or more *mahals* or estates. It is commonly applied to denote the intermixture of the lands of different villages, which although known as belonging to one village, are found lying amongst those belonging to another.

خٹ چٹھیت (Khet chitthá खेत चिट्ठा) — A rough field book.

خٹ خٹ بٹ (Khet khat) — Mortgage of a field.

خے وار (Khet wár) — By fields, per field. Assessment made upon each separate field, according to its capacity of yielding produce, and the description of the crops grown on it.

خےوار جامبندی (Khetwár jama' bands) — Amount of the revenue assessed upon each field.

خے اچھونا (Khet chhoñá खेत छोड़ना) — To surrender one's holding.

خے نیکالنا (Khet nikálna खेत निकालना) — To clear land.

خے ناراننا (Khet naráná) — To weed a field.

خے باری } (Khetí खेती)
خے باری باری } (Khetí bári खेती बारी) — Husbandry, farming.

آگئی کھتی (Agetí khetí आगेती खेती) — Early crop.

پیچھے کھتی (Pichhetí khets pikhetei खेती) — Late-crop.

خے جوگ (Khetí jog खेती जोग) — Fit for cultivation, arable.

کھیر چنڈی (Khír chéḍá) — Giving a child *khír* to taste for the first time; the ceremony of weaning.

کھڑا (Kherá खेडा) — A small village or hamlet.

بسانا ہے (Kherá basáná खेडा बसाना) — To people a village.

پاتی پتی (Kherá patí खेडा पती) — The headman of a village; — a Brahman who is entitled to perform certain religious ceremonies in a village and to receive the fees appertaining thereto.

کھیس (Khís खोस) — Loss, waste.

کھینچنا (Khínchná खीचना) — To draw; to drag; to draw out; to pull off, to strip off (the skin); to hang on a cross or gibbet, to hold aloof, to withdraw; to draw (a sword or a bill or a line &c.); to suffer, to bear.

کھوا (Khewá खेवा) — A boat.

کھوات کھوت (Khewat खेवट) — (1) Assigned share of revenue; a record or register of shares in which a coparcenary village is divided.

(See — کاغذات بندوبست)

کھوات کھوت کھٹاونی (Khewat khatauní) — A record showing the distribution of lands and rights of the occupants.

(See — کاغذات بندوبست)

کھوات کھوت (Khewat खेवट) — A rower, a boatman.

کیاری (Kiyári क्यारी) — Bed (of a garden or field).

کایفیت (Kaifíyat) — Account, statement, report, remarks particulars, mode, nature.

بندوبست کیفیت (Kaifíyat-i-bando-bast) — Particular statement of revenue assessment, or any other settlement.

اخراجات کیفیت (Kaifíyat-i-ikhráját) — Statement or bill of charges.

بنانے کیفیت (Kaifíyat banáná) — To prepare an account or report of; to draw out a schedule of.

بھیجیں کیفیت (Kaifíyat bahí) — A note-book.

طالب کرنے کیفیت (Kaifíyat talab kar-ná) — To call for an explanation or report.

کھانہ کیفیت کا (Kaifíyat ká kháná) — Column of remarks.

ناظر کیفیت ناظر (Kaifíyat-i-názir) — Nazir's return.

پوری کیفیت (Kaifíyat púrī kar-ná) — To fill in the remarks.

بنانا کیمیا (Kímyá banáná) — To turn base metals into gold.

کھنڈ (Kendá केंडा) — Rough measurement, a rough plan.

کھنڈ کرنے کیمیا (Kendá karná केंडा करना) — To take a rough measurement.

کینا (Kína) — Hatred, malice, grudge.

کینا سے (Kína se) — Maliciously, feloniously.

(گ)

گاتھ کٹی } Gáṭá गाटा } A plot, a piece
کٹی کٹی } of land; a
division of a village.

گانڈی بندی (Gáṅṭh bandsí गंठबन्दी)
—The division of a village in
gatas; a kind of tenure in
which the fields of individual
proprietors are not found in
juxtaposition, but scattered
through many villages.

گاجا (Gájá गाजा)—The first rice-
sowing in the districts at the
foot of the hills.

گاد (Gád गाढ़)—Sediment, dregs,
lees.

گاد نیل (Gád níl गाढ़ नील)—Kid-
ney-indigo (as opposed to cake
indigo).

گارہ بائٹھنا (Gáṛá baithná गाड़ा बैठना)
To be in ambush.

گاری (Gáṛí गाड़ी)—A cart, a carri-
age, a railway carriage, a
wagon.

گاری کاک (Dák gáṛí डाक गाड़ी)—
Mail cart, mail train.

مال گاری (Mál gáṛí माल गाड़ी)—
Goods train.

مسافر گاری (Musáfir gáṛí)—
Passenger train.

زنانی گاری (Zanání gáṛí)—
Female compartment.

گالی (Gálí गाली)—Abuse, foul or
insulting language.

دندی گالی (Gálí dená गाली देना)—
To call names, to use foul or
insulting language, to abuse.

گانڈھ جانے (Gáṅṭh joṛná गंठ जोड़ना)
—To tie the nuptial knot.

پانے سے گئے (Gáṅṭh se jáná गंठ से
जाना)—To be lost; to suffer
loss.

کسہ کا پaisá (Gáṅṭh ká paisá गंठ
का पैसा)—One's own money.

کٹ کरी (Gáṅṭh káṭá गंठ काटा)
—To pick pocket, to rob.

پارنے (Gáṅṭh parná गंठ पड़ना)
—To harbour inveterate enmity
towards any one, to take um-
brage.

کھینچ (Gáṅṭhá गंठा)—The knotted
parts of the stalk and the ear-
ends of straw separately piled
on the threshing floor.

گانڈھی دار (Gáṅṭhí dár)—An occu-
pant of lands by a heritable
tenure.

گانجہ } Gánjá गंजा } The hemp-
کانجہ } plant, the
leaves or young buds of the
hemp plant, the fructification,
when nearly ripe, is bruised
and smoked for intoxication,
the dried leaves are ground in
water, and drunk for the same
purpose, in this state it is call-
ed Bhang.

گاؤں (Gáoū गांव)—A village, a
hamlet.

گاؤں بٹ (Gáoū baṭ गांव बट)—The
division of an estate by villages,
or of the several additional or
subordinate (داخلي) villages
attached to the one originally
assessed. The division of a

village by parcels or plots of land, some of which may be scattered among the fields of several other villages.

જુલાં ગ્રામ ખર્ચ (Gáon kharch ગાંવ ખર્ચ) — Village expenses.

ક્રાંતિકી કાળ ક્રાંતિકી (Gáon kí ábádf) — The cultivated or inhabited portion of a village.

ક્રાંતિકી (Gáo charáf ગૌ ચરાફ) — A tax levied on pasture land; pasture-ground.

ક્રાંતિકી (Gáo ghap ગાજ ઘપ) — One who embezzles.

ક્રાંતિકી (Gáonptá ગાંપોટા) — Expense incurred in the municipal administration of a village; village charges.

કાહક (Gáhak ગાહક) — A purchaser, an intending buyer, a chapman, a dealer; an appreciator.

કાહકી (Gáhkí ગાહકી) — Demand, sale, transaction; good will.

કાહકી પણા (Gáhkí pañá ગાહકી પણા) — A sale to be concluded.

કાહન (Gáhná ગાહન) — To chaulk, to thresh, to tread out (corn).

ગુપ્ત (Gupt ગુપ્ત) — Hidden, concealed.

ગુપ્ત-આંડાં (Gupt ámdan) — Income from a secret source (as bribes &c.)

ગુપ્ત દાન (Gupt dán ગુપ્ત દાન) — A secret gift or present, a hidden donation.

ગુપ્ત માર (Gupt már ગુપ્ત માર) — A beating or hurt that leaves no marks; taunt, geer.

ગુપ્ત માલ (Gupt mál ગુપ્ત માલ) — Hidden wealth or treasure.

ગુપ્તી (Guptí ગુપ્તી) — A hidden sword, a sword-stick.

ગત કુલ (Gat kul ગત કુલ) — An emigrated family, an extinct family; a tenant that has quit ted.

ગત બનાના (Gat banáná ગત બનાના) — To reduce to a miserable plight, to beat to a mummy.

ગત્તા (Guttá ગુત્તા) — Exclusive right of sale &c., monopoly; an income of variable amount sold or let for a fixed sum, a lease of land.

ગાઠ બંદુન (Gaṭh bandun ગઠ બંદુન) — A ceremony attending a Hindu marriage in which skirts or mantles of the bride and bridegroom are fastened together and thus united they go to a river in procession.

ગાંત્કાત્ (Gant kaṭá) — A cut purse, a pick-pocket.

ગત્થા (Gaṭṭhá ગટ્થા) — A large-bundle; a knot or division (in a measuring line or chain), the twentieth part of a *jarib* (each gaṭṭhá, containing three *iláhi gaz* or 99 inches).

ગત્થાન્સી (Gaṭhwáñsi ગઠવાનસી) — Twentieth part of a gaṭṭhá.

ગજર (Gajar ગજર) — The chimes rung at the expiration of a *pahar* or watch of the day or night (i. e., after striking the

hours of 4, 8 and 12 ; but the term is sometimes restricted to those rung at the close of the fourth watch, the word *pahar* being more commonly used for the middle chimes); an alarum.

گدنہ (Gudná گوڈنا) — To get one-self tattooed.

گدھے پر گدھے (Gadhe par chapháná گدھے پر چھڈانا) — To punish by public exposure a criminal seated on an ass with his face blackened and turned towards the tail; to disgrace.

گدھے کا ہل گدھے (Gadhe ká hal chalwáná گدھے کا ہل چالوانا) — To have a plough drawn by asses (over the site of a demolished house &c.,) to demolish, to raze.

گدھی پر گدھی (Gaddí par baithná گدھی پر بائیٹھنا) — To ascend the throne; to occupy the seat of honor.

گدھی نشون (Gaddí-nashín) — A prince-regent, a president.

گدھا (Gaddá گدھا) — A mound or bank of earth, a boundary pillar, a boundary mark.

گذار (Guzár) — Payer.

گذارش (Guzárish) — Request, representation, petition.

گذارش کوئنا (Guzárish karná) — To represent to; to state; to submit.

گذار (Guzárna) — To pass, to lay before, to exhibit, to state.

گذارہ (Guzára) — (1) A ferry, a ferry boat. (2) A toll-bar; (3) A living.

گذارہ کرنہ (Guzára karná) — (1) To cross over. (2) To live, to subsist; to eke out a living.

گذارہ کی شکل نکالنا (Guzára kí shakal nikálna) — To hit on the means of living.

گذر (Guzar) — (1) — A pass, a ford, a ferry; a toll-bar. (2) Living.

گذاریام } Guzar-i-am } A public
} گذارگاہ } Guzar-gáh } ferry, a
ford, a road; a public road.

گذر کرنے (Guzar karné) — To pass time.

حق گذر (Haq-i-guzar) — Right of way.

گذراننا (Guzránná) — To lay before, to present, to offer, to bring forward.

گذرنہ (Guzarná) — To befall, to pass; to pass (before or under, or in revenue), to be presented, to be put or laid before; to pass beyond, to pass the limits of (سے دل) ; to pass away, to die.

گذر لگانہ (Guzárs lagána) — To set up a stall.

گربتیا (Garhatiyá گر ہلیا) — Murder by poisoning.

گیراں (Girá'n گیراں) — A village, a hamlet.

گیرام ادھکاری (Girám adhikári گیرام ادھکاری) — A headman of a village.

گیرام سبھا (Girám sabhá گیرام سبھا) — A village court composed of the principal inhabitants, with the headman presiding.

گریامی (Girámí گرامی) — A peasant, a villager.

گریان (Girán) — Dear, expensive.

گرانہونا (Girán honá) — To rise in value or price.

گریانس (Giráns) — Scarcity, dearth, dearness.

گراہک (Gráhak گراہک) — A buyer, a purchaser; a constable, a bailiff.

گرب (Gurb گرب) — Breaking up and pulverizing the ground in a field; — the process of ploughing through a field of bájrá &c., when the plant is about a foot high.

گربھ (Garbhaj گربھ) — A son whether begotten illegitimately or of a wife by person other than the husband under special appointment, when the child is legitimate.

گربھادن (Garbhádan گربھادن) — A ceremony performed at the first indications of pregnancy.

See — سنبکار

گربھ پات کرنا (Garbh pát karná گربھ پات کرنا) — To cause or produce abortion.

گربھ رہن (Garbh rahná گربھ رہن) — To conceive, to become pregnant.

گرج (Girjá) — A church.

گردادر (Girdáwar) — A superintendent or inspector of police or customs.

گردادر قانونگو (Girdáwar qánúngo) — An inspecting or supervisor qánúngo.

گردادری (Girdáwarí) — Inspection; patrolling; looking after smugglers or contraband goods.

گردادری کرن (Girdáwarí karná) — To go one's rounds, to go on an inspecting tour.

گرد نواح (Gird naváh) — Vicinity, environs, neighbourhood.

گردان (Gardán) — See — گردان

گردش میان آن (Gardish mey áná) — To fall into adversity.

گردان پار سوار ہونا (Gardan par sawár houá) — To tyrannize over, to practise violence; to supervise strictly.

گردان پھنسان (Gardan phensáná) — To involve oneself in difficulty or trouble; to incur responsibility.

گرفت (Girافت) — An objection.

گرفت کرن (Girافت karná) — To take exception to; to lay hold of (an act) to the detriment (of a person).

گرفتار شد (Girافتár shudah) — Taken (as a captive).

گرفتار کرن (Girافتár karná) — To arrest, to apprehend; to make a prisoner or captive; to involve a person in.

گرفتاری (Girافتári) — Arrest, apprehension.

گرفتاری قبل فیصلہ (Girافتári-qabl faisla) — Arrest before judgment.

گرہنی کرنے کی درخواست کرنا (Girافتاری کی درخواست کرنा) — To apply for arrest.	گرہنی پتھر (Girwi patr گیرہنی پڑھ) — A deed of mortgage.
گرہنی (Gurkhaf گورخاٹ) — A kind of mortgage (in which the mortgagee has to pay three fourths of the revenue of the mortgaged land).	گرہنی دار (Girwi dár) — The holder of a pledge or mortgage.
گرہنی (Gurgá گورگا) — A scullion, an informer.	گرہنی دھرنہ (Girwi dharná) } Girwi rakhná. } To گرہنی رکھنا (Girwi rakhna) } گرہنی رکھنا } pledge, to pawn.
گرم خبر (Garm khabr گرم خبر) — Latest news, current rumour.	گرہنی رکھنے والہ (Girwi rakhne wálá گیرہنی رکھنے والہ) — A pledgor, a pawn-broker, a mortgagee.
گرنہ (Girná گیرنا) — To fall.	گرہنی سے کھڑانا (Girwi se chhuráná گیرہنی سے کھڑانا) — To redeem a pledge.
گرانٹ (Giranth گرانٹ) — A literary production, a code; the sacred scriptures of the Sikhs.	گرہنی ضبطی (Girwi zabití) — Foreclosure of a pledge.
گرانٹھ (Girantham گرانٹھ) — A character in which Sanskrit is written and printed in Southern India.	گراہ (Girah) — One sixteenth of a gaz or yard.
گرو (Giro) — A pledge; pawn, gage, deposit.	گراہ پارنا (Girah pañná) — Misunderstanding between two persons.
گرُو (Gurú گرُو) — A spiritual parent or preceptor.	گرہنیست (Girhast گرہنیست) — A householder, the head of a family. One who enters the second stage of life and performs the duties of a master of a house; a cultivator.
گرُو پتھر (Gurú putr گرُو پتھر) — The child (natural or adopted) of a religious preceptor.	گرہنی سambandhi (Girah sambandhi گرہنی سambاندھی) — Any member of a household (including servants).
گرُو دکش (Gurú dakshá گرُو دکش) — To receive the initiatory mantra from a guru; to become a disciple.	گرہنی کا ج (Girah káj گرہنی کا ج) — Household duties.
گروہ (Giroh) — Gang.	گرہنی فٹھ (Girhasti گرہنی فٹھ) — Family relating to house-keeping ; husbandry.
گروہ کا دکون (Dákúon ká giroh) — A gang of dacoits.	گرہنی فریادی (Girahní گرہنی فریادی) — Mistress of a house.
گرہنی (Girwi) — Pawned, pledged.	

گریہ (Grihya ग्रह्य) — A book containing directions for religious rites and ceremonies to be performed by a householder.

- گریف (Girf गिर्फ़) — A haystack ; a small mound raised between heaps of corn and chaff on the threshing-floor.

گرنے (Gurez karná) — To evade.

انصاف سے گریز کرنا (Insáf se gurez karná) — To evade justice.

گرینیا (Garenisyá गरेनिया) — Land mortgaged for a time or until the loan is repaid.

گریبی (Gará batásí गड़ा बटाई) — Division of produce (or crops) without threshing, by stacking the sheaves in proportionate shares.

گڑوانا (Garwáná गडवाना) — To cause to be buried.

گڑھی (Garbhá गढ़ाई) — Making jewellery ; the price of making jewellery.

گڑھی (Garhí गढ़ी) — A village fortification of mud flanked with towers.

گھنی بند (Garhí band) — A description of muafí tenure in Bundelkhand, by which lands are held on paying a stipulated yearly tribute (but not one-fifth the amount which ought to be paid).

گز (Gaz) — A yard (of measure, varying formerly from about 32 to 58 English inches, and

now fixed by government at 36 inches).

See — چک

گسائیں (Gusáin गुसाइँ) — A religious mendicant, a saint or holy man.

گستاخ (Gustákh) — Arrogant, presumptuous.

گستاخانہ (Gustákhána) — Arrogantly, presumptuously.

گستاخی (Gustákhí) — Arrogance, insolence, audacity, rudeness, contempt of court.

گستاخی معاف (Gustákhí mu'af) — Pardon my rudeness ; beg your pardon.

گشت (Gasht) — Round, beat (of patrol or watch).

گشت کرنا } Gasht karná } To go
گشت لگانا } Gasht lagáná } or to make a round, to patrol.

گشت سالمی (Gasht salámi) — A tax or toll levied on the tours made by public officers.

گشتی (Gashtí) — A present made to a revenue officer on making his tour through his district.

گشتی چتھی (Gashtí chittihí) — A circular letter.

گشتی (Gashtsyá) — A watchman, a collector of market dues.

گشت (Gushṭ गुष्ट) — A cable, a council ; a society.

گفت و شنید (Guft wá shuníd) — Controversy, debate, dispute, altercation.

گل انداز (Gul andáz)—An embankment of earth, with a ditch for confining water on the lands, and to serve as a reservoir ; charge for making and repairing embankments.

گلکاٹ (Galá kátná)—To cut the throat of, to bear hard upon, to oppress.

گلکھن { Galá ghoṭná }
{ Galá masosná } To throttle, to strangle.

گلپ (Gale parñá)—To hang upon, (in entreaty) to importune ; to devolve upon (as a business) ; to be obligatory or incumbent on ; to attach itself to, to be a load or incumbrance.

گلپنا { Gale dálñá }
{ Máté chapekná } To lay to the charge of, to fix an accusation or slur wrongfully upon ; to fasten a thing upon one.

گلتانس (Gultans गलतंस)—Dying without issue ; one who dies without issue.

گلا (Galla)—A flock, a herd.

گلان (Galla bán)—A herdsman, a shepherd.

گل (Gilá)—Blame, accusation ; remonstrance.

گلکارنا (Gillá karná)—To complain of.

گلگزاری (Gillá guzáří)—Making a complaint.

گلی (Galf गली)—A narrow street, a lane, an alley.

بند گلی (Band galf)—A blind lane or alley.

گلی (Gullí गुली)—A span (measure of circumference, i. e., the circle formed by joining the ends of the thumb and forefinger.

گم کرنا (Gumráh karná)—To lead astray, to seduce.

گم شد (Gum shudah)—Lost.

گم ہو جانا (Gum ho jáná)—To be or become lost or missing.

گماشتمان (Gumáshtgí)—Delegation of a duty or charge, appointment.

گماشتمانی (Gumáshta)—An agent, a factor; a commissary; a correspondent.

گماشتمان کرننا (Gumáshtah karná)—To appoint one as an agent or manager.

گماشتمانی (Gumáshta garí)—The post or office of a *gumáshta*, or agent; agency, office or business of an agent.

گمان (Gumán)—Doubt, suspicion, presumption ; probability.

گمان ہے (Gumán hai)—It is probable or likely, it is supposed.

گمان پٹر (Gaman patr गमन पत्र)—A pass port.

گمان کرننا (Gaman karná गमन करना)—To move, to pass ; to have sexual intercourse with.

گن گرھک (Gun grahak गुण वाहक) — One who appreciates merit or good qualities.

نےٽی گن گرھک (Gunah rakhná) — To impute crime to کسی پر گن گرھک (کوئی) To accuse falsely.

گن گرھک (Gunah karná) — To commit a fault or sin ; to offend.

گن گرھک (Gunahgár गनहगर घाराना) — To convict one of a crime or offence, to condemn.

گن گرھک دینا (Gunahgár dená) — To pay a fine or penalty.

گن گرھک (Gintí गिन्ती) — Calculation, reckoning ; account.

گن گرھک لینا (Gintí lená लिन्ती लेना) — To take an account of ; to have things counted ; to muster.

گن گرھک (Ganthará) — (Mar.) A capital, stock, bank (for money).

جی (Ganj) — Treasure ; a granary, grain-market, mart ; a village or town which is an emporium for grain and other necessaries of life.

گن گرھک (Gunján) — Thick, close, compact.

گن گرھک ایش (Gunjáish) — (1) Revenue capabilities of a village especially with reference to a proposed increase of revenue ; margin, profit, capacity.

گن گرھک ایشی (Gunjáishí) — Profitable, lucrative.

گن گرھک (Gandá गन्धा) — An aggregate of four "couries" or four pice,

the number four, counting by fours.

گن گرھک (Gandásá गन्धासा) — A battle-axe; an instrument (a kind of chopper) for cutting sugar-cane, and jwar stalks &c., for fodder.

گن گرھک (Gankatá गनकटा) — The man employed to cut the sugar-cane into short pieces for the mill.

گن گرھک بارار (Gang barár गंग बारार) { Alluvium
گن گرھک باراماد (Gang barámad गंग बारामद) } vial land recovered from a river, especially from the Ganges ; alluvion ; lands reclaimed from a river. Such formations are called in England *Innings*.

گن گرھک جدید (Gang barámad jadíd) — Newly recovered lands ; fresh increments of land.

گن گرھک شکست (Gang shikast) — Encroachment of the Ganges or any other river, diluvion lands, area cut away by the action of a river.

گن گرھک جل او ٹھان (Gangá jal uṭháná गङ्गा जल उठाना) — To take an oath by the Ganges water.

گن گرھک سپرش (Gangá jal sparsh गङ्गा जल स्पर्श) — Touching the water of the Ganges which forms part of the ceremony of taking oath.

گن گرھک جمنا (Gangá Jamná गङ्गा यमना) — A mode of adjusting an account of borrowed money, by charging interest on the amount due to the creditor until the whole debt is discharged.

and, on the other hand, allowing interest to the debtor on all the instalments he may have paid.

گنگا پٹھ (Gangá putr गङ्गा पुत्र) — A tribe of inferior Brahmans, claiming a right to attend pilgrims and direct their ablutions at holy places on the banks of the Ganges.

गंगाल (Gangálá) — Lands subject to inundations.

गंभीर (Ganbhír गंभीर) — A soil which is of rich quality, and attains a more than usual depth before the sub-soil is reached.

गवार (Gawár गवार) — A villager, a peasant, a rustic.

गवारी (Gawárī गवारी) — Rustic language, provincial speech.

गौकुशि (Gáo kushí) — Cow-killing.

गुल (Gúál गुल) — Untilled land on which cattle graze.

गोवा (Gawáh) — A witness.

गोवना (Gawáh banáná) — To make one a witness, to name a person as a witness.

गोवात्तालिम (Gawáh ta'límí) — A tutored witness.

गोचल (Gawáh-i-chál chalan) — A witness of character.

गोशिय (Gawáh háshíya) — An attesting witness.

गोशमदید (Gawáh-i-chashm díd) — An eye-witness.

गोसما (Gawáh-i-sama'i) — A witness who speaks from hearsay.

گواہ مدد نکاح (Gawáh-i-a'qd-i-níkah) — A witness to a marriage-contract.

گواہ مدعی (Gawáh-i-mudda'i) — A witness for plaintiff.

گواہ مدعی علیہ (Gawáh-i-mudda'áleh) — A witness for defendant.

گواہ مخالف (Gawáh-i-mukhálif) — An adverse witness, a hostile witness.

گواہ سارکار (Gawáh-i-sarkár) — The king's evidence, the queen's witness.

گواہوں کی اسم نویسی (Gawáhon kí ism navísí) — A list of witnesses.

گواہی (Gawáhí) — Testimony, evidence.

گواہی دینا (Gawáhí dená) — To give evidence, to witness to; to depose to.

گواہی کرننا (Gawáhí karná) — To witness (a document), to attest.

گوت (Got गोत) — Family, race, lineage; family name.

گوت (Gotr गोत्र) — Race, family.

گورج (Gotraj गोत्रज) — A kinsman of the same family (*a gentile*) by offering of food and water; hence it is opposed to the *bandhu* or cognate who do not partake in the offerings to the common ancestors.

گورج سپاند (Gotraj sipand गोत्रज सिपण) — See — گورج

گورج وارنم (Gotra varnam गोत्र वरण) — Ceremony of repeating the

ગોટી (Gotí ગોતી) — genealogy of bride and bride-groom at a marriage.	ગોર્હા (Gorhá ગોરા) — Fields near a village, homestead.
ગોટી (Gotí ગોતી) — Belonging to the same family.	ગોર્ફ (Gorf ગોર્ફી) — Rum or spirit distilled from <i>gur</i> or molasses.
ગોટ (Goṭ ગોટ) — An assembly, a company, a village.	ગોરેટ (Goret ગોરેટ) — A village watchman.
ગોટ બસ્તી (Goṭ bastí ગોટ બસ્તી) — A village-site; the chief or first assemblage of houses erected on the settlement of a village.	ગોશ ગુરાર (Gosh guzár karná) — To inform, to report; to communicate.
ગોજા (Gojá ગોજા) — A crop of wheat and barley sown together.	ગોષમાલ્ફ (Goshmálf) — Chastisement, rebuke, reproof.
ગોડ (God ગોડ) — Adoption of a child.	ગોષવારા (Goshwárá) — Abstract of an account.
ગોડાના (Godáná ગોડાના) — To give one's own child to another for adoption.	ગોશક કૂદા (Gesha kushádah) — Having the ends (of an envelope) open.
ગોડાના (Godáná ગોડાના) — To adopt a child.	ગોલ બાત (Gol bát) — A vague or ambiguous expression; an uncertain or indefinite assertion.
ગોડામ (Godám) — A godown; a ware-house.	ગોલ માલ (Gol mál karná) — To purloin, to embezzle.
ગોડાના (Godáná ગોડાના) — To vaccinate, to tattoo; to turn up the soil, to hoe.	ગોલી મારના (Goli märná) — To shoot at.
ગોરી (Gori ગોરી) — A young girl (prior to menstruation or of about 10 years of age).	ગોનિકાલના (Gaun nikálná ગૈં નિકાલના) — To attain one's end, to serve one's purpose.
ગુર્ખ પુરાશ (Gurh purash ગુર્ખ પુરાશ) — A secret emissary, a disguised agent.	ગોન (Gaun ગૌન) — A shady place in a field where oxen are tied.
ગોરાજ (Goraj ગોરાજ) — The son of a concealed birth, a son born secretly of a woman whose husband is absent, the real father being unknown.	ગોના (Ganná ગૌના) — Second marriage; bringing home a wife from her father's house to her husband's house when she arrives at the age of puberty. (This ceremony is performed after one or 3 years after marriage).
	ગોનાવલી (Gaunávili ગૌનાવલી) — The child wife brought home to her husband's house.

ଗୁଣ୍ଡିଆ (Gaunṭiā ଗୌଣ୍ଡିଆ) — The chief manager of a village ; a small hamlet.

ਗੁੰਡਾ (Gundā ਗੁੰਡਾ) — A village, a suburb; a field near a village; alms distributed among beggars on the arrival of a marriage procession at the village of the bride.

ગાઉંડા (Gaundá ગાંડા) — A station
of cow herds, a cow-pen, a
sheep-pen.

ଜ୍ଵର (Gaugrá गौग्रा) — A reservoir from which water is raised to a higher reservoir which it receives from a pond or pool below it.

گونہار (Gaunahár गौनहार)—The company who attend the bride-groom when he goes to bring the bride home.

گونهائی (Gauneháí गौनेहाई) — Same as گنادلی

ગુહારી (Gauhári ગૌહારી)—A rich and highly cultivated land.

ગુહાન (Gauhán ગૌહાન)—A village made over by its proprietors to any person on a permanent *jama*, with all the privileges of a zamindár. (*Eastern Oudh*)

A village or villages.

ଗୁହାନ୍ସ (Gauhâns)—The lands of
a village; lands situated close
round a village. This sort of
land is considered first class.

ગોલા ગોલા (Golá golf ગોલા ગોલા)—
A mode of trial by ordeal, in
which the accused carried a

heated ball of iron in his hand for a given distance, and, if his hands were unscorched, he was declared innocent.

गोला (Golá गोला)—A granary, a place in which grain or salt is kept for a season; a grain market; a salt or saltpetre manufactory.

گولہ دار (Golá dár)—A whole-sale grain-merchant or salt-dealer.

گولک (Golak गोलक) — A son born of a widow.

ગોડ્યુ (Goi ગોડ્યુ) — A pair or yoke
of oxen.

گھاٹ کرنے کا مکان Ghát karná
گھاٹ میں رہنا Ghát meñ rah-ná

To lie in wait or ambush for,
to waylay.

ગ્લાત (Ghátá ઘાતા)—That which a purchaser takes over and above what he has purchased and paid for.

گھاتک (Ghátak घातक) — A murderer, an executioner.

ગાતુ (Ghátú ઘાત) — One who lies in wait for, a treacherous person.

ગાટ (Ghāṭ ઘાટ) — (1) A landing place or ferry (of a river) or a pass where tolls or customs are collected. (2) Loss.

ઘાત તોળના (Ghāṭ tolṇā ઘાટ તોળના)
—To make the weight of a
thing appear less than it is.

گھاٹ مار (Gháṭ mār घाट मार) — A smuggler.

گھاٹ مانجھی (Gháṭ mánjhí घाट मांझी) — A ferry-man.	گھاٹ (Ghaṭhá घटहा) — An offender, a transgressor, a betrayer.
گھاٹ والہ (Gháṭ wálá घाट वाला) — A person in charge of a landing place; a Brahman who attends pilgrims to a bathing place.	گھیچ لیکھن (Ghich pích likhná) — To write closely so as to be unintelligible.
گھاٹ (Gháṭá घाटा) — Deficiency, loss.	گھار اباد کرن (Ghar abád kárna) — To build up a house or family.
گھانٹی (Ghánṭí घांटी) — A custom-house pass, a permit.	گھار بسائی کرنا (Ghar basá-ná घर बसाना) — To take a wife, to build up a house or family.
گھانٹی کرنا (Ghánṭí karná) — To raise the uvula of a child with the fingers.	گھار بیگار جان (Ghar bigar jáná घर बिगड़ जाना) — A house ruined; the death of a husband.
گھانی (Ghání घानी) — An oil press, a sugar-mill.	گھار بائیٹھا (Ghar baithá घर बैठा) — To be out of employment.
گھاؤ کوئ (Gháo karná घाओ करना) — To inflict a wound.	گھار پاتھی (Ghar pathtí घर पढ़ती) — A kind of house-tax.
گھاپ (Ghápo घाप) — A squanderer, one who makes away with property, one who embezzles.	گھار چالان (Ghar chaláná घर चलाना) — To provide the expenses of one's household.
گھاٹی (Gaháí गहाई) — The act of treading out corn by bullocks (same as گھک)	گھار دواری (Ghar dwári घर दूचारी) — A tax (formerly) levied from householders, shop-keepers; poll-tax, hearth-money.
گھایل کرن (Gháyal karná) — To wound.	گھار سبیل (Ghar sabíl) An advance of money to a peasant to enable him to build a house.
گھاٹان (Ghaṭáná) — To abate, to diminish, to deduct.	گھار کام کا نام (Ghar ká nám dhuboná घर का नाम छुबौना) — To disgrace one's family.
گھاٹاون گھاٹک (Ghaṭáo báṛháo) — Increase and decrease; excess and deficiency.	گھار کے لوگ (Ghar ke log घर के लोग) — The family, a wife.
گھاٹک (Ghaṭak घटक) — An agent who ascertains genealogies and negotiates matrimonial alliances; a match-maker; an attorney.	گھار میں پڑنا (Ghar meñ párñá घर में पड़ना) — To become a kept mistress of.

پھنڈ (Ghar men dálná घर में डालना)—To keep a woman (as a mistress).

پیاری، پک (Ghar wálf घर वाली)—The mistress of a house, a wife.

پڑا (Gahrá गहरा)—The daily wages in kind of a labourer in harvest time ; a sheaf.

پارہن (Gharáná घराना)—Family, household, dynasty.

پھنڈ (Gharnaí घरन्ड)—A raft made of pots or pitchers.

پارو (Gharaú घरऊ)—Belonging to a house or family, domestic.

پھرچے چڑی (Ghur chárhí घुर चढ़ी)—The bride-groom's riding on horse back in a marriage-procession.

پھری (Gharí घरी)—A watch, a clock; a sub-division of a village ; the space of 24 minutes.

پالک (Ghaṛyál घड़याल)—A gong.

سھس (Ghissá घिसा)—Worn, smooth (as a coin).

پھک (Ghiggí)—The state of being unable to speak from excessive sobbing or fear.

پھیک (Ghighyáná घिघ्याना)—To beseech, to implore.

پھلوا (Ghalwá घलुआ)—Something thrown in over and above the quantity purchased, something given to boot.

پھما (Ghumáo घुमाव)—As much land as can be ploughed by one pair of bullocks in a day ;

a measure of land varying from one-fifth to three-fourths of an acre.

پھمکھانا (Ghamghamáná)—To prevaricate ; to beat round the bush.

پھن (Gahná गहना)—Jewels, jewellery : a pledge, pawn, anything in pledge; a heavy plank on which a man stands while it is dragged by oxen over a ploughed field to level the ground. (same as !پٹ)

پھن، رکھن (Gahne rakhná)—To pledge or pawn.

پھان (Gahan lahan गहन लहन)—A kind of mortgage.

پھٹ (Ghoṭná घोटना)—To choke, to shave, to be busy with, to plod at.

پھٹ لک (Galá ghoṭná गला घोटना)—To throttle, to strangle.

پھر (Ghúr घूर)—Loose sandy soil.

پھر بار (Ghúr barár घूर बरार)—Dues levied in Bundelkhand on every sharer and under-tenant in proportion to the whole expenses incurred during the year (it is so called as all kinds of miscellaneous income is included).

پھر چڑھان (Ghorá charháná)—To cock a gun.

پھر کا بندوق (Ghorá bandúq ká chherná)—To pull the trigger of a gun.

ઘાર જ્યે (Ghorá dálná)—To gallop a horse (at or after), to charge.	ગુરી (Gai karná)—Bribe.
ગુરી (Ghús ચૂસ)—Bribe.	ગ્યાતી (Gyáti જ્ઞાતિ)—A father, a kinsman who does not participate in the oblations of food and water offered to deceased ancestors.
ગુરી (Ghús dená ચૂસ દેના)—To bribe.	ગ્યાલ (Gyál ગયાલ)—The land of deceased biswadars lying unclaimed; land coming under the management of the <i>malguzar</i> after a cultivator deserts his village.
ગુરી (Ghúsá márná ghúsá lagáná ચૂસા મારના ચૂસા લગાના)—To give one a blow with the fist.	ગ્રાડ (Gir-o-dár)—Dominion, absolute sway; strict supervision.
ગુરી (Gaiharિ ગૈહરી)—Demur-rage.	ગ્રાફ (Girás)—The <i>Thagi</i> department.
ગુરી (Ghosé ઘોસી)—A herdsman, a milkman.	ગ્યાલ (Gelax ગેલાલ)—A step-son.
ગુરી (Ghoshan ઘાશણ)—Pro-clamation, heralding.	ગ્યાન (Gehún ગેહુન)—Wheat.
ગુરી (Gherná ઘેરના)—To fence, to hedge, to inclose.	
ગુરી (Gherwá ઘેરવા)—A mortgage in which land is held as security for payment of interest.	

ગુરી (Gaye darje)—At least, at most.
ગુરી (Gai karná)—To pass over, to overlook; to neglect.
ગ્યાતી (Gyáti જ્ઞાતિ)—A father, a kinsman who does not participate in the oblations of food and water offered to deceased ancestors.
ગ્યાલ (Gyál ગયાલ)—The land of deceased biswadars lying unclaimed; land coming under the management of the <i>malguzar</i> after a cultivator deserts his village.
ગ્રાડ (Gir-o-dár)—Dominion, absolute sway; strict supervision.
ગ્રાફ (Girás)—The <i>Thagi</i> department.
ગ્યાલ (Gelax ગેલાલ)—A step-son.
ગ્યાન (Gehún ગેહુન)—Wheat.

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જાબ (Lábud)—Unavoidable, necessary, assuredly.
જાબાબ (Lájawáb karná)—To confute, to disconcert.
જાર (Láchár)—Helpless, destitute, without excuse; at a loss; without an alternative; compelled, forced.
જાખ (Lá-khiráj)—Rent free; (applied to land) exempted for some particular reason from paying any part of the produce to the state.)
જાખ દાર (Lákhiráj-dár)—A holder of rent-free-lands.

જામણ (Lákhiráj zamín)—Alienated or revenue-exempted land.
જાખ (Lábhá lábh લાભ લાભ)—Profit and loss.
જાખાલ (Lábhwá)—Casting lots for dividing the produce of the field (Guzerat).
જાદ (Lá dáví)—A deed of relinquishment; a deed foregoing a claim, or admitting that there is none; the act of relinquishment.

ل ع ع (Lá-iláj)—Irremediable.	ل ع (Láthí láठí) — Stick, club, cudgel.
ل ع طايل (Lá-táyal)—Useless, vain, absurd, groundless.	ل ع پونج كرنا (Láthí pongá karná لाठ पोंगा करना) — To fight with sticks and clubs.
ل ع علم (Lá-ilm)—Without knowledge or information, ignorant.	ل ع والا (Láthí-wálá لाठी वाला) — A man armed with a club or bludgeon (such as are employed when serious affrays take place).
ل ع علىي (Lá-ilmí)—Ignorance.	ل ع (Lázim) — Necessary ; obligatory, incumbent ; inseparable, inherent ; suitable, proper.
ل ع کلام (Lá-kalám)—Indisputable, absolutely, undoubtedly.	ل ع آن (Lázim áná) — To be or become necessary (for); to be incumbent on ; to behave.
ل ع مذهب (Lá-mazhab)—Irreligious.	ل ع در (Lázim karná) — To render incumbent or obligatory on.
ل ع فرث، ل (Lá-wáris) — Heirless ; having no claimant.	ل ع (Lázimá) — A concomitant ; an obligation, an incident.
ل ع وارثي (Lá-wársí) — Property to which there is no heir or claimant ; unclaimed property.	ل ع (Lázimí) — Compulsory. (It is opposed to ل ع اخياري or optional).
ل ع والاد (Lá-walad) — Childless, without issue.	ل ع لاش (Lásh) — Corpse.
ل ع يانس (Lá-yáns) — Absurd ; insignificant ; abusive.	ل ع لاخ لaganá (Lákh lagáná لاخ لगانا) — To seal.
ل ع لات (Láṭ) — The English word 'lot' denoting a portion or division of property put up to sale.	ل ع لاخ (Lákh لاخ) — A lac, a hundred thousand.
ل ع بندی (Láṭ bandí) — The schedule or list exhibiting the apportionment of an estate to be put up in lots at an auction sale or lease.	ل ع لاغ (Lág lág) — A measuring-rod for land measure.
ل ع صاحب (Láṭ sáhib) — The lieutenant-governor ; the viceroy.	ل ع رکھ لاخ (Lág rakhná لاخ رکھنا) — To harbour animosity or ill-feeling against.
ل ع لاث (Láṭh لाठ) — The vertical beam which revolves in a sugar or oil mill ; the beam or lever with which water is drawn from a well. (See ل ع میہد)	ل ع لاغت (Lágat لاغت) — Cost-price, expenditure.

لال کُرٹی (Lál kurtí)—A regiment of British infantry.

لانا بندی (Láná bandí لانا بندی)—An agreement formerly practised among the coparcenary proprietors of a village to contribute to the government assessment in proportion to the number of their several ploughs.

لانا لگانا (Láná lagáná لانا لگانا)—Taking cattle in lieu of money from a debtor.

لانچ (Lánch لانچ)—A suborning fee, bribe.

لانک (Lánk لانک)—A quantity; a measure; wheat cut in the straw.

لاؤ (Láo لاؤ)—The rope by which a leatheren bucket is drawn up from a well. (Same as لے) The quantity of land irrigated by one láo in a day (in some places the quantity of land irrigated is reckoned by the láo instead of wells, and is estimated at 15 acres to a láo).

لاؤ چالانا (Láo chaláná)—To irrigate from a well.

لاؤ اٹھانا (Láo uṭháná)—To advance money to a cultivator for food, fodder and seed.

لاؤ لگانا (Láo lagáná)—To assert a right to, to take over (from a debtor) property of any kind in satisfaction of a debt; payment in kind.

لاؤ (Láo لاؤ)—Reaping.

لاؤ لَاوا (Lává لَاوا)—A labourer employed to cut the crops.

لاؤ لَاوَنِي (Lávní لَاوَنِي)—Reaping, wages in kind to reapers; proceeds from land; rental, revenue.

لَاوَنِي جِتام (Lávanyar jitam لَاوَنِي جِتام)—Women's property, having been presented to her by her parents and friends as a mark of respect or affection.

لَايَق (Láyaq)—Competent, qualified; worthy; adapted, suitable.

لَايَق اَتِبَار (Láyaq-eti'bár)—Credible, trustworthy.

لَايَق اِزْدِيَاج (Láyaq-i-izdiwáj)—Marriageable.

لِبَاس (Libás)—Garb.

لِبَاسِي (Libásí)—Fictitious, false, forged, counterfeit.

لَبَدَار (Labdár لَبَدَار)—Alluvial deposit.

لَبَدَه (Labdh لَبَدَه)—Gained, acquired.

لَبَدَبُ (Labdh putr لَبَدَبُ پُرَوْ) —A son gained or received, one adopted.

لَبَدَس (Labdh dás لَبَدَس دَاس) —A slave received as a gift or transfer.

لَبَح (Labh لَبَح)—Interest on money; suitable, proper.

લ (Lip લિપ) — A writing, handwriting, document, manuscript.

લાર્પી કાર (Lipí kár લિપી કાર) — A scribe, a writer, a copyist.

લાપેટ (Lapeṭ લપેટ) — Complication, difficulty; loss, damage.

લાપેટના (Lapeṭná લપેટના) — To involve, to implicate.

લાઠ છાના (Laṭh chalná લઠ ચાના) — Club fight.

લાર્મ મારના (Laṭh märná લઠ મારના) — To strike or beat one with a club; to use one roughly.

લાઠ્ભા (Laṭhbá લાઠ્ભા) — A measuring rod or pole; (a bigha contains 20 square *latthas*). The measuring chain was divided into 10 *latthas*, and each *lattha* into 10 links.

લાઠ્યાન (Laṭhiyáná લાઠ્યાના) — To cudgel, to belabour with a stick.

લાઠેત (Laṭhet લાઠેત) — Carrying or armed with club; skilled in the use of club or cudgel.

લાચ્છા (Luchchá લુચ્છા) — A vagabond, a dissolute fellow, a loose character; a bankrupt.

લાહા (Liház) — Regard, consideration, deference; importance; relation, advertance.

લાહાન (Ba-liház) — Considering, in respect of; with reference or advertance to.

લાહારના (Liház karná) — To regard, to notice, to observe; to attend to; to defer to; to refer,

to advert to; to be partial to, to favor.

લાહારના (Liház nakarná) — To disregard; to lose all sense of shame.

લાડા (Ladáo) — Lading, cargo.

લારાકુ (Larákú લારાકુ) — Factious, riotous; a warlike man.

લારાના (Láráñá લારાના) — To set by the ears.

લારાંદ્રિ (Láráñí લારાંદ્ર બદાના) — To aggravate or foment a quarrel.

લારાંકા (Larái ká ghar લારાંકા ઘર) — A firebrand; a cause of quarrel.

લારાંલેના (Larái lená લારાંલેના) — To engage in a combat or a fight.

લારાંલુણા (Larái larñá લારાંલુણા) — To fight, to quarrel.

લારકા (Larká લારકા) — A son, a child.

લારકા લેના (Larká god lená લારકા ગોદ લેના) — To adopt a son.

લાર્કે-વાળા (Larké-wálá લાર્કે-વાળા) — The father of the bride-groom.

લાર્કા બાટ (Ráh bát ká larká રાહ બાટ કા લારકા) — A foundling.

લારકોરી (Larkorí લારકોરી) — Mother of children, a woman who has to take care of a child or children.

લારકી (Larkí લારકી) — A daughter or girl.

લારકી-વાળા (Larkí wálá લારકી-વાળા) — The father of the girl or bride.

لزوم (Luzúm)—Obligation, requisites.

لسانیات (Lassániyat)—Eloquence.

لشکر (Lashkar)—A military force, an encampment.

لشکر کی بولی (Lashkar kí bolí)—A mixed language ; Urdu.

لیان (Lá'an)—(M. Law) Imprecation, “*Lians* says kifaya (a book on M. Law) are attestations confirmed by oaths on both sides, referring to a curse on the part of a man, which is a substitute for the specific punishment of scandal ; and to wrath on the part of the woman, which is a substitute for the specific punishment of adultery.” The legal effect of *lian*, as soon as it has passed between the parties, is to render sexual intercourse between them unlawful, but a separation is not effected by the mere *lian*, but if, it is made after the *lian*, either by the husband or the judge, an irrevocable divorce takes place. The wife can demand the specific punishment of scandal for which *lian* is the substitute on the husband’s part, and if the husband refuses to take the *lian*, the judge should imprison him until he submits, or retracts by giving himself the lie. (Baillie’s digest).

لعنۃ (Lá'nat)—Imprecation ; reproach.

لعنۃ ملامت (Lá'nat malámat)—Objurgation and reproaches.

لغاۃ (Lagháyat)—To the end of ; inclusive.

لغات (Lugát)—Dictionary, vocabulary.

لھو (Laghw)—False, frivolous, preposterous.

لغوی (Laghwí)—Literal, verbal.

لغوی معنی (Laghwí má'ni)—The literal or verbal meaning.

لیفافہ (Lifáfá)—Cover of a letter ; envelope ; enclosure ; a wrapper.

لیکھدار لفافہ (Tikaṭdár lifáfá)—A stamped envelope.

لیفافہ کرنے (Lifáfá karnà)—To envelope ; to put a letter into an envelope.

لفظ (Lafz)—A word, a saying, a term.

لفظ لفظ (Lafz ba lafz)—Word for word, *verbatim*.

لفاظ (Lafzan)—Literally ; explicitly.

لفظی (Lafzí)—Literal.

لقب (Laqab)—A title ; a surname.

لاقتا (Laqtá)—(M. Law) Treasure trove; property which a person finds in the ground, and takes charge of as a trust until claimed, calling witnesses to his finding it, and announcing

his intention of restoring it; if not claimed after a year he should dispose of it, if of any value in charity, or he may keep it, but still for the owner, if the article be durable.

لکڑ باز (Lakṛ báz لکڑ باڑ) — A cudgel-player.

لکننا پھنکنی (Lakṛí phenkná لکڑی فنکنا) — Cudgel-playing.

لکھیاں دینا (Lakṛíán dená) — To place wood on the funeral pyre (of) ایک لکڑی سے سب کو ہانکنا To treat all alike.

لکشت (Lakshit لکھیت) — Known from signs, indications or appearances ; marked.

لکھن (Lakshan لکھن) — Characteristic ; character, quality ; accurate description ; definition ; designation, name.

لکھا (Likhá لیکھا) — A writing

لکھا پارھا (Likhá parhá) — Lettered, educated.

لکھا پارھی (Likhá parhí لیکھا پارھی) — Reading and writing.

لکھا پارھای کروانی (Likhá parhái karwáná لیکھا پارھای کروانی) — To have a document or bond written.

لکھی کی (Likhí-faláne kí لیکھی فللانے کی) — A bill drawn so and so.

لکھی کے اور پر کے (Likhí faláne ke úpar لیکھی فللانے کے اور پر) — A (bill) drawn upon by so and so.

لکھائی (Likhái لیکھاۓ) — Remuneration for writing or copying.

لکھت ہونا (Likhát parhat honá لیکھت پढت ہونا) — To be reduced to writing (an agreement &c).

لکھت ساکشی (Likhát sákshí) — Written evidence ; a deed.

پیچھلی اکتوبر (Pichhlí likhat píchhlí لیکھت) — An endorsement.

لگب (Lag bhag لگ بگ) — Nearly ; approximately ; close, near.

لگا، لگی (Lagá rahna لگا رہنا) — To continue (in or at) without interruption ; to be kept on (in an office &c.), to pursue ; to lie in wait or in ambush.

لگی لپٹی رکھنی (Lagi liptí rakhná لگی لپٹی رکھنی) — To speak obscurely or dubiously or with mental reserve.

لگتہ لگتے (Lage háth لگتے لگتے) — In flagrante delicto ; just upon or after.

لگان (Lagán لگان) — Rent, assessment on land.

Rent means whatever is in cash or kind to be paid or delivered by a tenant for land held by him, or on account of groves, tanks, right of pasture, or of gathering produce, forest-rights, fisheries, the use of water for irrigation or the like (Tenancy Act).

لگان خالص (Lagán khális لگان خالص) — Net rent.

لگان مزوجہ یا معمولی (Lagán mu-ráwwijá yá mámúlí)—Customary rent.

لگان مقرری (Lagán muqarrírí)—Fixed rent.

لگان واقعی (Lagán-wáqai)—Actual rent.

لگان بندھوای (Lagán bandhwáná)—To have the rent assessed.

لگن (Lagáná لگانہ)—To impose (a tax &c.), to inflict (a whip or stick), to impute to, to charge with.

لگائی (Lagáwát لگاواٹ)—Intimacy, a liaison.

لگائی (Lagái لگائی)—Rent, revenue, charge on land.

لگائی (Lugái لگائی)—A woman, a wife.

لگائی کرنے (Lugái-karná لگائی کرنا)—To take a wife.

لگایتیں } (Lagáyat لگایت). }
لگتیں } (Lagtá لگتا). } Stipulated rent of land; dependants of a family.

لگن (Lagan لگن)—The appointed day of marriage; the letter or message appointing the day (sent by the bride's father to the father of the bridegroom); nuptials, a wedding.

لگنکاری (Lalkárná لکلکارنا)—To call defiantly or insultingly to, to challenge.

لگنچھڑا (Lambar chapháná لسماور چھڈانا)—To raise the rank of, to promote to.

لامبارڈار (Lambardár لسماور دار)—

The registered representative of a co-parcenary community who is responsible for government revenue. He is nominated by the co-sharers of the *mahál*. There may be one or more lambardars in a *mahál*, as the collector thinks fit. A lambardar is entitled to receive remuneration from the co-sharers whom he represents, generally 5 p. c., upon the land-revenue payable by them in respect of their shares.

لامبرڈاری (Lambardárf)—The office or duty of a lambardár.

نیس لامبرڈاری (Fís lambardárf)—The lambardar's fees or commission.

لامبری مقدمہ (Lambrí muqadmá)—Original suit, (headed according to its number on the file of causes); a regular suit.

See لامبری

لامہر (Lamhar لسماور)—A tree that has sprung up of itself in a cultivated field, and which the cultivator may legally cut down (Wilson). (But according to the present law a tree as soon as it is cut down becomes the property of the zamindár.)

لگنخانہ (Langar kháná لگنخانہ خانہ)—A place for indigent travellers, alms-house.

لنجوں (Langar kharch)—Provisions or funds for the support of the poor and destitute.

روازم { (Lawázim) } Requisites, appurtenances, appendages ; consequences, inevitable results.

رواحق (Lawáhaq)—Servants, dependants, appurtenances.

روازم (Lawázim)—Functions, requisites.

روازم منصبی (Lawázim-i-mansabí)—Public duties.

روازم منصبی کے انعام دھی میں (Lawázim-i-mansabí ke anjám dehí men)—In the discharge of public duties.

لوٹ مصیب (Lút macháná لٹٹ سچانा)—To commit depredations, to pillage, to ravage, to squander.

لئی نکل کر روتے میں نہ کر (Loṭe men nimak dálná)—To bind oneself on a *lota* of water into which salt is thrown (uttering the words : *دُون سے گھر سے ٹھکے* لکھاگ سے or may he who turns from his word melt like salt !).

لٹانے (Lauṭáná)—To send back ; to give back ; to reject.

لورپی (Lorhpí لورپی)—A machine for separating the seed from cotton.

لوكا چار { (Loká chár) } Common practice, general or popular custom.
لوكا چار { (Lok veohár) } Com-

لک (Laukik لاؤکیک)—Customary, temporal ; ceremonial.

لگ (Log لوگ)—Folk, people ; a husband.

لائندی (Laundi لائندی)—A slave, a girl.

لماڑی (Loná máṭí لمنا مارٹی)—Salt-land, land from which salt may be extracted.

لونی (Loni لونی)—Saline efflorescence from wells.

لائنیا (Launiá لونیا)—A salt-maker.

لہیساڑ (Lohá bhisár لہیساڑ بھیسار)—Private or public worship on the tenth of the light half of kunwar (Asiu). This ceremony was formerly performed by kings before commencing a campaign, but is now confined to the domestic decoration and worship of the weapons.

لہال (Lohá mahál لہاٹا مٹھاٹا)—Revenue derived from the iron mines and smelting and working the metal ; the iron department.

لہاڑا (Lihazá)—Therefore, consequently.

لہنا (Lehná لہنا)—Profit, gain ; an outstanding debt.

لہندی (Lehendí لہندی)—Irrigation of land by throwing up water from a lower level (by means of a kind of basket worked by two persons).

بھاگنے لے (Le bhágná ले भागना) — To run away with, to abduct.

لپालک (Lépálak ले पालक) — A foster child, an adopted child.

لیاقت (Liyáqat) — Ability, worth, capability ; aptitude.

حسب لیاقت (Hasb-liyáqat) — According to the ability or merit of.

لیپ (Lép लिप) — (H. Law) The wipings of the hands after offering funeral oblations to three ancestors (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees.)

لایت ، اعل (Let-o-lál) — Procrastination, prevarication, evasion.

لیک لیک (Lik lik chalná लीक २ चलना) — To adhere to old established customs or practices.

لکھی (Lekhá लेखा) — An account.

لکھی (Lekhá bahí लेखा बहौ) — An account book, a ledger ; a book in which separate accounts are kept.

لکھا پاتر (Lekhá patr लेखा पत्र) — Written document ; an account, a bill.

لکھا پورا - لکھا پورا (Lekhá púrá karná लेखा पुरा करना) — To settle or close an account ; to discharge a balance.

لکھا جوکھا (Lekhá jokhá लेखा जोखा) — Balancing of an account ; a reckoning.

لکھا دالنا (Lekhá dálná लेखा ढालना) — To open an account with.

لکھا دیکھا دیکھا (Lekhá deorhá yá barábar karná लेखा ढ्योढ़ा या बराबर करना) — To square accounts, to pay one's score.

لکھا کرنے (Lekhá karná लेखा करना) — To compute, to reckon.

لکھا لئنا (Lekhá lená लेखा लेना) — To take an account from.

لکھیک (Lekhik लेखिक) — A copyist, an amanuensis ; an accountant.

لکھی (Lekhya लेख्य) — A document, a manuscript ; a letter ; an epistle.

لکھا استھان (Lekhya asthán लेख्य अस्थान) — Office.

لین دن (Len den) — Traffic, trade ; barter, business ; buying and selling ; borrowing and lending.

لین دن دین کرنے (Len den band karná लेन देन बन्द करना) — To close a business or traffic ; to cease to advance money.

لین دن دین (Len den karná लेन देन करना) — To transact, to trade, to deal, to lend.

لین دن دوڑی (Len dori लेन डोरी) — The advance guard which precedes a body of troops (or an officer) to lay out an encampment.

لینا (Lená लेना) — Outstanding debt.

لے دئے دئے (Lene ke dene parná लेने के देने पड़ना) — To be or become a loser by.

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| مَا يَقْرَى (Má baqá)—The rest, the remainder. | مُـتـل (Mátul नातुल) —Maternal uncle. |
| مَا جَيَا (Májáyá साजाया) — Full-brother, own-brother. | مَاتِم (Mátam) — Mourning. |
| مَا بِكَ الْحَتِيَّةِ (Ma-bí-ul áhtiyáj) — Whatever is or may be necessary. | مَاتِمी لِبَاس (Mátmí libás) — A suit of mourning. |
| مَا بِكَ الْحَتِيَّةِ (Ma-bí-ul áhtizáz) — Gratification. | مَات (Mát साट) — A pan or vat for the manufacture of indigo. |
| مَا بِكَ الْحَتِيَّةِ (Ma-bí-ul áhtizáz-nájáyaz) — Illegal-gratification. | مَاجِرَة (Májrá) — An event, an incident; a circumstance. |
| مَابِين (Máhen) — Between, <i>inter-se</i> , <i>interim</i> . | مَآچِي (Máchí) — A yoke for oxen ; a harrow ; a bag of net work behind a cart. |
| مَاتَت (Mátehat) — Subordinate, dependent ; lower, inferior. | مَـخـرـدـ (Mákhúz) - Convicted, charged. |
| مَاحَصَل (Má-hásil) — Anything collected; the harvest, produce, profit ; inference, conclusion. | مَـخـوـذـ كـرـنـا (Mákhúz karná) — To implicate. |
| مَـسـبـقـ (Má-sabaq) — Preceding, aforesaid. | مَادـارـ زـادـ بـهـأـيـ (Mádar zád bhái) — Own brother. |
| مَـسـوـراـ (Má-sawá) — Besides, moreover ; save. | مَـادـرـيـ زـبـانـ (Mádrí zubán) — Mother tongue. |
| مَـاـپـكـ (Mápuk सापक) — A surveyor. | مَـادـاهـ (Mádah) — Capacity, faculty; matter, affair, subject. |
| مَـاتـ (Mát मात) — Mother. | مَـادـيـ (Máddí) — Material ; constitutional. |
| مَـاـتـيـ (Mátrí मात्री) — A mother. | مَـارـ (Már मार) — A kind of stiff clay or loamy soil with sand and vegetable mould ; a rich black soil. |
| مَـاـتـيـ بـنـدـهـ (Mátrí bandhú मात्री बन्धु) — A relation on the mother's side, maternal relation. | مــلــکــ (Már khiláná मार खिलाना) — To have one punished. |
| See , بـهـدـنـ | مــارـجـنـ (Márjin मार्जन) — Sprinkling with water for purification before the commencement of religious ceremonies ; clearing or wiping off (a debt). |
| مــاـتـيـ دـتـ (Mátrí datta मात्री दत्त) — That which is given by a mother to her daughter at her marriage. | |

مارگ پتھر (Márg patr मार्ग पत्र) — Clearance certificate.

(دم) مارنا (Márná) — To embez-zle.

ماں (Más सास) — Month. The twelfth part of a Hindu year. The months are as follows :—

1. Chait, Bysákh, Jaiṭh, Asáḍh, Sáwan, Bhádon, Kuár, Kátik, Aghan, Pús, Mágh, Phágun.

ماںکبار (Masakbár) — A monthly statement or abstract of cases decided in a court.

ماں نماں (Más namás) — Interest added to capital and subject to compound interest.

ماں دردھی (Más vriddhí सास विरुद्ध) — Monthly interest.

ماں (Másá सासा) — A certain land-measure, three fourths of a Bigha.

ماں (Másik नासिक) — Monthly, payable in a month, hired by the month; a monthly servant, monthly wages; a saradh or obsequial sacrifice performed monthly on the recurrence of the lunar day in honor of a relative.

ماش (Máshá) — A jeweller's weight equal to 8 rattis, the weight in common use is about 17 grains troy; four annas (in the language of brokers).

ماگھات (Mághát सावात) — Land broken up in Magh for next year's crop.

مال (Mál माल) — Manufactured indigo ; the granulated sediment in an indigo vat after heating and drawing of the water.

مال (Mál) — Property, wealth, goods, effects, stock ; rent and revenue from land.

مال اموات (Mál-i-amwát) — Property left by deceased persons.

مال باراڈ کرانا (Mál-bar-ámad káráná) — To discover stolen property.

مال باراڈ و باراڈ کی وصول باقی (Mál darámad wa barámad kí wasúl báqf) — Balance of exports and imports, balance of trade.

مال حصہ داری (Mál hissadári) — Joint-stock.

مال خانہ (Mál kháná) — A treasury, a godown.

مال سایر (Mál sáyar) — Miscellaneous revenues (from custom and other sources, exclusive of land).

مال شرائک (Mál-i-shirákat) — Joint or undivided property.

مال ضامن (Mál-zámin) — A person who stands security for property or money (as opposed to حاضر ضامنی q. v.)

مال ضبطی (Mál zabt) — Escheat.

مال غیر منقول (Mál-gair-manqúlá) — Real property, immovable property.

مال فروہ (Mál farod) — Bonded goods, warehousegoods.

مال کا بندوبست (Mál ka band-o-bast)—Settlement of the revenue.	مالک حقیقی (Málik-i-haqíqí)—A owner <i>de-jure</i> .
مال لاوارث (Mál láwáris)—Unclaimed property.	مالک حصہ (Málik-i-hissá)—A share-holder.
مال متروکہ (Mál matrúká)—A bequest, a legacy.	مالک دیہ (Málik-i-dehá)—A village proprietor.
مال مجرم (Mál mujrim)—A criminal with property.	مالک شرعی (Málik-i-shará'í)—An owner <i>de-jure</i> .
مال مسحورہ (Mál mahmúlā)—Goods in transit, cargo.	مالک غیر مزارع (Málik-i-gair-mazare)—A non-cultivating proprietor.
مال مسروقہ (Mál masrúqá)—Stolen property.	مالک مندرجہ کاغذات (Málik-mundarjá kágzát)—A recorded proprietor.
مال مسروقہ اینا، داشتئی مال مسروقہ (Mál masrúqá lená wa dáshtan mál masrúqá)—Receiving or keeping stolen property.	مالک مازکانہ (Málkáná)—An allowance assigned to a zemindar, or to a proprietary cultivator, who from some cause, as failure in paying revenue, declining to accede to the rate at which his lands are assessed, is set aside from the management of the estate, and the collection and payment of revenue to government.
مال مقرروہ (Mál maqrúqá)—Attached property, distrained property.	مالکانہ رسوم (Málkáná rusúm)—Proprietary dues.
مال منقول (Mál manqúlā)—Moveable property, personal property.	مالگذار (Málguzár)—The person who pays the revenue assessed on an estate or village, whether on his own behalf, or as the representative of others, and whether he be the sole or joint proprietor, or a holder under a proprietor or the State, and whether he pays the revenue to a proprietor or zamindar,
مال و ممتاع (Mál-o-matá)—Money and goods.	
مال وقف (Mál-i-waqt)—Property to be appropriated for religious purposes.	
مالک (Málik)—A proprietor, an owner.	
مالک ادنی (Málik-i-adná)—An inferior proprietor.	
مالک اراضی (Málik-i-arází)—A landlord.	
مالک اعلائی (Málik-i-álá)—A superior proprietor.	

or to the officers for government.	مائنچھا (Mánjhá संभा)—The land lying between the land in the immediate proximity of a village (See نیہ, گ) and that on the boundaries of it. It is considered the second sort of land in point of fertility.
مالگزاری (Málguzári)—Land revenue; revenue assessment; revenue.	مائنچھی (Mánjhí संभी)—A steers man, a boatsman.
مالگزاری سرکار (Málguzári-sarkár) Government revenue; public revenue.	مَنْسِك (Mánsik सानसिक)—Mental, imaginary.
مالگزاری کا وقت (Málguzári ká waqt)—The time for the payment of malguzári (installments).	مانع (Máne)—An obstacle, an impediment, a bar.
مالی پیشکار (Málí peshkár)—A revenue head-clerk.	مانع اجرائے دکری (Máne-i-ijrá-i-dígrí)—A bar to the execution of a decree.
مال کام (Mál kám)—Revenue work, revenue matters.	مانع امر تقریر مخالف (Máne-i amr-i-taqrír-i múkhálif)—An estoppel.
حکام مال (Hukkám i mál)—Revenue-officers.	مانع دعوی یا ناٹش (Máne dáví yá nálish)—A bar to a claim.
مالیت (Máliyat)—Value.	مانع ہونا (Máne honá)—To be a bar, to preclude; to forbid.
مالیت شے مدعاہبہ (Máliyat-shé mudá'a-bahá)—Value of the subject-matter (of a suit).	مانعات (Mane'át)—Obstacles, hinderances.
مطابق مالیت کے (Mutábiq-máliyat ke) Ad valorem.	مائنگ کھلنا (Máng khilná संग खिलना)—A betrothal to become void, a betrothed wife to die.
ماما (Mámá सामा). مامو (Mámú सामू).	مائنگ (Máng honá)—Demand to exist, to be in request or demand.
ماں رکھنا (Mán rakhná)—To treat with respect; to pay heed to.	مائنگ (Mánguá)—To demand; to borrow; to ask in marriage, to betroth.
مامور ہونا (Mámúr honá)—To be appointed.	مائنگ دینا (Mángé dená संग देना)—To give on loan.
مامون (Mámún)—Placed in security.	
ماموں لہو (Mámún lahú)—Beneficiary.	

مَانَ (Mánná मानना)—To admit, to acknowledge, to own, to acknowledge the superiority of, to submit to ; to assent to ; to accept ; to take for granted.	تَوْجِيهٌ مُّيَالٌ كَرْنَا (Tawajjuh máyal kárñá)—To draw the attention to.
مَانِوْك (Mánwak मानवक)—A boy not exceeding 16 years of age.	مَيَا (Máyá माया)—Stock, principal fund ; capital ; wealth.
ماه (Máh) —Month.	مُبَالِحٌ (Mubálíh)—(1) Allowable, lawful; any action which incurs neither praise nor blame. (2) Common property, that which it is lawful for any one to use.
ماه وار { مَاهِ وَار } { Máhwár } Monthly, مَاه بَاه { مَاه بَاه } { Máh-ba-máh } per month.	مَيَا حَكْرَنَا (Mubáh kárñá)—To legalize.
ماهان (Máháná) —Monthly wages.	مُبَاحَة (Mubáhisa) —Discussion.
ماهير (Máhir) —An expert.	مُبَاحَثَة كَرْنَا (Mubáhisa kárñá) —To discuss with, to reason or argue with.
ماهور هونا (Máhir honá) —To be well-acquainted with, to be familiar with, to be an expert.	مُبَادِلَة (Mubádla) —Exchange.
ماهي مراتب (Máhí marátib) —The privilege of having carried before a man of rank the representative of a fish, or part of it, of metal gilt, borne up on a pole with two circular gilt balls equally elevated, conferred formerly as a mark of distinction by the king of Delhi on the individual of highest order only.	مُبَادِلَة کَ حِسَاب (Mubádle ká hisáb) —An exchange transaction.
ماهیت (Máhiyat) —Substance, nature.	مُبَالِغٌ (Mubálíg) —Sums of money.
ماهیت نالش (Máhiyat nálísh) —Nature of the suit.	مُبَالِغَة كَرْنَا (Mubálga kárñá) —To exaggerate.
مايك (Máiká मायका) —A mother's house (applied only to that of a woman).	مُبَتَدَأ وَخَبَر (Mubtadá wa-khabar) —The subject and predicate.
مايل کرنا (Máyal kárñá) —To draw attention, to make one inclined to, to attract.	مُبَارَات (Mubárát) —(M. Law). Dissolution of marriage by mutual consent. It is the same as خَلْق ; dissolution of partnership.
	مُبَشَّر (Mubáshar) —A superintendent, an agent, (in law) the doer of any thing, a culprit, a criminal.
	مُبَطَّلَة (Mubtalá honá) —To be involved in.

مبتدا (Mubhas)—Time or place for enquiry or investigation.	the views or opinion of any one.
مبدأ (Mubdá)—Principle.	عَلْتِي مَت (Ultí mat) उल्टी सत)—Perverted judgment.
مبدل (Mubaddal)—Substituted.	متّابعٌ (Mutábi'at karná)—To follow.
مبايعت (Mubáiyat)—Entering into a contract of purchase and sale.	متّاخرين (Mutákhrín)—Modern ; the moderns.
مُبَرَّأ (Mubarrá)—Absolved, exempted.	متّاع (Mitá')—Merchandise; goods; chattel ; valuables.
مُبَرَّأٌ كرنا (Mubarrá karná)—To free ; to absolve, to exempt, to exonerate.	متّاع (Mutá')—(M. Law.) Usufructuary marriage. A <i>mutá'</i> marriage happens when a man says to a woman "I will take the use of you for such a time for so much." It is invalid among Sunnis.
مبارات (Mubarrát)—Pious acts, public buildings or institutions (as inns &c.) built by pious muslims.	متبدل (Mutabdal)—Alternate, interchangeable.
مباسير (Mubassir)—One who shows, or causes to understand ; an expert.	متبنى (Mutabanná)—Adopted (as a son).
مبطل (Mubtal)—Annulling, frustative.	متبنى (Mutbanni)—Adoptive father.
مبلغ (Mublig)—A sum of money.	متبنى (Mutabanná karná)—To adopt.
مبني (Mabní)—Founded or based.	متحاد (Mutahad)—United.
مجهوم (Mubham)—Ambiguous ; equivocal.	مُحاكِمَاتِي (Mumálik-i-mutahad)—United provinces (of Agra and Oudh.)
مُباعي (Muba'i)—Sold, bought.	متتحقق (Mutahaqqiq)—Verified, established.
مُبایعہ (Shai-i-mubaiyá)—Property sold.	متتحقق ہونا (Mutahaqqiq honá)—To be proved.
مت (Mat सत)—Sect, persuasion, party (in religion) ; design, aim, intention, advice.	متھامیل ہونا (Mutahammil honá)—To undergo ; to bear.
مت کھنڈان (Mat khandán मतखंडन)—Heresy, herodoxy.	متھاصین (Mutakhabásmín)—Litigating parties ; plaintiff and defendant.
مت میں آنے (Mat men áná सत में आना)—To become convert to	

متخصص (Mutkhallis)—Surnamed.	متسلط (Mutsallit)—Absolute; invested with paramount authority.
متخيّلة (Mutkhailá)—Imagination.	متسلطون (Mutsallit honá)—To fix one's abode.
متدين (Mutadaiyan)—Honest, just, upright.	متتشابه (Mutshábah)—Similar, alike.
متذكرة (Mutazakrá)—Referred to.	متشرّع (Mutsharra')—Skilled in law.
علٰی، و مذکور (Mutazakrá bálá)—Above mentioned, aforesaid.	متصدّي (Mutasaddi)—Any inferior officer of government; an accountant; a comptroller; a clerk.
متذكرة ذيل (Mutazakrá zail)—Mentioned below, here-in-after mentioned.	متصدّي کرنا (Mutasaddi karná)—To appoint to the office of clerk or an accountant.
متتّادف (Mutarádaf)—Successive; consecutive; synonymous.	متصرّف (Mutasarrif)—Embezzling, one who embezzles; a possessor in enjoyment.
متّرجم (Mutarjim)—Interpreter, translator.	متصرّفون (Mutasarrif honá)—To possess, to occupy, to appropriate.
متّرجمين (Mutarajjamín)—Translators, interpreters.	متصل (Muttasil)—Continuous, adjoining; in the vicinity of.
متّرجم خانة (Mutarjim kháná)—Translation department.	متصرّر (Mutasawwar)—Conceivable, possible; considered.
متّصدد (Mutarassad)—Expecting; an explorer.	متصرّرون (Mutasawwar honá)—To be considered or regarded.
متّرود (Matrúk)—Abandoned; abolished; neglected; obsolete.	متضاد (Mutazád)—Contradictory, inconsistent.
متّرودکا لستھمال (Matrúk-ul-istehmál)—Obsolete.	متضمن (Mutazamin)—Comprising, including, containing.
متّرودکا (Matrúka)—Estate of a deceased person.	متعارف (Muta'árif)—Known to each other.
متّرودکات (Matrúkát)—Effect of a deceased person.	متّعاقب (Muta'qib)—Following, subsequent, afterwards, after.
متّزايد (Mutzáyad)—Increasing, growing.	
متّزل (Mutzalzal)—Shaken, shaky; without solid foundation.	

مُتَّهِدٌ (Muta'hdid)—A contractor; one who enters into an engagement for the revenue.

أَذْرَانِ مُتَّهِدَينَ (Afsarán-i-muta'hdid) Covenanted officers.

غَيْرُ مُتَّهِدٍ (Gair muta'hdid)— Uncovenanted

مُتَّهِدُونَ (Muta'hdin)—Contracting parties.

مُتَّهِدُونَ (Muta'ldid) - Some, many.

مُتَّهِدِيٌّ (Muta'ddi)—Contagious (as disease).

مُتَّهِدٌ (Muta'azzir)—An apologist; making an excuse or an apology; deserving of pardon.

مُتَّهِرٌ (Muta'rrez)—Opposed to; one who objects, an opposer.

مُتَّهِفٌ (Muta'arrif)—Making confession; one who confesses.

مُتَّهِبٌ (Muta'assib)—Prejudiced; partial; bigoted.

مُتَّهِقٌ (Muta'alliq)—Relevant; connected with, attached to; concerning, relative to; a kinsman.

مُتَّهِقٌ ذَاتٌ خَاصٌ (Muta'alliq-i-zát-i-khás)—Private, personal.

مُتَّهِقٌ كَرْنَا (Muta'alliq karná)— To extend to; to make applicable to; to attribute, to impute; to assign, to entrust to.

مُتَّهِقَاتٌ (Muta'alliqát)—Appurtenances, appendages; possession.

مُتَّهِقَانٌ { Muta'alliqán } Children, **مُتَّهِقَيْنٌ** { Muta'alliqín } family; domestics, dependants.

مُتَّهِدٌ (Mutta')—(M. Law.) Usufructuary marriage.

Such marriages are legal amongst the Shiáhs, but unlawful among the Sunnis.

The essentials of *mutta* are:—(1) There must be declaration and acceptance. (2) The subject of the contract must be either a Muslim or a *kitábí* and should be chaste. (3) Some dower must be specified, and if there is a failure in this respect, the contract is void. (4) There must also be a fixed period, but its extent is left entirely to the parties.

Mutá marriages do not admit of divorce or repudiation, but the parties become absolutely separated on the expiration of the period (Baillie's digest.)

مُتَّهِدٌ (Muta'ahid)—Covenanted.

مُتَّهِعِينَ (Muta'aiyan)—Appointed, deputed.

مُتَّهِعِينَ كَارْنَا (Muta'aiyan karná)— To appoint; to depute.

مُتَّهِعِيَّة (Muta'aiyana)—An appointed, stationed, establishment.

مُتَّهِقٌ (Mutafarriq)—Separated; distinct, different; miscellaneous.

مُتَّهِقٌ كَرْنَا (Mutfarriq karná)—To disperse.

مُتَّهِقَاتٌ (Mutfarriqát)—Miscellaneous articles; the various

items of an account ; separate and scattered portions of land belonging to a village.	مُتَنَّعْ (Mutnáza')—Disputed ; the subject of dispute, the subject of litigation.
(مُتَهِمْ) مُتَهِمْ (Mutfarriqa muqadma)—A miscellaneous case.	مُتَهِمْ (Mutnázia')—Contested, disputed.
مُتَفَقْ (Muttafiq)—United ; consenting ; unanimous.	مُتَنَازِعُونْ (Mutnáza'in)—Litigants.
مُتَفَقْ إِرَاءَ (Muttafiq-ul-rái)—Agreeing in opinion.	مُتَنَازِعُونْ فِيْيَدَنْ مُتَنَازِعُونْ (Fr̄sqain-i-mutnáza'in)—Parties concerned in dispute.
مُتَفَقْ هُوْنَا (Muttafiq honá)—Unanimously.	مُتَنَاقِضْ (Mutnáqiz)—Contradictory, inconsistent.
مُتَفَقْ هُوْنَا (Muttafiq honá)—To co-operate, to conspire ; to agree together upon.	مُتَنَبِّهَ كُوْنَا (Mutnabbah karná)—To warn.
مُتَهَاضِيْ (Mutqází)—Importunate.	مُتَوَاتِرْ (Mutwátar)—Consecutive ; successively ; continually.
مُتَقْدِمْ (Mutqaddim)—Ancient ; a chief, a president ; an ancestor, a predecessor.	مُتَوَاجِهَ (Mutwajjah honá)—To notice ; to turn the attention to ; to proceed towards.
مُتَقْدِمْ (Mutqaddamín)—The ancients.	مُتَوَسِطْ (Mutwassat)—Mean, average, moderate ; mediocre ; a mediator.
مُكَافِلْ (Mukaffil)—Surety, bail, bondsman.	مُتَوَاطِنْ (Mutwattin)—An inhabitant, a resident, a native of.
مُكَالِمْ (Mutkallam)—Speaker.	مُتَوَفِيْ (Mutwaffí)—Deceased, the late ; dead, defunct.
مُتَمَادِيْ (Mutmádi)—Protracted.	مُتَرَأِيْ (Mutwallí)—Superintendent (M. Law.) A person in whom the management of the waqf property is vested. The founder of a waqf can appoint himself or his children mutwallí of a waqf.
مُتَمَتِّعْ (Mutmatta')—Enjoying, reaping advantage from.	مُتَهِمْ (Mutahim)—Suspected, accused.
مُتَمَرِّدْ (Mutmarrid)—Refractory, factious, contumacious.	مُتَهِمْ كُوْنَا (Mutahim karná)—To accuse, to arraign.
مُتَمَشِّيْ (Mutmashi)—Current, acted upon (as laws.)	
مُتَامِمْ (Mutamim)—Supplement.	
مَاتَنْ (Matan)—The body, middle or text of a deed (as distinguished from attestations and indorsement) ; the text of a book.	

مُدھرُت (Mathauṭ सथौट) — Capitalization, contribution, subscription.	مُدھلَہ (Miṭolá मिटोला) — A boundary pillar of mud.
مُتی (Mití सिती) — Day of the month; interest, discount.	مُدھن (Maṭh मठ) — A temple; a pagoda.
مُتی پُجنا (Mití pújná सिती पूजन) — Interest (on a bill &c.) to be due.	مُدھن باندھنا (Muṭṭhbá báñdhna सुझा बांधना) — To make a bundle of.
مُتی چھان (Mití chaphánā सिती चढ़ाना) } مُتی دالن (Mití dálná सिती ढालना) } To put the date (on or to.)	مُدھنی سڑھی (Muṭṭhfí sūḍhī) — A handful; a hand measure equal to four fingers.
مُتی کانتا (Mití kántá सिती कांटा) — The rule for calculating interest or discount.	مُدھنی گرم کرن (Muṭṭhfí garm karná सुड्ही गर्म करना) — To give a bribe.
مُتی کاٹنا (Mití káṭná सिती काटना) — To deduct the interest of; to discount.	مُدھنی مئ (Muṭṭhfí men सुड्ही सै) — Under the power of; in the clutches of.
مُتی وار (Mití-wár सिती वार) — According to date.	مُدھنی دین (Maṭṭhfí dená सहौ देना) — To bury, to inter.
پکی مُتی (Pakkí mití पक्की सिती) — Due date; maturity; interest allowed on money, dated from the day following the receipt.	مُدھنی دالن (Maṭṭhfí dálná सहौ ढालना) — To hush up a matter; to conceal the crime or fault of a person.
کھنچی مُتی (Kachchí miti कच्ची सिती) — Interest charged in money, dated from the day before transaction.	مُدھنیار (Maṭiyár मटयार) — A rich clay soil, mixed with a small portion of sand; arable land; rich soil.
پہلی مُتی (Pahlí miti पहिली सिती चढ़ाना) — To ante-date.	مُدھنیار چاھے (Maṭiyár cháhe मटयार चाहौ) — Rich irrigated soil.
مُتی (Matei मतेई) — A step-mother.	مُدھنیار (Maṭyáná मटयाना) — To connive at; to suffer, to tolerate; to turn a deaf ear.
مُتی (Miṭáná सिटाना) — To obliterate, to erase; to cancel, to abolish.	مُسال (Misál) — Example, a case adduced as a precedent, like, resembling.
	مُسہب (Musbita) — Established, confirmed; ratified; reduced to writing.

مثبت (Musbit)—Ratifying, confirming ; one which confirms.

مثل (Misl)—Record or collection of like or similar documents forming the body of public proceedings in judicial or revenue matters ; a file.

ممثل بندوبست (Misl-i-bandobast)—Settlement record or *misl*.

ممثل مقدمہ (Misl-i-muqadmá)—The record or *misl* of a case.

ممثل متفرقہ (Misl-i-mutafarriqa)—A file of miscellaneous proceedings.

ممثل مرتب کرنا (Misl murrattab karná)—To file the proceedings of a case ; to prepare or arrange the file (of a case.)

ممثل تیار کرنا (Misl taiyár karná)—To prepare the record, to put up the papers.

ممثل میں شامل کرنا } Misl men
شامل ممثل کرنا } shámil karná
} Shámil-i-
} misl karná }

To file with the record ; to place on the record.

مثال (Maslan)—For example, e. g.

مسلاۃ اللہ نبی (Masla-i-qánúni)—An axiom of law.

مسلا (Masla)—Public or exemplary punishment.

میلی (Mislí)—An article lent or sold which is to be replaced by another exactly similar.

متنی (Musanná)—A duplicate, a copy ; a counterpart.

مجالی (Majári)—Current, in force ; passed into law.

مجاز (Majáz)—Lawful, authorised, warranted, legally competent.

مجاز، ہونا (Majáz honá)—To be empowered.

مجاز اور مختار، ہونا (Majáz aur mukhtár honá)—To be authorised and empowered.

مجامعت (Mujám'at)—Carnal intercourse.

مجاهدین (Mujáhdin)—Crusaders, warriors against infidels.

مجبر، کرنے (Majbúr karná)—To constrain, to compel.

مجبر (Majbúran)—Compulsorily.

معتمد (Mujtama')—Assembled, congregated.

موجہ (Mujtahad)—(M. Law.)

Those Mohammedan jurists who form private judgment relating to a legal proposition. These had unrestricted latitude in expounding the law so much so that these disciples were not at liberty to question their exposition of the Qurán, the Sunnat and the Ijmá.

موجہ (Mujadid)—Renewed, repaired.

میراث (Mujrá)—Allowance, premium ; a set off (against.)

مکارا پانہ (Mujrá páná)—To receive credit for a sum.

مُجْرَى دِينًا (Mujrá dená)—To give credit (for a sum); to allow an abatement or a deduction.	مُجْسَرَّى (Majistret) — A magistrate.
مُجْرَى لِيَنَا (Mujrá lená)—To take credit for a sum, to set-off.	مُجْسَرَّى سَبْ دَوْبِشْن (Majistret sab-di-vízan).
مُجْرَى إِلَيْهِ (Mujrá-i-ayé)—Set off; deductions from the revenue on account of allowances to cultivators or contractors. (as an encouragement) or of assignments or remissions or grants of revenue for charitable purposes.	مُجْسَرَّى مَاتِتَّ (Majistret-i-hissa zilá) — A sub-divisional magistrate.
مُجْرَى عَدْلٍ (Mujrá-i-adl) — Equitable set-off.	مُجْسَرَّى مَاتِتَّ (Majistret-i-mátihat) — A subordinate magistrate.
مُجَرَّد (Mujarrad) — Singly, solely, merely, alone.	مُجْسَرَّى مَيْسَرِي (Majistreti) — Magistracy, the office of a magistrate.
مُجْبُوب (Majbúb) — (M. Law) A complete eunuch.	مَجْلِس (Majlis) — An assembly, a meeting; a council; a conference; a bench.
مُجْرِم (Mujrim) — An offender, a criminal, a convict.	مَجْلِس مَيْشَرِيك (Majlis men sharík honá) — To join an assembly, to attend a meeting.
مُجْرِم تَهْرَانَةً (Mujrim tahráná) — To convict.	مَيْرِ مَجْلِس (Mír majlis) — A president, a chairman.
مُجْرِم فَارَارِي (Mujiim-i-farári) — An absconded offender, an escaped convict.	مَجْمَع (Majma') — An assembly.
مُجْرِم إِشْتَهَارِي (Mujrim-i-ishtihári) — A proclaimed offender.	مَجْمَع خَلَافَ قَانُون (Majma'-i-khiláf-i-qánún) — An unlawful assembly.
مُجْرِم سَرَا يَافَّةً (Mujrim-i-sazá yáfta) — A convict.	مَجْمَع اِكْهَاتْهَا كَارْنَا (Majma' ikháttihá karná) — To collect a band of people together.
مُجْرَح (Majrúh) — Wounded.	مَجْمَع مَنْتَشِر كَرْنَا (Majma' mun-tashir karná) — To disperse an assembly.
مُجْرَمَانَةً (Mujramána) — Criminal.	مَجْمَل (Mujmil) — An abstract, a compendious statement or account of.
عَام مَجْرَمَانَةً (Ilm-i-mujramáná) — Criminal knowledge.	مَجْمَع (Majmúa') — A collection.
نِيَّت مَجْرَمَانَةً (Niyat-i-mujramáná) — Criminal intent.	مَجْمَع تَعْزِيزَات هِنْد (Majmúa' ta'zírat-i-hind) — The Indian Penal Code.

مجمعہ رعایتی (Majmú'a-i-záhba-i-díswání)—Civil Procedure Code.	مچھلکہ لکھو، انا مچھلکہ لینا (Muchalká likhwáná Muchalká lehná)	muchalká likhwáná Muchalká lehná } To take or cause one to execute a bond ; to take a recognizance.
مجمعہ رعایتی (Majmú'a-i-zabta-i-faujdári)—Criminal Procedure Code.	مچھلکہ نیک چلنی (Muchalká nek chalná)—A bond for good behaviour.	
مجمعہ رعایتی (Majmú'a-i qímat)—Aggregate value.	مذکور (Muhází)—Over against, opposite to, facing.	
مجنون (Majnún)—A lunatic or insane.	لیکھنے کی میٹ (Muhází men likhná)—To write in the opposite page or column.	
مجزو (Mujawwiz)—Holding or proving to be lawful ; sanctioning, deciding.	محاسب (Muhá-ib)—An auditor, one who keeps account ; an accountant.	
مکرم (Hákím-i-mujawwiz)—The court passing order, the trying magistrate.	مہاسیب دار (Muhásiba dár)—One who has accounts to settle.	
مجزو (Mujawwizán-i-qá-nún)—Legislature ; parliament.	مہاسیب طالب (Muhásiba talab)—Demanding a settlement of accounts.	
مجزو (Mujawwiz)—Permitted.	گس کرنے کا (Muhásiba karná)—To adjust or settle the accounts, to require account.	
مجزو (Mujawwiza)—Proposed.	مهاصرہ کرنے کا (Muhásra karná)—To besiege, to beleaguer, to surround.	
مجزو (Majúsí)—A fire-worshipper.	صل (Muhásil)—Produce, profit, gain.	
مکمل (Muchalká)—A bond ; a recognizance.	مهاصل خام (Muhásil khám)—Gross produce.	
مکمل حفظ امن (Muchalká i-hifz-i-amán)—A bond to keep the peace.	مهاصل مرجحہ (Muhásil-i-jáidád-i-márhúná)—The usufruct of the mortgaged property.	
مکمل امن بے دل خامہ (Muchalká-i hifz i-amán ba yá bílá zámni likhná)—To enter a bond to keep the peace with or without sureties.	مہافیز (Muháfiz)—A keeper ; a guard ; a guardian.	

محافظ دفتر (Muháfiz dattar)—A record-keeper, the native officer of a court in charge of the public documents.

محافظ محبس (Muháfiz-i-muhbas) —A jailer.

محافظ (Muháfizat) —Custody, protection.

محل (Muhál) —An estate; a department; a parcel of land separately assessed with the public revenue.

A *muhál* is defined as follows:—
A *mahal* means—

(a) Any local area held under a separate engagement for the payment of revenue; provided that

(1) If such area counts a single village or portion of a village, a separate record of right has been framed for such village or portion. (2) If such area consists of two or more villages, a separate record of right has been framed for the entire area, or for each of the villages or portions of villages included therein.

(b) Any revenue free-area for which a separate record of right has been framed.

محال آبکاری (Muhál-i-ábkári) — Excise department.

محل خالص (Muhál-i-khálsá) — A revenue paying estate.

محل شرکاتی (Muhál-i-shirákati) — A joint or coparcenary estate.

آخ — Crime....

محل مشتركة غير منقسمة (Muhál-i-mushtarká gair munqassima) — A joint undivided estate.

محل پارچہ داری (Muhál-i-paṭčí-lári) — A coparcenary estate.

محل معافی (Muhál-i-muá'fí) — A revenue free estate. Any revenue-free area for which a separate record of right has been framed.

ماهوارا (Maháwara) — Idiom.

محبس (Muhbas) — A prison, a jail.
محبس دیوانی (Muhbas-i-díwání) — A civil jail.

معتال (Muhtáj) — A pauper.

معتال (Muhtál) — A person who accepts the responsibility of one person for his claim upon another.

معتال اپنے (Muhtál-alaihe) — The person to whom the responsibility for a debt or claim was transferred.

معترف (Muhtarfa) — A tax or taxes levied on trades and professions, on the artificers of a village or their implements

معتسب (Muhtisab) — (M. Law.) The superintendent.

معتسب (Mohtisib) — An officer of police, who examines weights &c. and prohibits unlawful games, drinking and the like. a censor.

معتکر (Mohtakir) — A fore-staller.

محجوب (Mahjúb) — Excluded (from inheritance.)

مُحْبُوبُ الْأَرْثِ (*Mahjúb-il-irs karná*)—To exclude from inheritance.

مُحَرَّمٌ (*Mahjúr*)—Forbidden.

مُحَدَّثٌ (*Mahdas*)—A collector or compiler or reporter of Mohammedan traditions, one well versed in the *Hindís*.

مُحَدُّدٌ (*Mahdúd*)—Limited, defined, bounded.

مُحَدُّدٌ بِهِ حَصْرٌ (*Mahdúd ba hasas*) Limited by shares.

مُحَدُّدٌ بِهِ تَعْهِيدٌ (*Mahdúd ba ta'hud*)—Limited by guarantee.

مُحَرِّرٌ (*Muharrir*)—A clerk, a scribe.

مُحَرَّمٌ (*Mahram*)—(M. Law.) Any one to whom the *haram* or the women's apartments are open, a relative within the prohibited degree of intermarriage.

مُحَرَّمَاتٌ (*Mahramát*)—(M. Law.) Things forbidden or unlawful women within the prohibited degree.

مُحَرَّمٌ (*Mahrúm*)—Excluded, prohibited ; deprived of.

مُحَرَّمٌ رَكْنَانِ (*Mahrúm rakhná*)—To keep one debarred or excluded from.

مُحَرَّمٌ وَرَسِيْدٌ (*Mahrúm i-wirsá*)—Disherison, exclusion.

مُحَسَّنٌ (*Muhsan*)—(M. Law.) (1) A person male or female, whom certain qualifications, as freedom, sanity and mature age,

entitle to exact or to undergo punishment for adultery. (2) A benefactor, a patron.

مُحَسَّبٌ (*Mahsúb*)—Carried to account.

مُحَسَّبٌ کیا جائی (*Mahsúb kiyá jáná*) To be charged to set off.

مُحَشَّ (*Mahshí*)—Illustrated by marginal notes or comments.

مُحَصِّلٌ (*Muhassil*)—A collector, a collector of revenue ; a tax-gatherer; a bailiff ; a farmer of the customs.

مُحَسُّلٌ (*Mahsúl*)—Produce, profit, revenue, tax, duty, toll, excise, custom, postage.

مُحَسُّلٌ پرَمَتٌ (*Mahsúl parmat*)—Customs duty.

مُحَسُّلٌ دَاك (*Mahsúl dák*)—Postage.

مُحَسُّلٌ سَایِرٌ (*Mahsúl sáyár*)—Miscellaneous duties.

مُحَسُّلٌ سَرَکٌ (*Mahsúl sarák*)—Road-cess.

مُحَسُّلٌ لَگَانَا (*Mahsúl lagáná*)—To levy a tax or duty.

مُحَسُّلٌ مَالٌ بِآمد (*Mahsúl-i-mál-bar-ámad*)—Export duties.

مُحَسُّلٌ بِمَحْسُولٍ (*Be-mahsúl*)—Not dutiable ; post free.

مُحَسُّلٌ فَرَدٌ مَحْسُولٍ (*Fard-i-mahsúl*)—A tariff.

مُحَسُّلٌ (*Mahsúl*)—Dutiable, bearing postage ; lands paying revenue.

مُحَازٌ دَسْتَخْطَ (*Mahaz dastkhát*)—A blank endorsement.

مختصر دستخط کرنا (Mahaz dastkhat karná)—To endorse in blank; to give *charte blanche*.

مختصر قید (Mahaz qaid)—Simple imprisonment.

مختصر (Mahzar)—(M Law.) The *mahzar* contains a statement of the claim, the denial, and the depositions of witnesses.

نامہ (Mahzar námá)—A deed or document signed by all persons present; an affidavit.

محفوظ، محفوظ (Mahfúz rakhná)—To keep safe, to guard from, to indemnify.

معتاق (Muhaqqaq)—Confirmed, authenticated.

مکار (Mahak)—Test.

مکامات (Muhakmát)—Tribunals, courts.

مکما (Muhakma)—A court of law, a department.

مکما ابتدائی (Muhakmá ibtadá) —Court of original jurisdiction.

مکما پرست (Muhakma-i-parmat) —Salt department.

مکما اوقاف (Muhakma-i-anqás)—Local agency; a court of trust, certain officers of government charged with the superintendence of public buildings and endowments.

مکلا (Muhalla)—A quarter or a part of the town.

مکلا دار (Muhalla dár)—An officer in charge of the particular quarter of the town, bound to

give information to the *Durogha* of the Police of any disorderly conduct or the presence of culprits. (Beng. Regulation XXII of 1793, Sec. 30) Mr. Wilson says that the Regulations seem to have contemplated a female agent also in each ward subordinate to the Police.

مکلا (Mohallal)—(M Law.) A woman who, having been divorced, is married to another man that he may divorce her, when she may be legally married to her first husband.

مکلا (Muhallil)—A man who marries a divorced woman, that he may put her away, and so enable her to be married again to her first husband.

محمد (Mohammad)—The Arabian prophet.

مکلا (Mahmúla)—A burden, or cargo.

مکلا مال (Mál mahmúla)—A burden, a load.

مکلا (Mahawila)—Cited (as an authority), referred to.

مکلا (Mahantáua)—Remuneration, pleader's fees.

مکلا (Muhit)—Surrounded, enclosed.

مکلا (Muhit honá)—To be comprehensible, to embrace; to enclose, to surround, to have improper influence.

محيطة (Muhíta)—Land within the supply of a well.	مختار کرنा (Muḥtár karná)—To authorise, to empower.
مخصّص (Mukhásmat)—Contention, enmity.	مختار مقبولہ (Muḥtár-i-maqbúla) A recognised agent.
بناءً — بناءً مخاھیت — See مخاھیت	مختار (Muḥtár-tán)—By or through an agent, attorney or representative.
مخاطب ہونا (Mukhátib honá)—To address; to turn (towards) in speaking.	مختار نامہ (Muḥtár náma)—A power of attorney; a deed appointing an agent or representative.
مخالفات (Muḥálátat)—Mixing together in society.	مختار نامہ خاص (Muḥtár námá-i-khás)—A special power of attorney.
مخالف (Muḥálif)—Adverse, opposite; unfavourable; dissentient; contradictory; an opponent or adversary.	مختار نامہ عام (Muḥtár náma-i-'ám)—A general power of attorney.
مخالفت (Muḥálifat)—Opposition; enmity, hostility.	مختاری (Muḥtárí)—Office or practice of an attorney; agency.
مخالفت کرنा (Muḥálifat karná)—To oppose, to dissent from, to resist, to withstand.	مختاری کرنा (Muḥtárí karná)—To practise as a <i>mukhtar</i> , or an attorney; to act for, to represent.
مخبری (Mukhbarí)—Secret information.	مختص (Muqhtas)—Specific.
مخبط فطری (Mukhbit fitrí)—A born idiot.	تمیل مختص (Ta'míl-i-muqhtas)—Specific performance.
مختار (Muḥtár)—An agent, an attorney, a solicitor, a representative, a <i>mukhtar</i> (one entitled to plead in criminal and revenue subordinate courts.)	مختصر، مختصر طور پر { Muqhtasran Muqhtasir taur par }
مختار ریاست (Muḥtár i-riyásat)—General agent of an estate.	مختصراً In brief, briefly.
مختار عام (Muḥtár-i-'ám)—A general agent, a person having a general power-of-attorney from some one.	مختلف (Muḥtalif)—Diverse, discordant, different, various.
	مخصوص (Maḥksús)—Particularized, appropriated; special; private.

مختدرة (Maķhdrah)—(M. Law.)
A woman in a state of purity.

مخطوب (Maķhtúb)—Affianced,
betrothed.

مخرجا (Maķhraj)—Deductions
from the revenue ; assignments
of the portions of government
claim ; remissions of revenues
due by the zemindár on ac-
count of lands dismembered or
alienated (Wilson's Glossary).

مخفف (Maķhaffí)—Abbreviation.

مخفی (Maķhffí)—Secret, hidden,
clandestine ; clandestinely.

مخفی نہیں (Maķhffí na rahe)—
Be it known ; whereas.

مخال (Muķhal honá)—To
disturb, to interrupt ; to inter-
fere with, to intrude on.

مخالصی (Muķhlasí)—Deliverance;
release, liberty.

مختلط (Maķhlút)—Mixed, con-
fused ; also applied to lands
recently annexed to an estate
or district not originally part
of it.

مختوم (Maķhmúr)—Intoxicated.

مختن (Muķhannas)—A herma-
phrodite.

مختن کرنے (Muķhannas karná)—
To emasculate.

مد (Mad)—Article, column,
head, entry ; a sign denoting
the commencement of a para-
graph or the insertion of a new
item.

—Urdu...
—

امانت (Mad-i-amánat)—Head
of deposit.

آنے والے میں (Mad men áná)—To
come under the head of.

مدادات (Madát)—Articles ; entries,
heads.

مداخل (Madákhil)—Income, reve-
nue ; addition to the revenue
of a district (either from the
annexation of other lands or
from the full assessment of
lands which had been wholly or
partially exempt from pay-
ment of revenue.

مداخل مداخل (Madákhil maķhárij)—
(1) Additions and deduc-
tions, income and expense.
(2) Changes in the disposition
of landed property, or in the
arrangement of the shares in
a village.

مداخلات (Madákhlát)—Access ;
interference.

مداخلات بیجا (Ma lákhlát bejá)—
A trespass.

مداخلات بیجا مجرم (Madákhlát
bejá mujrimáná)—A criminal
trespass.

مخفی مداخلات بیجا مجرم (Maķh-
ffí madákhlát bejá mujrimáná)—
A lurking house trespass.

مخفی مداخلات بخانہ بوقت شب
(Maķhffí madákhlát ba-kháná
bawaqt shab)—A lurking
house trespass by night.

مددعہ مددع (Madad-i-mua'sh)— Means of support; maintenance; pension; an assignment of revenue for the support of learned or pious Mohammadans, or of charitable institutions.	مدخلت کوئیوں (Madákhlat karne wálá)—A trespasser; an intruder.
مدار (Ma 'ár)—Ground (of); basis; dependence.	مدار (Madár-ul-muhám)—A prime-minister.
مدار کار (Madár kár)—A manager, a chief man of business.	مدرا (Mudrá सुद्रा)—A seal, a signet; a stamp; a coin; a medal.
مدارج (Madáraj)—Slips, measure; degrees.	مدرانکت (Mudránkat सुद्रांकत)—Sealed; stamped.
مدارس (Madáris)—Schools, colleges.	مدرسہ (Madarsa)—A school, a college.
مدادی (Mudámí)—Continual.	معدا (Mudda'á)—Object, intention; scope; meaning.
مدادبیر (Mudabbir)-- A counsellor, a minister, a director.	مداداً (Mudda'á bahá)—A <i>choose</i> in action, a thing or object sued for or claimed.
مدادبران سلطنت (Muddabirán-i-saltanat)—Ministers of state.	مدادی (Mudda'í)—A plaintiff, a suitor, a complainant.
مددت (Muddat)—A space or length of time; a long time.	مدادی شیک (Muda'í i-sharíf)—A co-plaintiff.
مددت الحیر (Muddat-ul-hír)—A life-time, during life.	مدادی (Muda'íyá)—A female plaintiff.
مددت مددید (Muddat madíd)—A long space of time.	مداداً لہا (Muda'á-'leha)—A defendant, a respondent.
مذکوہ (Madkhalá)—Filed, put in; deposited; adduced.	مداداً لہی ترتیبی (Muda'á-i-'leb-i-tartíbí)—A pro-forma defendant.
مذکوہ مذکوہ (Madkhúla)—A concubine, a kept mistress.	مداداً علیہ (Muda'á alehá)—A female defendant.
مدد (Madad)—Assistance, help; means of support (as wages, &c.), allowance; hands (as labourers, masons &c.)	مداداً علیہم (Mudá-lehum)—Defendants.
مدد دینا (Madad dená)—To render aid, to furnish assistance	مداداً علیہما (Muda'á-'lehunuá)—The two defendants,
مدد کار (Madad gár)—A helper, an assistant, an ally.	

مدعی عالیہ بنانा (Muda'á'leh banáná)

To make one a defendant in a case, to add a party as a defendant.

مداک (Mada مٹک) — An intoxicating mixture of opium and betel leaves and a pill or bolus of opium and betel-leaves (which may be swallowed or smoked in a *hugqa*.)

مدىل (Mudallal) — Well grounded, reasonable.

مادھ (Madhú مध) — Spirituous liquor.

مادھوش پراشن (Madhosh paráshan مधोس پرائش) — Putting a little honey into the mouth of a newborn male infant; (one of the *Sanskars* or ceremonies of the Hindus).

See — کامیں

مادھوری (Madhúrí) — Land not within the influence of the sea and free from any saline impregnation (in contra distinction to *nimki* or salt lands.)

مادھیستھ (Madhyásthá مधیسٹھ) — A mediator, an umpire.

مادھیستھاما (Madhyásthama مادھیسٹھاما) — Arbitration; interference of a third party to secure the observance of an agreement between two others.

مادھون (Madýún) — A debtor.

مادھون دیگری (Madýún-i-digrí) — A judgment debtor.

مڈھ (Mudh سڑ) — Head, chief.

مذبح (Muzbah) — A slaughter-house, a place where an animal is sacrificed.

مذبذب (Muzabzib) — Hesitating, doubtful, fluctuating; uncertain.

مذکور (Mazkúr) — Mentioned; recorded, before-mentioned; discourse.

مذکور الصدر (Mazkúr ul-sadar) — Above mentioned, aforesaid.

مذکورہ (Mazkúra) — Aforesaid.

مذکوری (Mazkúri) — Process serving; a process-server.

مذمت (Mazammat) — Censure; blame; abuse; satire.

مذہب (Mazhab) — Religion, persuasion.

مذہب مین لانا (Mazhab men láná) — To convert to a religion.

مارابھات (Marábahat) — (M. Law.) — Legal profit on the sale of an article.

مزاں (Marátib) — Matters.

مزاں ابتدائی (Marátib-i-ibtadái) — The preliminary matters; preliminary measures.

مزاں مندرجہ عرضی دعویٰ (Marátib mundarjá arzí da'wá) — The particulars contained in a plaint.

مزاں مندرجہ عرضی دعویٰ سے وجہ (Marátib mundarja arzí da'wá se wajah nálish paidá nahís hotí) — The statements of the plaint do not constitute a cause of action.

مراد (Murád)—Object, scope, intention, wish.	مرتب (Murattab)—Disposed, arranged ; classified ; put in order ; compiled, digested.
مرادي (Murádi)—Implied (meaning); change, a certain number of annas (as مرادي).	مرتبہ (Martbá)—Degree, station, office, dignity, time, turn.
مراسلات (Maráslat)—Correspondence ; keeping up a correspondence.	مرتد (Murattađ)—(M. Law.) An apostate from Islám.
مراسلا (Marásla)—A letter ; a citation.	مرتشی (Murtashí)—Corrupt, a taker of bribes.
مراسیم (Marásim)—Customs, conventions ; ceremonies, observances.	مرتكب (Murtakib)—Perpetrating, committing ; guilty of, implicated in.
مراعات (Mará'át)—Attention, regard, respect.	مرتكبہ (Murtakib honá)—To be accused of.
مرافع (Muráfe)—Bringing a case or suit before ; setting aside or reversing the decision of.	مرتahan (Murtahan)—A mortgagee, a pledgee.
مرافعہ (Muráfa'a)—Carrying on a law-suit ; an action ; an appeal ; statement of a case.	مرتھن دھیل یا قابض (Murtahan dha-khlíl yá qábiz)—A mortgagee in possession.
مرافق (Muráf'a-i-aulá)—The court of first instance.	مرتھن مابعد (Murtahin má ba'd)—A subsequent mortgagee.
مرافق (Maráfiq)—Interests ; appurtenances or conveniences of a house.	مرتھن ذیلی (Murtahin zailí)—A puisne mortgagee.
حق حقوق و مراتق (Haq-huqúq-wa-maráfiq)—Rights, titles, and interests.	مرثیہ (Marsíya)—An elegy, an epicedium (especially the one sung during the Moharram in commemoration of Hásan and Husain).
مراہق (Muráhiq)—A lad near the age of puberty.	رجوع (Marjú'a)—Brought (in court), instituted, filed.
مربی (Murabbí)—A patron.	مرحلہ (Marhala)—A halting-place, station, or inn.
مرثت (Mirt patr سک پڑ)—A certificate of death ; a will, a testament.	مرحوم (Marhúm)—Deceased.
مرت دان (Mirt dán)—A death-bed bequest.	مرخص (Maikhas)—Licensed.
	مودم شماری (Mardum shumáří)—A census.

مفردہ شناسی (Mardum shanásí)—Knowledge of men.

مردود (Mardúd)—Excluded ; a reprobate, an outcaste.

میردھا (Mirdhá)—An overseer ; one who carries the chain in surveying.

مرسیل (Mursil)—A messenger, a prophet.

مرسل (Mursil)—What is sent or despatched.

مرسل الکھ (Mursil-aléh)—The addressee, the consignee.

مرسلین (Murslín)—Apostles, prophets.

مرشد (Murshid)—The head of a religious order.

مرض المaut (Marz-ul-maut)—(M. Law.) Death illness. It is one in which it is highly probable that it will terminate fatally, whether, in the case of a man, it disables him from getting up for necessary avocations and going out of his house or not, or whether in the case of a woman, it does or does not disable her to attend necessary avocations within doors.

Any gratuitous disposition by a sick person, which affects his property, is not valid beyond a third of his whole estate, unless he recovers from his illness, or the excess is allowed by his heirs. Marriage is not a gratuitous act, and may be contracted during death-illness.

But in that case the dower must not exceed the proper dower. In like manner a man may repudiate his wife irrevocably during death-illness. But she is entitled to her share of his property at death, unless he survives the expiration of her *iddat*. So also, any act of one of a married pair that invalidates their marriage, is treated as an evasion of the other's right of inheritance, if done in death illness, and without the other's instigation. Acknowledgment of a debt is not a gratuitous act ; and though a debt should rest on no better foundation than a death-bed acknowledgment, it is valid as against the heir and legatees, but is postponed to debts contracted in health.

See—عہدہ

مرضی (Marzí)—Consent, choice, will, volition.

مرضی کے موافق (Marzi ke muwáfiq) According to the will or pleasure ; satisfactorily.

مرچ (Muraqqá')—A portfolio, an album.

مرقم (Marqúm)—Written, inscribed.

مرقما (Marqúma)—Above-mentioned, aforesaid, dated, under date, a letter.

عہدہ مرقم (Marqúma bálá)—Above-mentioned.

مِرْقَمُ الْحَشِيشَةِ (Marqam-i-hashiya)

Noted on the margin.

مِرْكَبٌ تَرْيَى (Markab tarī)—A vessel, a boat.

مِرْكَبٌ هُونَى (Markab honā)—To be constituted of.

مِرْكَ نَاكَهَا زَيْ (Marg-i-nágahánī)—Sudden death.

مِرْكَ طَبِيعَى (Marg-i-taba'ī)—Natural death.

مِرْكَوْت (Marghaṭ सरघट) —A burning ghaṭ, a place for cremation of dead bodies.

مِرْرَمَّات (Marrammat) —Mending, repairing, amendment.

مِرْرَوْت (Murawwat) —Kindness, urbanity, humanity, politeness.

مِرْرَوْج (Murawwaj) —Current, usual, customary.

مِرْرَوْجٌ هُونَى (Murawwaj honā)—To be or become current, to be in force; to become prevalent.

مِرْرَر (Marúr) —Elapsing, passing.

جَبْ مِيَادِ اِيكْ بَارْ شُرُعْ وَرَكَّيْ تَوْ اِوسَكَهْ (Jab mi'ád ek bár shurú' ho gaí tau uske marúr ko kof nahín rok saktá) —When time begins to run once, it cannot stop.

مِرْهَاتَى (Marhatti) —The language of the Marhattas.

مِرْهُونَ (Marhún) —Mortgaged, pledged.

مِرْيَادَى (Maryádá सर्थादा) —Property; limit; boundary; custom, usage.

مِرْرُوكَكَاتَى يَام (Marrumakkat̄iyām) —

Succession to inheritance by sister's sons, or in a female line, as observed by the Mars and some of the servile tribes of Malabar.

مِرْيَى (Miryá मुडया) —The Dev-nagri character written without the upper line.

مِزَاحِم (Muzáhim) —An obstructor, an obstacle, an impediment.

مِزَاحِمٌ هُونَى (Muzáhim honā) —To obstruct, to oppose, to resist, to be troublesome, one who brings a cross-action, or interferes in a suit, especially to obstruct proceedings.

کسی ملازم سرکاری سے اوسکی خدمت مصوبی کے انجام دھی میں مزاحم مزاحم (Kisí mulázim sarkáris se uskí khidmat-i-mansabí ke anjám dehs men muzáhim honá) —To obstruct a public servant in the discharge of his duty.

مِزَاحِمَتٌ بِيَاجَا (Mazáhmat bejá) —Restraint; hinderance, obstruction.

مِزَاحِمَتٌ جِسْمَانِي (Mazáhmat-i-jismánī) —Personal restraint.

مِزَاحِمَتٌ بِلَى (Bilá mazáhmat) —Undisturbed.

مِزَارِع (Mazáre') —Sown fields, lands in villages.

مِزَارِع (Muzáre') —A husbandman.

مِزَبُور (Mazbúr) —Aforesaid, abovenamed.

مُزَدْر (Mazdúr)—A hired labourer, a workman.

مُزَدْری (Mazdúrī)—Bodily labour, work, wages, hire.

مُزَدْع (Mazrú')—A sown field.

مُزَكَّا (Muṣakká)—Purified (as property by a prescribed part being expended in alms), a purgator of witnesses, one who testifies to the credibility or competency of a witness.

مُزَيْد (Mazíd)—Increased, further.

تَحْقِيقَاتٌ مُزَيْدٌ (Tahqíqát-i-mazíd)—Further enquiry.

مَساجِد (Masájid)—Mosques.

مَسَاحٌ (Massáh)—A land-measurer, a surveyor.

مَسَاحَاتٌ (Masáhat)—Dimensions, measurement.

مَاسَامَاهٌ (Masámahat)—Connivance.

مَسَاوَاتٌ (Masáwát)—Equality.

مَسَاوِيٰ (Masáwí)—Equal, equivalent.

مَسَايِلٌ (Masáyal)—Questions, the precepts of Mohammad.

مُسَتَّجِرٌ (Mustájir)—A farmer, a renter, one who holds lands under a proprietor at a stipulated rate; a farmer of revenue appointed to make collections on the part of *zemindar* or proprietor, on condition of paying a fixed sum.

مُسَتَّجِرٌ اصْلَى (Mustájir-i-aslī)—A real farmer, *indgwar*.

مُسَتَّجِرٌ سُرْكَارِي (Mustájir-i-sarkári)—A government farmer or lessee.

مُسَتَّجِرٌ (Mustájrī)—Farming, renting, settlement in farm, a farm, a lease of land.

مُسَتَّجِرٌ دِينًا (Mustájrī dená)—To let in farm, to lease.

مُسَتَّجَّنَى (Mustasná)—Exception.

كَسِيٰ مُسَتَّجَّنَى مِيزَنٌ دَاخِلٌ هُونَا (Kisí mustasná men dákhl honá)—To fall within an exception.

مُسَتَّجِيَّاتٌ عَامَّاتٌ (Mustasúiyát-i-ámmá)—General exceptions.

مُسَتَّامِنٌ (Mustámin)—One who being a foreigner, and not a Muslim, enters Mohammedan country, and claims safe conduct.

مُسَتَّبِينٌ (Mustabín)—(M. Law.) Written deeds which, according to M. Law, are of three kinds.

1.—**مُسَتَّبِينٌ مَرْسُومٌ** (Mustabín-i-marsúm)—Or regular documents, such as are executed on paper and have regular title, superscription &c.

2.—**مُسَتَّبِينٌ غَيْرُ مَرْسُومٌ** (Mustabín-i-gair marsúm)—Or irregular documents, such as are not written on paper, but upon a wall or the leaf of a tree or upon paper without any title or signature.

3.—**غَيْرُ مُسَتَّبِينٌ** (Gair mustabín)—Writings which are not documents in any sense; such as are delineated in the air or

water by the motions of a dumb person (Dictionary of Islám.)	مسنون (Mústidala)—Relied upon, laid stress upon.
مسنون (Mustahab)—(M. Law.) That which is lawful, <i>i. e.</i> , which Mohammad and his companions sometimes did and sometimes omitted.	مسنون (Musta'mal)—Common, current.
مسنون (Mustahsin)—Approved.	مسنون (Mustagás a'leh)—The person complained against, a defendant.
مسنون (Mustahaq)—Entitled, deserving, rightful.	مسنون (Mustaqraq)—Hypothesized; pledged; immersed (in debt.)
مسنون (Mustahaq honá)—To be entitled; to have a right to.	مسنون (Mustagís)—A complainant, a prosecutor.
مسنون (Mustahkam)—Settled, fixed, established, firm.	مسنون (Mustafíd honá)—To profit by, to derive benefit or advantage from.
مسنون (Mustada'í)—Requesting, demanding; a petitioner, an applicant.	مسنون (Mustaqil)—Permanent. مسنون اسامی { Mustaqil asámí } مسنون جاہ { Mustaqil jagah }
مسنون (Mustarad)—Revoked, reversed (as a ruling or decree.)	A permanent appointment or post.
مسنون (Masátát)—(M. Law.) A compact entered into by two persons by which it is agreed that the one shall deliver over to the other his fruit trees, on condition that the other shall take care of them, and whatever is produced shall belong to them in the stipulated proportion.	مسنون (Mustanad)—Authenticated, genuine.
مسنون (Mustarid karná)—To set aside, to annul, to reverse (as a decision of a lower court)	مسنون (Mustaujib)—Liable, deserving, proper.
مسنون (Musta'ár)—Borrowed.	مسنون (Mustaujib-ul-adá)—Payable, recoverable.
مسنون (Mustau'fá)—Resigned; one who has resigned (an office).	مسنون (Mustaujib-i-sazá)—Liable or subject to punishment.
	مسنون (Mastúrát)—Parda-nashin ladies; women of the harem.
	مسنون (Mustauffí)—To discharge a debt an examiner or auditor of accounts.
	مسنون (Masjid)—A mosque.

مسدود و مسدود (Masdúd honá)—To stop, to cease; to be closed or obstructed.	مسلا امر و قع (Masla i-amar wáqe'a)—A question of fact.
مسرقة (Masrúqa)—Stolen	مسلا جراز امر موقعة (Masla i-jawáz-i-amar mauqú'a)—The doctrine of <i>Factum valeat</i> .
مال مسروقة (Mál-i-masrúqa)—	
مسروقة Stolen property.	مسلا خربدار هوشیار باش (Masla-i-kharídár hoshyár básh)—The principle of <i>caveat emptor</i> .
مسکن (Maskan)—Habitation, abode, dwelling	مسلا امر مانع تغیر مخلف (Masla-i-amar máne'-itaqrír-i-mukhá-lif)—The principle of estoppel.
مسکین (Miskín)—A person having no property of his own.	مسلا ملک جوابدة (Masla-i-málík jawábda)—The maxim of respondent superior.
مسکن معمولی (Maskan-i-ma'múlī)—Ordinary residence.	مسلا امر تجویز شده (Masla i-amr tajwíz shuda)—The principle of <i>res-judicata</i> .
مسكرات (Muskirát)—Intoxicating drugs or liquors.	مسلا کرنار کرنا (Mismár karná)—To demolish.
مساح (Musallah)—Armed (with a weapon or weapons).	مسه (Masmú'a)—Heard.
مسالسل (Musalsal)—Successive, consecutive.	مسام (Musammá)—Named, (as one Bhawání مسماں بھوانی) titled.
مسالم (Musallam)—Admitted, entire, whole.	مسان (Misan सिसन)—A soil consisting of mixture of clay and hard soil.
مسالم موظع (Musallam mauza)—Whole village.	مسند نشیط (Masnad nashín)—Reigning prince
مسامان ہونا (Musalmán honá)—To become a Mohammedan.	مسنون (Masnún)—Legalized, adopted into use.
مسلمانی کرنا (Musalmání karná)—To circumcise.	مسود (Maswada)—A draft, a bill.
مسالمان (Musalliman)—Admitted by.	مسود کرنار کرنار (Maswada karná)—To make a rough draft; to concert or mature (a scheme.)
مسلوب الہوا (Maslúb ul-hawás)—One of unsound mind.	مشابهات (Mushábehah)—Analogy; resemblance, similitude.
مسلا (Masla)—A maxim, a proposition, a point of law, a precept of Mohammed, a matter proposed for decision; a question.	مشارأ إليه (Mushárin aleh)—A person referred to.

مشترک (Mushárik) — Copartnership.

مشع (Mushá') — (M. Law.) Confused. The doctrine of mushá' generally applies to gifts.

The legal effect of a gift is not complete until possession is taken of the thing given. For this purpose the possession must be perfect or *kamil*. There are three obstructions to a perfect possession. *First*, the subject of a gift may be joined to something that is not given, as fruit on a tree—when either is given without the other. *Second*, it may be *mashghúl* (مشغول) or occupied with something that is not given,—as the gift of a bag in which there is food of the donors. *Third*, it may be *mushá'* (مشع) or confused with something else by being *mush-tarik* or held in co-partnership with another. The first is obviated by the gift being *muhiwwaz* (محیّواز) or separated; the second by being *Mufurragh* (مفرغ) or emptied; and the third by the gift being declared to be unlawful when the property is susceptible of partition without injury.

A gift of a *mushá'* may be made in three different ways. *First* a person having a whole of a thing may give an undivided half or other share in it to

another. Here there is confusion on both sides, and the gift is unlawful; *second* a person having a whole of a thing may give it entire to two or more persons undivided. Here there is a confusion on the side of the donee only, the gift is illegal according to Abú Hanifa though not according to disciples. And, *third*, two or more persons having a thing in an undivided shares may combine in making a gift of it entire to one person. Here the confusion is only on the side of the donor, and the gift is valid, without any difference.

مُحْسَّق (Mashsháq) — A proficient person, one well-practised (in); an expert.

مشور (Masháwrat) — Counsel, consultation; deliberation.

مشهور (Musháhra) — Monthly salary, stipend, wages.

مشاعر (Mushára i-bil-muqta') — Consolidated allowance.

مشتبه (Mushtabah) — Doubtful, ambiguous; obscure.

مشتبه اوصول (Mushtabah-ul-wasúl) — Of doubtful recovery, money of which the recovery is doubtful.

مشترک (Mushtarik) — Common, held in common; joint, coparcenary.

خاندان مشترک — See خاندان

مشتری (Mushtari)—A buyer, a purchaser, a vendee.	applied to assignments or grant of land revenue importing that the grant was accompanied by certain stipulated conditions.
مشتری فرضی (Mushtari-i-farzī)—A nominal purchaser.	
مشتری نیلام (Mushtari-i-nilám)—An auction purchaser ; a purchaser at a public-sale.	
مشتمل (Mushtamal)—Extending over, inclusive of ; comprising.	
مشتهر (Mushtehar)—Proclaimed, published, promulgated.	
مشتهر بہ نیلام (Mushtehar ba nilám)—Advertised for sale.	
باوازیدہ مشتہر کرنے (Ba áwáz-i-dahal mushtehar karná)—To proclaim by the beat of drum.	
مشخص (Mushákhhás)—Fixed, ascertained, estimated, settled.	
مشخص (Mushákhhísá)—Assessed, fixed, stipulated.	
مشخصی جمع (Mushákhhásí jama')—Stipulated revenue, net amount of the revenue.	
مشخصی دار (Mushákhhásí dár)—A landholder with whom a settlement is made.	
مشروح (Musharrah)—Annotated ; explained ; expounded.	
مشرف (Mushrif)—An officer (in treasury &c.) who authenticates accounts, writings &c.; an examiner, an inspector.	
مشرک (Mushrik)—An infidel. <i>See—</i> کافر	
مشروط (Mashrút)—Conditional, contingent ; stipulated ; as	
	مشرود (Mashrútán)—Conditionally.
	مشعر (Mash'ar)—Signifying, indicating ; bearing the marks of.
	مشق (Mashaqqat)—Labour.
	با بیلا مشقت (Bá yá-bilá mashaqqat)—With or without labour.
	با لان مشقت، جولان (Bá mashaqqat wa júláná)—With labour in irons.
	مشقت تجزی (Mashaqqat-i-ta'zírī)—Penal servitude.
	مشقت شدید (Mashaqqat-i-shadíd)—Hard labour.
	مشکل مید پینا (Mushkil m-eñ par-ná)—To get into trouble or to make a mess of ; to be at a loss.
	مشکوک (Mashkúk)—Doubtful, tampered with.
	مشکن باندھنا (Mushken bándhná سُكّنَةَ بَانْدَهْنَةً)—To tie the arms behind the back, to pinion.
	مشمول (Mashmúl)—Incorporated (with) ; comprehended, contained.
	مشور (Mashwara)—Counsel, consultation ; advice ; conspiracy.
	مشیر، مسخر، مازن (Mashwira-i-mujrimána)—A criminal conspiracy.
	مشهود (Mashhúd)—Witnessed ; attested, well evidenced.

مشهور و مُخَرِّب (Mashhúr honá)—To be or become famous or notorious; to be given out, to be reported.	خلاف مصلحت عامّة (Khiláf maslahat-i áma) — Against public policy.
مشير (Mashír) — A counsellor, a member.	مُنْسَقٌ مصلحة (Maslahat waqt) — Suitable, necessary or expedient and proper for the time.
مشير جلس و اضعان قانون (Mashír jalsá-i-wáze'án-i-qánún) — A member of the legislative council.	معتذرة مصلحة (Muqtazá-i maslahat) — Expedient, advisable.
مشير خاص (Mashír-i-khás) — A privy counsellor.	مُعْلَمٌ مصلحة (Maslahatan) — Advisedly ; expediently.
مَاءِيْبِ (Musáhib) — An <i>uide-de-camp</i> , a companion.	مُصْمِم (Musammi) — Determined, resolved.
مصارف (Masárif) — Expenses.	مصنوعي (Masnú'í) — Fabricated, fictitious.
مساهمات مصالحة (Masáleh) { مصالحة (Masálehat) } Reconciliation, compromise.	مضارب (Mazárib) — A factor, a manager ; the partner that conducts the business as his share of the capital.
مساهمات کرنـا (Masálehat karná) — To compromise, to effect a reconciliation.	مُخـاربـة (Mazárbat) — A co-partnership of stock and labour, where one party finds capital, and the other management ; and the profits are divided between them.
مسـحـة (Mushíha) — A thing revised or corrected.	مخـادـفـة (Muzáfát) — Environs, suburbs.
مسـبـبـ (Mashúb) — Accompanying.	مـخـامـيـنـ (Mazímín) — Contents.
مسـدـدـيـقـ (Musaddiqá) — Attested, verified, authenticated.	مـخـرـقـ (Muzir) — Pernicious, mischievous.
مسـدـرـةـ (Masdúra) — Issued.	مـخـرـرـتـ (Mazarrat pahún-cháná) — To cause injury.
مسـالـلـ (Masallá) — A carpet for saying the appointed prayers upon.	مـخـرـرـتـ رـاسـانـيـ (Mazarrat rasání) — Causing injury.
مسـطـلـاتـ (Mustalhát) — Technical terms.	مسـهـوبـ (Mazrúb) — A man.
مسـلـحـاتـ (Maslahat) — Advisability, an expedient ; sound or good policy ; counsel.	
مسـلـحـاتـ عامـةـ (Maslahat-i-áma) — Public policy.	

مختصر (Mazmún)—Subject, subject matter, sense, purport, contents (of a letter). tenor.	مَحْمَدَنْ (Muttalá' honá)—To be informed, to be or become acquainted with.
طابق (Mutábiq)—In conformity with, in accordance with; corresponding to.	مُطْلَق (Mutlaq)—Wholly, altogether, absolutely; at all, not in the least, never; absolute; principal.
مطابق کرنا (Mutábiq karná)—To compare, to reconcile.	مُطْلَقِيَّانْ (Mutlaqan-ul-'inán)—Independent, free.
مطابقت (Mutábiqat)—Uniformity, analogy; conformity.	مُطْلَقًا (Mutlaqan)—Absolutely; altogether.
مطالب (Matálib)—Demands, requisitions, wishes, desires.	مُطَلَّقَةً (Mutlaqá)—Divorced; a divorcee.
مطالبة (Matálba)—Demand, claim, due.	مُطلوب (Matlúba)—Required, demanded, necessary, wanted.
مطالبة مقدم (Matálba-i-muqaddam)—A prior or preferential liability.	مُطْلَيَّانْ (Mutmaiyan)—Satisfied.
مطالبة مورخر (Matálba-i-muwak̄har)—A subsequent liability.	مُطْلَيَّنْ کرنا (Mutamaiyan karná)—To satisfy oneself (about a matter).
مطالبات خفيفة (Matálbát-i-khafifa)—Small causes.	مُطَلِّع (Mattúl)—One who delays payment (of a debt) or the performance of promise.
عدالت مطالبات حقيقة (A'dálat-i-matálbát-i-khafifa)—A small cause court.	مُطَلَّع (Mutawwal)—Lengthy, prolonged.
طبع (Matbú'a)—Printed, published.	مطابع (Mutí')—Subject (to), amenable (to), under.
مطالب رکونا (Matlab rakhná)—To have some motive, to be interested.	مظلوم (Mazlūm)—Wronged; oppressed.
مطلب نکالنا (Matlab nikálná)—To effect one's purpose (by or through,) to make what use one desired of.	مظہر (Muzhír)—A deponent, an informer, a declarant, a claimant; expressive.
مطلع (Muttale')—Informed, acquainted.	مظہر علیہ (Muzher-aleh)—The defendant, the person complained against.
مطلع کرنا (Muttala' karná)—To inform, to acquaint.	مظہر (Mazhira)—Deposed.
- continua-	مع (Mae')—With.
	معاً (Ma'an)—Instantly; at once.

معارض (Ma'áriz)—A competitor, an adversary.	جافی زامہ (Mu'áffí náma)—A warrant or order of exemption from duty or assessment.
معاش (Mu'ásh)—Means of living, livelihood, subsistence; landed property.	معاملت دار (Muá'mlat dár)—(Marhatta) The head revenue and police native officer of a district.
طازج معاش (Tarz-i mu'ásh)—Social condition, way of living.	معاملہ (Muá'mla)—Transaction, affair, matter, business, bargain; cause or suit.
معاصر (Mu'ásir)—Contemporaries.	پکا کرنے (Muá'mla pakká karná)—To conclude a bargain, to settle a matter finally or definitely.
معاف (Mu'áf)—Pardoned; excused; dispensed with, exempted, (from); free of.	سچاہ سندھیں (Mu'ámla-i sangín)—A serious matter; an affair of grave nature.
معافی (Mu'áfsi)—Pardon; remission, exemption; a rent-free-grant; rent-free-lands.	عادلہ عدالت (Mu'ámla i-a'dálát)—A judicial matter or proceeding.
معاذی شرطیہ (Mu'áfi-i-shartiyá)—A conditional pardon.	کرنے (Mu'ámla karná)—To bargain, to treat with, to negotiate with, to trade with.
معافی عطا کرنا (Mu'áfsi a'tá karná)—To grant pardon.	خوش معاملہ (Khush muá'mlagh)—Fair dealing.
معافی حیثیت حیات (Mu'áfsi-i-hínihiyát)—A grant of land rent free for life.	اندھلائی (And-ul-muá'mla)—At the time of the transaction.
معافی دائمی (Mu'áfsi-i-dáimí)—A grant of land in perpetuity.	معان (Mu'án)—Abetted.
معافی حکماً (Mu'áfi-i-hukkámí)—Grants of land made by officers of Government, on which revenue cannot be assessed.	معوضہ (Muá'wiza)—Compensation, consideration.
معافی دار (Mu'áfi dár)—A holder of rent free land, a grantee.	دیلانا (Mu'áwiza diláná)—To award compensation.
معافی روآن (Mu'áfi rawáná)—An order or permit for the transit of merchandise free of duty.	معادلہ (Mu'áwiza-i-naqdí)—Money compensation.
معافی ناجائز (Mu'áfi-i-nájáez)—An illegal pardon, an illegal grant.	Patron (Mu'áwan)—A patron; a supporter.

معادن جرم (Mu'áwan-i-jurm)—An abettor in crime, an accessory.	معتمد (Mu'tamid)—Confidential, trustworthy.
معارنات (Mu'áwinat)—Support, help.	معتمد الایة (Mu'tamad aleh)—One in whom confidence is placed, a trustworthy person.
بمعارنات (Ba-mu'áwinat)—Under the patronage of.	متعجل (Mua'jal)—(M. Law.) Prompt payment of a debt ; a prompt dower.
معاهدین (Mu'áhdín)—Contracting parties.	See—متعجل
معاهدة (Mu'áhida)—Contract ; agreement, engagement.	معادلات (Ma'dilat)—Administering justice, equity, dispensing of justice.
معاهدة بـلا بدل (Mu'áhida bilá badl) A naked contract, a <i>nudum pactum</i> .	معادلات حقیقی (Ma'dilat-i-haqíqí)—Natural justice.
معاهدة مـعنى (Mu'áhida m'ánuví) An implied contract.	معادلات عامة (Ma'dilat-i-'áma)—Public justice.
معاهدة کـارنـدـم (Mu'áhidah-i-kál-a'dam)—A void contract.	جرائم خلاف معادلات عامة (Jaráim-i-khiláf ma'ádilat-i-'áma)—Offences against public justice.
معاهدة نـاجـیـز (Mu'áhida-i-nájáez) —An illegal contract.	معذرة (Ma'zirat)—Apology, excuse.
معاینة (Mu'áina)—Inspection.	معذور (Ma'zúr)—Excused, dispensed with ; helpless.
معـاـنـى (Mu'áina karná)—To inspect.	معرض الـتـوـاـ (Ma'riz-i iltawá)—In the state of postponement ; in abeyance.
معبر (Ma'bar)—A ferry, a pass.	معـرـفـتـ (Ma'rifat)—Through, by, by the hands of, by means of.
معـتـبـرـ (Mu'tibar)—Creditable, trustworthy, respectable ; authentic ; one who is liable for the sufficiency of a security and who is liable for the amount should both the principal and surety be defaulters.	معـرـضـ (Ma'rúz)—Representation, petition.
معـتـرـضـ (Mu'tariz)—An objector ; an opposer.	معـرـجـ (Ma'rúza)—Presented, offered, written, dated ; represented.
معـتـرـضـ هـونـاـ (Mu'tariz honá)—To oppose; to object to ; to obstruct.	معـزـولـ (Ma'zúl)—Dismissed, removed from office.
معـتـرـفـ هـونـاـ (Mu'tarif honá)—To acknowledge, to confess.	معـزـلـ (Ma'zúlī)—Removal or dismissal from office.

معطل (Mu'attil)—Suspended ; in abeyance.	مُعَيْنٌ (Mu'aiyan karná)—To appoint, to fix.
معطل کرنا (Mu'attil karná)—To suspend ; to abolish.	مُعِينٌ (Mu'ín)—An abettor ; an assistant.
معطلی (Mu'attalí)—Suspension (from office.)	مخالطة (Mugálta)—Leading into error ; deception ; error.
معقول (Ma'qúl)—Reasonable, proper, just, satisfactory.	مخالفۃہ دھی (Mugálta dehí)—Practising deception on, misleading, making a report.
معقولیت (Ma'qúliyat)—Reasonableness, propriety.	مخالفة دینا (Mugálta dená)—To practise deception, to deceive, to misinform.
معکوس (Ma'kús)—The reverse.	مخایر (Mugáer)—Different, repugnant.
معالم (Ma'lúm karná)—To know, to discover, to recognise, to suppose.	مخذوب (Maglúb)—Subdued, the losing party.
معالمہ تھے (Ma'lúm hotá hai)—It seems, it appears.	حقیقت مخاوب (Haqiyat-i-maglúb)—Servient tenure.
محلق (Mu'allaq)—Any transaction not closed, as a sale in which the payment of the price is deferred.	مفہٹ (Muft)—Gratis, gratuitous.
معمولی (Ma'múlí)—Usual, ordinary, current (as expenditure.)	مشتری (Muštrí)—A knave; a rogue.
معنوی (Ma'nwí)—Implied.	مفتی (Muftí)—A mufti or officer who expounds law, a juris consult who notifies the decision of the Mohammedan law, in, or respecting, cases submitted to him.
معنی (Ma'ní)—Meaning.	مخدر (Mafrúr)—Absconded ; a runaway.
محروم (Ma'húd)—Contracted for, stipulated, promised.	مخروص (Mafrúza)—Supposed.
معیار (Mi'ár)—Test.	مساد (Mufsid)—A factious or seditious person ; a turbulent person.
محیوب (Ma'yúb)—Reprehensible, opprobrious.	مخروبة (Mufsida)—A riot, a strife.
معیت (Ma'iyat)—Co-existence.	مسدی (Mufsidí)—Seditiousness, litigation, strife.
بے معیت (Ba-ma'iyát)—Together with.	
معیشت (Ma'shiyat)—Livelelihood, way of life ; means of living.	
معین (Mu'aiyan)—Established, fixed, appointed, ascertained.	

مُتَّسِّر (Mutassir)—A commentator.
مُفَصِّل (Mufassil)—(1) Detailed, specified, distinct, full, ample. (2) The subordinate division of a district (in contradistinction to *sadar* or the seat of the collector of revenue); the country (as distinguished from the town; the territory beyond the local jurisdiction of a Presidency High Court).
مُفَصِّل جمع (Mufassil *jama'*)—The gross amount of revenue payable to the zamindar or mālguzár by the subordinate cultivators, and, through him, to the government, which is then the *sudder jama'* or State revenue.
مُفَضِّل ذَيْل (Mufasila *zaīl*)—As follows, the following.
مُفَوِّدُ الْخَبَر (Masqúdul khabar)—(M. Law.) (1) A person who is missing and of whom no information can be obtained. He is not considered legally dead until the period expires when he would be ninety years old. (2) Lost.
غَرْض مُفَقَّرٌ هُوَ جَائِيَّ (Garaz mafqūd ho jáegi)—The object will be defeated or frustrated.
مُفَقِّس (Muflis)—A pauper, a poor, an indigent person.
مُفَاسِي (Muflisí)—Pauperism.
مُفَلِّسِي مَيْنَ نَاشِ كَرْنَا (Muflisí men nálish karná)—To sue in *forma pauperis*.
مُفَوَّذ (Mafawwiza)—Consigned, delivered; ceded; committed to.

مُفَهُوم (Mafhúm)—Meaning, sense, tenor; comprehended.
مُفَابِخت (Muqábizat)—Occupancy, possession.
مُفَابِلَة (Muqábilah)—Comparison, examination of revenue accounts or judicial documents.
مُفَارِض (Maqáraz)—The person who in a contract where one supplies the stock and the other the labour, is the provider of the stock.
مُفَاصِد (Maqásid)—Aims and objects.
مُفَاصِيَة (Maqásima)—Partition of the crop between the proprietor and cultivator or the State, either in kind or value.
مُفَاقِم (Maqám)—Place of residence or of encamping; situation; ground.
مُفَاقَمَ شَكَایَات (Maqám-i-shikáyat)—Ground of complaint.
مُفَاقَمَات (Maqámát)—Sittings.
مُفَاقِمِي (Maqámí)—Residing; resident; local.
مُفَقِّبُول (Maqbúl honá)—To be admitted, to be approved.
مُفَتَّحَات (Muqtazá)—Requirement, requisition; drift, scope, the ends of justice.
مُفَتَّصِي (Muqtazí)—Requiring, demanding, leading to.
مُفَتَّصِيَات (Muqtaziát)—Requirements.

مقتول (Maqtúl) — The person killed.

مقدار (Miqdár) — Quantity, magnitude, measure, space, number.

مقدم (Muqaddam) — The head man of a village; superior; antecedent; prior.

قدم رکھنا (Muqaddam rakhná) — To give preference.

مقدمات (Muqaddamát) — Law-suits, cases; topics.

مقدمہ (Muqaddamá) — Prelude, introduction; premises (of an argument), cause, suit, case, business, proceedings.

مقدمہ ابتدائی (Muqaddama-i-ibtadái) — An original case or suit.

مقدمہ اجراءے ذکری (Muqaddama-i-ijrāe-digrí) — An execution case.

مقدمہ تقسیم (Muqaddama-i-taqṣím) — A partition case.

مقدمہ دیوانی (Muqaddama-i-díwání) — A civil suit.

مقدمہ فوجداری (Muqaddama-i sauj-dári) — A criminal case.

مقدمہ مال (Muqaddama-i mál) — A revenue case.

مقدمہ متفوہ (Muqaddama-i-mutfarriqa) — A miscellaneous case.

مقدمہ نمبری (Muqaddama-i-nambarí) — A regular suit.

مقدمہ (Muqaddamí) — The office of a muqaddam; dues paid to a muqaddam by the cultivators. A *muqaddami* settlement.

is that made with the heads of villages as representatives of the village proprietors. In some places a *muqaddami* tenure is recognized as a proprietary one.

مقدور (Maqdúr) — Power, ability, capacity; means, resources.

مقدور، وال (Maqdúr-wálá) — A man of means and resources; a capitalist.

حسب القدرة (Hasb-ul-maqdúr) — According to one's power or ability.

مقیر (Muqir) — Confessing; one who confesses a crime, one who admits a claim; one who pleads guilty; one who executes a deed.

جونا جرم (Muqir jurm honá) — To plead guilty.

محترم (Muqir lahú) — A person in whose favor a claim is admitted.

مقرر (Muqarrir) — Prescribed, fixed, established.

کرن (Muqarrir karná) — To settle, to fix; to appoint (to an office), to assign (as share &c.) to impose, (a tax &c); to assess (revenue), to constitute.

ثابت (Muqarrira) — A fixed allowance.

ثابت (Muqarriri) — A tenure held at a fixed and permanent rate of rent when payable to a proprietor, or revenue when payable to government; a fixed tenure in perpetuity.

مقداری استمراری (Muqarrirí-i-istam-rári) — A tenure at a fixed rate of assessment ; in the Upper Province the term is applied to tenures of which the revenue rate is permanent only for the life of the holder.	مکاتب (Makátib) — Writings, letters.
مقداری جم (Muqarrirí jama') — A fixed and permanent rate of assessment.	مکان متعلق خاندان (Makán mut'alliqa khándán) — A family house.
مقداری دار (Muqarrirí dár) — The occupant of a farm or estate paying a fixed and permanent rate of rent or revenue.	مکان مسکونہ (Makán-i-maskúna) — A dwelling house.
مفروض (Maqrúz) — Involved in debt, indebted.	مکان کرایہ دینا (Makán kiráyá dená) — To let a house.
مکرر (Maqrúqa) — Attached; dis-trained ; under attachment or distraint.	مکتوب ایہ (Maktúb-aleh) — An addressee, a drawee.
مقسم (Muqsim) — A place where people swear or are sworn.	مکرر (Mukráná سُکرَانَا) — To refute; to give the lie to.
مکسوم (Maqsúm) — Portion, share, dividend.	مکرم بند (Mukarram-i-banda) — Honoured sir.
مقولہ (Maqúla) — A saying, a text, a maxim.	مکرن (Mukarná سُکرَنَا) — To deny, to retract one's confession.
مقیاس (Miqyás) — A measuring instrument ; measure.	مکرور (Makrúh) — (M. Law) — An act which the law disapproves of, but does not invalidate.
مقیاس هرج (Miqyás-i-harja) — Measure of damage.	مکسوبہ ذاتی (Maksúba-i-zátí) — Self-acquired.
مقید (Muqaiyad) — Imprisoned, confined ; restrained.	جایداد مکسوبہ ذاتی (Jáedad-i-maksúba-i-zátí) — Self-acquired-property.
مقيم (Muqím) — A resident; an appraiser, a broker; limited.	خاندان مشترک (Makál a'neb) — See —
مکاتب (Makátib) — (1) Epistolary correspondence. (2) A male or female slave who has been permitted to work out his or her emancipation according to <i>kitabat</i> or written covenant.	مکفول (Makfúl) — Hypothecated, pledged ; bailed.
	مکفول (Makfúl a'neb) — The person or thing for whom or which surety is given.
	مکفول (Makfúl-lahú) — The person demanding bail.

مکفول کرنا (Makfúl karná)—To hypothecate, to pledge.

مکلاوہ (Muklává سُکلَاوَا)—Bring-ing home of a bride.

مکمل (Mukamal)—Complet-, perfect.

بُنْوَارَة مِكْمَل (Baṭwára-i-mukam-al)—Perfect partition.

See—**بُنْوَادَة**

مکھیا (Mukhyá)—The chief person in a village.

مگری (Magrí सगरी)—Raised boundary of a field.

مگنا (Mugná سُجَنَا)—To smell like *mung* (used of grain kept long in a damp granary).

ملا (Mullá)—A doctor, a learned man; the deputy of a Qází.

ملاپ کرنا (Miláp karná میلائپ کرنا)—To bring about reconciliation; to make peace.

ملاحظہ (Muláhiza)—Inspection, notice, regard, consideration.

ملاحظہ طلب (Muláhiza talab)—See; q. v., requiring inspection.

ملاحظہ کرنا (Muláhiza karná)—To inspect, to examine closely; to pay regard or heed to; to regard with favor.

ملاحظہ میں آنے (Muláhiza men áaná.)

ملاحظہ سے گزرنा (Muláhiza se guzarná.)

To come under consideration or notice.

ملاحظہ شدہ { Mulábiza shuda | Muqábla shuda }

Seen, examined (a phrase written on public documents to show that they have been examined by proper officers.

ملاحی بھی کے لیے بھی (Muláhiza ke liye bhejná)—To send for examination (as a chemical examiner or surgeon.)

ملاحی سنانا (Malláhí sunáná)—Abusing a person without naming him.

ملازم (Mulázim)—A servant.

ملازم خاص (Mulázim-i-khás)—A private servant.

ملازم سرکاری (Mulázim-i sarkári)—A public servant.

ملازم سرکاری کی حیثیت سے (Mulázim-i-sarkári kí haisiyat se)—As a public servant.

ملازم سرکاری بننا (Mulázim sarkári banná)—To personate a public servant.

ملازمت (Mulázimat)—Duty, service, paying respects to a superior.

ملازمت حاصل کرنا (Mulázimat hásil karná)—To be admitted to an audience; to pay one's respects.

ملاقوتی (Muláqátí)—An acquaintance.

مالامت کرنا (Malámat karná)—To reprove.

صلان (Milán میلائیں)—Adjustment of difference; comparing; reconciliation.

میلانا (Miláná) { میلانا (Milá lená) { میلانا لینا (Milá lená) } To reconcile ; to persuade, to gain or win over ; to make partizans of.	مزوم (Malzúm)—Connected; inseparable.
میلانا (Muláná میلانا)—To fix or settle the price of ; to appraise.	مفروض (Malfúf)—Enveloped, enclosed, an enclosure (in a letter &c.), anything wrapped up.
مایمیت (Muláimiyat)—Gentleness, affability.	ملقب (Mulaqqab)—Surnamed.
ملات (Millat)—Religion, creed, nation.	ملک (Mulk)—Kingdom, country, territory, land.
مالٹا (Maltá ملٹا)—A worn rupee or other coin.	ملک (Milk)—Dominion, property, proprietary right, landed property, rent free-land.
مالٹا کرنá (Maltá karná)—To debase (a coin) by rubbing smooth &c.	محظوظة ملکا (Malka i-mua'zzama)—The exalted queen, Queen Victoria.
مالٹا هوا (Maltá húa ملٹا هوا)—Corresponding, resembling, matching.	مالکی (Malakí)—The Malaki is one of the four sects of the Sunnis. It was founded by Abdulla Malik. His tenets are in force chiefly in Northern Africa, especially in Morocco and Algeria. The greatest commentator of Maliki school is Sidr Khalil.
مالٹزیم (Multazim)—Necessary or following ; attached to.	مالکی (Mulkí)—Political, civil, imperial, royal.
مالتمس ہونا (Multamis honá)—To beg, to pray, to supplicate.	ملکیت (Milkiyat)—Proprietary right in land ; landed or real property, property, possession.
مالتوی (Multawí)—Postponed, adjourned; pending.	ملکیت اسلامی (Milkiyat-i-islami) —Proprietary right or possession in perpetuity.
مالٹوی کرنا (Multawí karná)—To postpone, to adjourn, to put off, to defer.	مالی (Malaí ملائی) —Rich alluvial soil on the bank of a river.
مالھید (Mulhid) — See under کافر	مالیہ (Malechha ملچھ)—A foreigner, a barbarian, a non-aryan, an outcaste, impure.
مالھق (Mulhaqq)—Annexed, appended, contiguous, adjoining.	
مالھقا (Mulhaqqa)—What is annexed or appended.	
مالھقات (Mulhaqát)—Appendages, appurtenances, fixtures.	
مالھڑ رکھنا (Malhúz rakhná)—To bear in mind, to consider.	
مالزم (Mulzim)—Accused.	



مماطلات (Mumátalat)—Deferring payment of debt; dilatoriness in performing a promise.	مانعت قاذفی (Mumáni'at-i-qánú-ní)—Legal obstacle.
ممالک (Mumálík)—States ; provinces.	مختص (Mumtahan)—An examiner.
ممالک غیر آئین (Mumálík-i-gair áín) —Non-regulation provinces.	مختص کیمیا (Mumtahan-i-kímíá) —A chemical examiner.
ممالک مغربی و شمالی (Mumálík i-magrabi-wa-shúmálí)—North-Western Provinces (now—United Provinces of Agra).	مشهود (Mumdúh)—Aforesaid, the person abovenamed.
ممالک متحدہ (Mumálík-i-mutta-hida)—United Provinces.	ممکن (Mumkin)—Possible, feasible, liable.
ممالک مرتوسط (Mumálík-i-mutwas-sat)—Central Provinces.	ممکن التقسیم (Mumkin-ul-taqṣím) —Liable to partition, partible.
ممالک سرحدی مغربی دشمالی (Mumálík-i-sarhaddí magrabi-wa-shú-málí)—The North west Frontier Province.	ممکن الارقاء (Mumkin-ul-waqú) —Possible ; likely to arise ; likely to happen.
ممالک مفرضة (Mumálík-i-mufaw-wiza)—Ceded provinces.	ممکن اعلیٰ مساع (Mumkin-ul-infisákh) —Revocable.
میانسا (Mimánsá میانسا) —Judgment, investigation; one of the Hindu schools of philosophy, the object of which is to investigate the doctrine of the Vedas, and the practices enjoined.	ملکت (Mumlikat)—Kingdom, sovereignty, dominion, country.
دمک میانسا — See میانسا	مملوک (Mamlúka)—Possessed.
میانسک (Mimánsik میانسیک) —A judge, an umpire, a teacher of the mimansa philosophy.	مملوک، مقدیر ملک (Mamlúka wa maq-búza)—Owned and possessed.
مانع (Mumáni'at) —Prohibition, restriction ; hinderance; obstacle.	ممنوع (Mamnu') —Prohibited, forbidden.
مانع کرنá (Mumáni'at karná) —To forbid, to prohibit.	مملوک (Mamlúk) —(M. Law.) A purchased slave; a child brought up in the house of another.
	مامیا ساس (Mamyá sás مامیا ساس) —Maternal aunt of a husband or wife.
	مامیا سسر (Mamyá susar مامیا سسر) —Maternal uncle of a husband or wife.
	مامیرا (Mamerá مامیرا) —Maternal uncle's.

میرا بھائیاں (Mamerá bháí समेरा भाई) Maternal uncle's son, first cousin by the mother's side.

بھائیہ بھائی (Mamerí bahin समेरी बहन) — Maternal uncle's daughter.

میز (Mumaiyiz) — Distinguishing, discerning.

میز (Mumaiyaz) — Distinguished.

میز (Qúwwat-i-mumaiyiza) The discriminating power or faculty ; judgment.

مان (Man) — A "maund" A measure of weight (usually 40 sers or about 80 lbs.) but varying in different parts of India. The Bombay maund is equal to 28 lbs. and in southern India it was fixed at 25 lbs. In Akbar's time the maund was equal to $34\frac{3}{4}$ lbs. In the United Provinces, the sarkári man is equal to 80 lbs, the Rez ká man means 96 lbs, the Dhárá ká man is equivalent to 112 lbs.

منابع (Munábazat) — (M. Law.) A particular custom in buying and selling, by which a person to whom the vendor threw his goods was obliged to become a purchaser ; considered illegal.

منادی (Munádī) — Proclamation.

منادی کرنے (Munádī karná) — To proclaim by the beat of drum ; to promulgate.

منازع (Munázia't) — Controversy, litigation.

مناسب (Munásib) — Proper, fit, pertinent, fair.

مناسب سماجی (Munásib samajhná) — To deem fit, to think proper.

مناسب نہیں (Munásib nahín) — It is not proper or expedient.

مناسب جمع (Munásib jama') — Reasonable assessment.

مناسبت (Munásibat) — Analogy, connection, relation, propriety, suitableness ; proportion.

مناسبت رکھنا (Munásibat rakhná) — To bear relation to ; to be proportionate to ; to correspond, to accord with.

مناسخ (Munásķha) — (M. Law.) Vested inheritance. By munásķha is meant that a person has died, and while yet his estate has not been divided, there died another, who is an heir of the first deceased ; in this case sometimes the two inheritances are divided by the partition of one original estate. (Rouzat-ul-Akbar).

منات الدعوی (Manát-i-da'wí) — The subject matter of the suit, the basis of a claim.

منافع (Munáfa') — Profit, gain, advantage.

منافع خام (Munáfa'-i-khám) — Gross profits.

منافع زاید (Munáfa'-i záyad) — Surplus profits.

مذکور مالک (Munáfa'-i-málkáná)	—Proprietary profit.	منتقل (Muntaqil)—Transferred.
مذکور مالک (Munákihat)	—Nuptials.	منتقل علیہ (Muntaqil a'leh)—A transferee, an alienee, an assignee.
مانانا (Manáná سنانے)	—To persuade, to win over, to mediate.	منتقل کرنے (Muuntaqil karná)—To transfer, to assign ; to dispose of ; to endorse.
من بھی کرم (Man bakh karam سب وچکان)	—Thought word and deed.	منتقل کرنے بعد سکارنے کے (Muuntaqil karná ba'd sakárne ke)—To negotiate a bill after acceptance.
منبع (Munba')	—Spring, source ; a water channel cut from a canal or field.	منج (Munj سوڑا)—The Brahmanical girdle or a sacred cord of a Brahmin.
منتاج (Mantaj)	—Consequence ; inference, conclusion.	منجازب (Minjánib)—On behalf of, for, on the part of.
منجازب داد رسی (Dád rasí i-mantaj)	—Consequential relief.	منج (Manjar)—Directed ; tending to.
منتکhab (Muntaqhab)	—An abstract. An abstract of the village accounts, showing in one view the fields situated in different parts of the village owned or cultivated by the same individual. A detailed account of the village cultivation, made up from the <i>khasra</i> (now discontinued. See گھر under کاغذات بندر بست,	منج بـ نقض امن (Manjar ba nuqz-i-aman)—Leading to a breach of the peace.
مندرجی (Mantrí سنجی)	—A king's counsellor, a minister, a counsellor.	منجلا (Minjumla)—From, out.
منتشر کرنا (Muntashir karná)	—To disperse.	منجلا حساب (Minjumla hisáb)—On account of.
منتظار حکم (Muntazir-i-hukm)	—Awaiting order.	منجہار (Manj dhár)—Mid-stream.
منتظم (Muntazim)	—A manager, a superintendent.	منجہا (Manjhá)—A kind of soil.
منتظم ریلوے (Muntazim-i-relwe)	—The Railway administration.	منحرف ہونا (Munharif honá)—To decline, to become disaffected ; to repel, to retract.
		منحسیر (Muňhasir)—Dependent, resting on, relied upon.
		مندرا پرنا (Mandá parná سندھ پرنا)—To be or become abated or

slackened; to fall (as a market), to decline (as a business), to abate.

مند (Mandir ماندر)—The dwelling of Hindu ascetics ; a temple, a pagoda.

مندر سیوک (Mandir sewak ماندر سے وک) — A temple servant.

مندر جا (Ráj mandir) — A royal residence.

مندرج (Mundarj) — Contained, included.

مندرج (Mundarja) — Contained, included.

مندرج ذیل (Mundarja zail) — Described as below ; as entered or mentioned below.

منڈ چیرا (Mund̄ chirā سرخ چیرا) — A sect of mendicants who extort alms by threatening to wound their heads ; an individual of the sect.

منڈی (Mandī مانڈی) — An assembly, an association.

مندن (Mundan سرخن) — The first shaving of a child (it is a religious ceremony both among the Hindús and Mohammedans ; tonsure.

منڈھ (Mandhá مانڈھ) — A temporary building or shed erected on festive occasions as at a marriage.

منڈھا ہٹھا (Manḍhá chapháná مانڈھا چھانا) — To ascend to the nuptial hall or bower (a bride-groom) — to be married.

منڈی (Mandí مانڈی) — A particular market for any one thing ; a market ; a shop for the sale of grain having a store house attached to it.

منسا (Mansá مانسا) — Desire, intention, purpose ; mind, thought.

منسا پاپ (Mansá páp مانسا پاپ) — Sin of thought or purpose.

منسالک (Munsalik) — Annexed, appended ; filed (as papers.)

منسالکا (Munsalika) — Appended, annexed.

منسوب (Mansúb) — Betrothed ; connected with ; attributed, imputed to, charged with.

منسوب کرن (Mansúb karná) — To ascribe, attribute or impute ; to charge with ; to betroth ; to associate one with.

منسوخ (Mansúkh) — Cancelled, abolished, annulled, repealed, erased.

منسوخ کرنا (Mansúkh karná) — To cancel, to repeal, to reverse, to abolish, to overrule.

منسوخ شد (Mansúkh shudah) — Repealed, overruled.

منسوخی (Mansúkhí) — Abolition, annulment, repeal, cancellation.

منسوخی بندوبست (Mansúkhí-i-bandobast) — Annulment of settlement.

منشا (Manshá) — Object, tenor, drift or provision of a law or statute.

منشائے دعویٰ (Mansháe-i-da'wí)—
The subject matter of a suit.

حسب منشائے (Hasb-i-mansháe)—
According to the tenor or pur-
port of, according to the terms
of (a section).

منشیٰ (Munshí)—A scribe, a
secretary; a teacher.

منشیٰ خانہ (Munshi kháná)—The
room for native scribes in an
Indian office.

منشیٰ گری (Munshigarí)—Clerk-
ship.

میر منشیٰ (Mír munshí)—The head
of the vernacular department
of an office.

منشیٰ گھٹ (Manushíghát मनुष्यघात)
—Manslaughter; homicide.

منشیٰ بکری (Manushí bikrí मनुष्य
विकरी)—Slave-trade.

منصب (Mansab)—Office, station,
dignity.

منصب دار (Mansab dár)—An offi-
cer, a functionary, a magis-
trate.

منصبی (Mausabí)—Official, of or
pertaining to office.

خدمت منصبی (Khidmat-i-mansabí)
—Duty.

منصرم (Munsarim)—A manager,
a superintendent; a clerk of
the court (of the District Judge).
This officer is the chief minis-
terial officer of the court, and
controls the rest of the estab-
lishment; a head-clerk.

منصرم سرکاری (Munsarim-i-sarkári)
—An official liquidator.

منصف (Munsif)—A munsif, a
judicial officer in a civil court.

منصف دیہہ (Munsif-i-dehá)—A
village-munsif appointed under
the village munsif's Act.

منصافی (Muusifí)—The court of a
munsif, the jurisdiction of a
munsif.

منصافی کرنے (Muusifí karná)—To
preside over a court of justice;
to do justice.

منصفانہ (Muusifáná)—Equitably,
justly.

منصوبہ کرنا	{	Mansúba
منصوبہ باندھنا		

To resolve; to form a plan,
to scheme, to contrive.

منافقی (Mantaqí)—A logician;
logical.

منظار عالم (Manzar-i-'álm)—A con-
spicuous place.

منظور (Manzúr)—Sanctioned,
granted.

منظور کرنے (Manzúr karná)—To
sanction, to grant, to confirm,
to affirm.

منظور کیا گیا (Manzúr kiyá gayá)
—Received the assent of.

منظوری (Manzúrí)—Sanction;
consent, permission, admission.

منظوری فرد حساب (Manzúrí-i-fard-
i-hisáb)—Audit of the bill.

بِ مُنْظَرِي مَا قَبْلَ (Ba-manzúr-i-má-qabl)—With the previous sanction of.

بِ شَرْطِ مُنْظَرِي (Ba shart-i-manzúr-i)—Subject to the approval of.

بِ مُنْظَرِي نِيلَام (Manzúr-i-nílám)—Confirmation of a sale.

بِ مُنْظَرِي خَاص (Manzúr-i-khás)—Special sanction.

بِ مُنْظَرِي حَاصِلٍ كَرْنَا (Manzúrí hásil karná)—To obtain the assent.

بَعْدَ (Mana')—Prohibition for bidding ; refusal ; hinderance.

بَعْدَ مَنْعِلٍ (Mana' karná)—To prohibit, to restrain, to hinder, to forbid.

بَعْدَ مُنْجَدَّدٍ (Muna'qid honá)—Confirmed, ratified (said of a contract, of marriage or sale) ; bound by contract ; agreed upon, concluded.

بَعْدَ مُنْجَدَّدٍ (Muna'qid honá)—To be held or celebrated.

مُنْفَسَلٌ (Munfasal)—Detached, separated ; adjudged.

مُنْفَسَلٌ (Munfasla)—Decided, tried.

مُنْفَعٌ (Munfa'at)—Advantage, profit, emolument.

مُنْفَكٌ (Munaffak)—Redeemed.

مُنْفَسِمٌ (Munqasim)—Divided, partitioned.

مُنْفَضٌ (Munqazf)—Elapsed ; expired.

مُنْقَصِي هُونَةً (Munqazf honá)—To elapse, to expire.

مُنْقَطِعٌ (Munqatta')—Separated ; concluded, terminated; settled, decided ; exterminated.

مُنْقَلَّ (Manqúla)—Movable or personal (property) ; that which is or has been said or related by tradition.

مُنْكِرٌ (Munkir honá)—To deny, to disavow ; to retract (one's word).

مُنكَحَةٌ (Mankúhá)—A married woman, a lawful wife.

مُنْكَلَّ لِكَلَّ (Manglá charan मंगल चरन)—Prayer for the success of anything ; a marriage-song ; an auspicious ceremony or observance ; pious custom or usage ; preface, introduction.

مُنْكَلَّ سُورَ (Mangal sutr मंगल सूत्र)—The marriage-string.

مُنْكَنِي (Mangní मंगनी)—Asking in marriage, betrothing ; betrothal ; a thing borrowed on loan.

مُنْكَنِي دِينَ (Mangní dená)—To lend.

مُنْكَنِي لِيَنَ (Mangní lená)—To affiance.

مُنْوَ (Manu सनू)—Manu, the legislator and saint, author or reciter of *manu*. Sumarti son of Brahma. Various dates have been assigned to Manu. Sir W. Jones fixes it at 1280.

B.C. Elphinstone at 900 B.C.
and MaxMuller not earlier than
200 B.C.

منو سمرتی (Manú smrití मनु स्मृती)
—The code of Manu. It is
the basis of Hindú law.

منو تی (Manautí मनौती)—Security,
bail; a person referred to for
payment of the debt of an-
other; an acknowledgment; a
premium or bonus to a money-
lender above the stipulated
interest.

منو تی دار (Manutí dár) — One who
becomes a surety for another;
one who is security to govern-
ment for a revenue payment.

مکال کارنا (Muñh kálá karná) —
To incur disgrace, to disgrace,
to turn out with disgrace.

مکار مهار کارنا (Muñh par muhar
karná) — To give hush-money
to.

ملکی مکان (Muñh lagáná) — An
inferior who is intimate or fami-
liar with his superior.

منہائی (Minhái) — Deduction;
deduction from the assessed
revenue of an estate or village,
on account of uncultivable
tracts, waste &c.; land not
assessable.

منہائی دار (Minhái dár) — A hold-
er of land exempted from reve-
nue or subject to a diminished
assessment.

منیب (Muníb) — The native
superintendent of a mercantile
establishment; a client, a consti-
tuent; a factor, an agent.

منیب گمشتا (Muníb gumáshta) —
A head clerk or manager of a
bank or mercantile establish-
ment.

مکاشی (Mú taráshí) — The cere-
mony of shaving the head of a
child for the first time.

مروج (Mawájib) — Allowances,
wages, rights, dues.

موجہ (Mawájih) — Presence, ap-
pearance.

مکالمہ (Bil-mawájih) — In pre-
sence of.

مکاحظہ (Mawákhza) — Liability;
incumbrance.

مکاحظہ دار (Mawákhza dár) —
Accountable for, responsible,
answerable.

مکاحظہ سے باری کارنا (Mawákhza se
barí karná) — To discharge or
exonerate from a liability.

مکاحظہ کارنا (Mawákhza karná) —
To call to account; to impeach;
to demand as due, to claim.

مکاد (Mawád) — Matters, points.

مکاٹی (Mawází) — Corresponding,
equal, nearly about, as — پانچ بیس = about 5 bighás.

مکاشی (Mawáshí) — Cattle.

مواضیع (Mawáze) { Mawáze'át } Villages.

مَوْانِعٌ (Mawáne')—Impediments, obstacles.	مَوْجَدٌ (Maujúda) حَالَتْ مَوْجَدٌ (Hálat-i-maujúda) Existing or present state or circumstances.
مَوْانِعُ الْإِرْثِ (Mawáne'-i-irs)—Impediments to succession.	مَوْجَدٌ (Múwajjah)—Reasonable, valid.
مُوْتَيْ إِسَامِيٍّ (Moṭí asámí)—A wealthy or well-to-do person; a prize, a catch.	مُوْخَانٌ (Mochan से छन) —Release, liberation, acquittal, discharge, dismissal, forgiveness.
مُوْسَارٌ (Múassar) —Applicable, effective, efficient.	مُوْخَبَّخَارٌ (Muwakḥbāhar) —The latter
مَوْقِعُ الْمَوْسَارِ (Wáq'át-i-muassar) —Relevant facts.	مُوْدِي (Modí मेंदी) —A merchant, a grocer, a grain-merchant ; a purveyor, a steward.
مُوْسَارُونَ (Muassar hóná) —To have effect, to become relevant.	مُوْدِي खाना (Modí kháná) —A grocer's or grain merchant's shop, a storehouse.
مُوْجِبٌ (Mújib) —Motive, reason.	مُوْدَادٌ (Muaddá) —Delivered ; paid, discharged (as debt) ; performed
مُوْجَرٌ (Muwarja)—(In logic.) —An affirmative opposition (opposed to مُوْجَبٌ).	مُوْجَدٌ (Muaddí) —A payer, a performer (of what is due.)
مُوْجِدٌ (Mújid) —An inventor, an author.	مُوْرَثٌ (Múrat) —An idol.
مُوْجَدَانٌ قَاضِيَنَ (Múji lán-i-qánún) —A legislative body, Parliament.	مُوْجَدَةٌ مُوْجَدَةٌ (Mújtí asthá-pan) مُوْجَدَةٌ مُوْجَدَةٌ (Múrtí pri-tashṭá) —
مُوْجَرٌ (Mújir) —Letting to farm, renting.	Installation of an idol.
مُوْجَدَهٌ رَاهِنَ (Maujúd rahná) —To be present, to attend, to wait on.	مُوْجَدَهٌ كَهْنَانَ (Múrtí khandán मूर्ती खण्डन) —Iconoclasm, the breaking of an image.
مُوْجَدَهٌ كَرِنَ (Maujúd karná) —To make present, to produce, to provide, to supply.	مُوْرِيسٌ (Múris) —An ancestor, <i>propositus</i> , the person from whom inheritance is derived, whether in the ascending or descending line.
مُوْجَدَاتٌ (Maujúlát) —Effects, assets, ready money.	مُوْرِيسٌ اعالیٰ (Múris-i a'lá) —A common ancestor.
مُوْجَدَاتٌ لَهُنَ (Maujúdát lená) —To muster ; to take the roll call of, to check, to audit.	
مُوْجَدَگَيِ مَيَّانٌ (Maujúdgí miyān) —In the presence of, during the existence of.	

میراث فاسد (Múris-i-fásid)—A false ancestor; (In Mohammedan Law) the maternal grandfather and the mother of a maternal grandfather are termed false ancestors. They are not entitled to any specific share, nor included in the number of sharers or residues.

میرخ (Muwarriķha)—Dated, bearing date, under date.

میراثی (Maurúsí)—Hereditary, patrimonial, ancestral.

میراثی اجارہ (Maurúsí ijára)—A hereditary farm, held either at a fixed or variable rent, according to the terms of the lease, but descending from father to son as long as the stipulated rent is paid.

میراثی اسامی یا رعیت (Maurúsí asámí yá raiyat)—A cultivator in a village holding by hereditary descent, although not one of the proprietary community. He retains his holding as long as he pays the established rent, and can be dispossessed only if he denies the title of the landlord or mortgages or sells his holding without his permission.

See اسامی دخیلکار

موسی (Mausá)—A mother's sister's husband.

میومہ (Mausúma)—Named, called, entitled.

میوسی (Mansí)—A mother's sister's aunt.

میوسیرا بھائی (Mauserá bhái)—A mother's sister's son, a cousin.

میوسیہ بھنی (Mauserí bahin)—A sister's mother's daughter, a cousin.

موصل (Mausil)—A carrier, a bearer.

موصوف { Mausúf }
موصوف الیہ { Mausúf aleh }
Nam-
said—as حاکم موصوف (the said judge).

موصولہ (Mausúl huá)—Received.

موصولة (Mausúla)—Received.

موصی (Músi)—A testator, one who bequeaths.

موصیہ (Músa bihí)—The subject of a will, bequest, or legacy.

موصیہ اہل (Músí lahú)—A legatee; a devisee.

موصیہ باقی ماندہ (Músí lahú báqí māndá)—A residuary legatee.

موصیہ (Músiya)—A testatrix.

موضع (Mauza')—A village; a parcel of land.

موضع اصلی (Mauza'-i-aslí)—The original village, that originally settled and which has a number on the settlement list.

موضع داخلی (Mauzá'-i-dákhlí)—The part of a village super-added to the original.

موضع، اور (Mauzá' wár)—By or according to villages. (Assessment of government revenue).

on the lands comprised within the village limits and dependancies, settled either with the whole community of proprietary villagers or an individual representing them, distinguished from a *zemindari* settlement as not recognising a single proprietor, and from a *ryotwari* settlement as not farmed with each cultivator separately.

مودعہ (Man'od)—Promised.

مودّت (Muwaqqat)—(M. Law.) Temporary marriage. It is invalid.

موقع (Mauqa')—Opportunity.

موقع ارادت (Manqa'-i-wárdát)—The scene of occurrence.

موقع دیکھنا (Mauqa' dekhná)—To inspect the locality.

موقع پر جانا (Mauqa' par jáná)—To visit the locality.

موقع دینا (Mauqa' déná)—To give an opportunity.

موقع توبہ کا دینا (Mauqa' tobah ká dená)—To give *locus penitentia*.

موقوف (Mauqúf)—(1) Postponed, abolished, dismissed, discontinued. (2) Left or bequeathed for charitable purposes; a bequest; a legacy (esp. for charitable purposes).

موقوف الیہ (Mauqúf aleh)—A grantee.

موقوف کرنے (Mauqúf karná)—To cease, to discontinue, to postpone, to defer ; to abolish ; to remove (from office); to dismiss; to make a thing depend upon.

موقفی (Mauqúff)—Dismissal, removal ; arrest (of judgment.)

مزکد (Muwakkid)—Strengthened, confirmed.

مزکل (Muwakkil)—A client, one who delegates power to another.

مزکل (Muwakkal)—One to whom power is delegated, or to whom a charge or trust is committed.

مزکل (Múl مूल)—Original text ; the principal.

مزکل پڑ (Múl patr مूल پڑ)—Original deed, document or writing.

مزکل انس (Múl ans مूल انس)—A purchased share.

مزاد (Mulid)—Birth-place.

مزلف (Muallif)—An author, an editor, a compiler.

مزکود شریف (Maulúd-i-sharíf)—Celebration of the anniversary of the Prophet Mohammed; birth or burial service.

مزکوڈی (Maulwí)—A Mohammedan doctor of law, a learned man.

مزکیرا (Maulerá میلرہ)—Belonging or related to maternal uncle.

بھائی (Maulerá bháí میلرہ بھائی)—A maternal uncle's son.

بھائیہ (Maulerá bahin میلرہ بھائیہ)—A maternal uncle's daughter.

مومین (Momin)—An orthodox Mohammedan.

بِهِبٌ (Mauhib)—A present, a gift.	مَهَاجَرٌ (Mahájar)—A fugitive, an exile.
بِهِبٌ (Mauhúb)—Given, granted.	مَهَاجَانٌ (Mahájan सहाजन) — A man of credit, a banker, a money-lender.
بِهِبٌ، بِهِبٌ (Mauhúb lahú) — A legatee; a donee.	مَهَاجَانِيٌّ (Mahajaní सहाजनी) — Mercantile or banking business.
بِهِبٌ (Mauiyad) — Confirming ; corroborating ; confirmatory, corroborative.	مُهَاتَمِمٌ (Muhatmim) — A superintendent, a manager; administration.
بِهِبٌ (Maweshí) — Cattle.	مُهَاتَمِمِيٌّ (Muhatmim-i-band-o-bast) — A settlement officer.
بِهِبٌ، بِهِبٌ (Maweshí kháná) — A pound, a cattle-pen.	مُهَاتَمِمِيٌّ (Muhatmimí) — Administration, managership.
بِهِبٌ، بِهِبٌ (Madákhlat bejá maweshíyán) — Cattle trespass.	مَهْتُु (Mahtú सहते) — The headman of a village ; the person employed by a landholder to collect the rent from a village ; a factor ; a scribe.
بِهِبٌ، بِهِبٌ (Malá brahmin सह ब्रह्मन) — A priest who officiates at a <i>Savadh</i> or funeral ceremonies.	مَهْجُورٌ (Mahjúr) — Abandoned ; deserted ; repudiated.
بِهِبٌ، بِهِبٌ (Mahá patik सहापतिक) — A heinous offence ; a crime of the highest degree (five such are enumerated in Manu's Code —(1) Killing a Brahman. (2) Drinking intoxicating liquors. (3) Theft. (4) Committing adultery with the wife of a spiritual teacher; and (5) associating with any one guilty of these offences).	مَهْدِيٌّ (Mahdí) — The name of the twelfth Imám who according to the <i>Shiás</i> is still to come. <i>See</i> — مَهْدِيٌّ
بِهِبٌ، بِهِبٌ (Mahárája सहाराजा) — The Maharaja, the sovereign, the emperor.	مَهْرٌ (Mahr) — (M. Law.) Dower. Dower is defined to be the money or its value which is incumbent on the husband, either by reason of its being named in the contract of marriage, or by nature of the contract itself, to be proved in exchange of the usufruct of his wife. It is known by several names, as <i>Sadak</i> (صَدَقَ) <i>nuhlah</i> (نُهْلَةً) and <i>uqr</i> . (عُقْرَةً)
بِهِبٌ، بِهِبٌ (Mahárání सहारानी) — The great queen, the empress.	Where marriage is contracted without specification of the
بِهِبٌ، بِهِبٌ (Maháshay सहाशय) — A gentleman ; sir, your honour.	

amount, or kind of dower or without specifying as to whether any dower at all shall be payable or on the express understanding that none shall be payable, the wife is entitled after the consummation of marriage or after the husband's death to get *mahr-ul-misl* or the dower of the woman equal in rank.

Dower is confirmed by consummation, valid retirement, and the death of either husband or wife. The dower is like a debt, and as such it may be assigned by the wife at any time to any person including the husband himself, and an unpaid dower debt is claimable by the heirs of a wife as her assets (عِصْمَة). A dower debt is a first charge upon the property of the husband.

لسانِ عرب (Mahr-i-misl)—Proper dower, or customary dower, is the dower which is usually assigned to the other girls of the woman's father's family, making allowance for greater beauty, understanding, piety, and virginity.

لسانِ عرب (Mahr-i-mua'jjal)—Prompt dower. A dower which is payable immediately on demand.

لسانِ عرب (Mahr-i-mojjal)—Deferred dower. Dower which is

not payable until the dissolution of marriage, either by divorce or by husband's death. (When nothing is definitely settled or known as to the kind of dower, a part of the dower should be supposed to be *maujjal* or prompt. A woman may refuse herself to her husband, as a means of obtaining payment of so much of her dower as is prompt.

لسانِ عرب (Den-i-mahr)—Dower debt.

لسانِ عرب (Mahr ká da'wá)—A claim for dower.

لسانِ عرب (Muhar)—A seal, a stamp, a gold coin (current in India.)

لسانِ عرب (Muhar bardár)—A keeper of the seal.

لسانِ عرب (Muhar sháhfí)—Privy seal, Royal Signet.

لسانِ عرب (Muhar karná)—To put a seal, to stamp.

لسانِ عرب (Muhat)—Time, grace, a delay granted for an appointed time or term; notice of, or provision or preparation made for any approaching event.

لسانِ عرب (Muhat dená)—To allow time; to postpone.

لسانِ عرب (Muhat milná)—To be allowed time.

لسانِ عرب (Muhlik)—Fatal.

لسانِ عرب (Muhlik honá)—To prove fatal.

مہم (Muhim)—Exigency ; an enterprise, an exploit, a feat.

ماہمن (Mahmán)—A guest, a lodger ; a son-in-law.

ماہمن سرائی (Mahmán sarái)—An inn, a caravansarai.

ماہمنی (Mahmáni)—A feast or present given to the relations of the bridegroom when they first meet after the marriage.

مہمل (Muhmal)—Meaningless, absurd.

ماہن (Mahant)—The head of religious order.

ماہنگی (Mahngí مہنگی)—Dearness; time of dearness or of scarcity; scarcity.

ماہوا (Mahuá سہوا)—The tree *Bassia latifolia* and its flower (a spirituous liquor distilled from the blossom; oil is extracted from the nuts or seeds, which is used instead of butter and to adulterate ghí.)

ماہینا (Mahína مہینا)—A month, monthly pay or wages.

ماہینہ کھٹکنا (Mahína khṭkna)—To be in arrears as regards the monthly pay.

ماہل (Mai Ḳháná)—A tavern, a wine-cellar.

میان سے کھینچنا (Miyán se khínch-ná)—To unsheathe a sword.

مهیا (Mehyá میہا)—A step mother.

میات (Miyat)—Dead body.

میثون (Methun میٹوں)—Carnal intercourse ; marriage ; social intercourse.

میتھا (Meṭhá)—To efface, to erase, to annul or cancel; to extirpate.

میر (Mír)—A chief, a head, a title by which Saiyads are called.

میر عدل (Mír-i-'adl)—Chief-justice, superintendent of the court of justice (who revised the decisions of Qazis &c.)

میر منشی (Mír munshí)—Chief secretary ; a head clerk.

میراث (Mírás)—Inheritance, patrimony ; bequest.

میران (Mírán)—A portion paid to the head of a department out of the fees received by the inferior officers.

میرا (Merá سڈا)—A kind of platform erected in a field where a person is stationed to watch the crops.

میرا پھرننا (Merá pherná)—To pass the harrow over the field (in order to break the clods.)

میزان (Mízán)—Total, the sum total.

میزان کل (Mízán-i-kul)—The grand total.

میاد (Mí'ad)—Term or limit (either of time or place.)

میاد بارہننا (Mí'ad bārháná)—To extend time.

میاد پوری کرنा	{ Mí'ad púrī karná }
میعاد منقضی	{ Mí'ad mun-qazí honá }

—A term or period to expire.

میعادی (Mi'adí)—Terminable, limited as to time (as a lease.)	the hole in which sacrificial fire is to burn.
میعادی اجارہ (Mi'adí ijára)—A terminable lease ; a lease or farm for a specified term or for a given number of years.	مکھلی (Mekhlí سیخلا)—A Brahmin student who previous to marriage wears a girdle.
میعادی ہندی (Mi'adí hundí)—A bill after date.	ملہ (Melá ملہ)—A fair, a large concourse of people for commercial or religious purposes.
میکا (Meká میکا)—The maternal home or family (of a wife).	منڈ (Mend)—A bank to separate fields, a dam, a boundary ; a mark, the boundary ridge of a field.
مکھلہ (Mekhlá میکھلا)—The girdle worn round the loins by the first three classes of Hindús ; the cords or lines drawn round an altar or on the four sides of	منڈ بندی (Mend bandí منڈ بندی)—A record of boundaries.
	ماہوکھ (Mayukh)—A book on Hindu law of the Bengal school.

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نادیا (Ná-ázmúda)—Inexperienced, without experience.	نآچا (Ná-cháqí)—Displeasure; disagreement; coolness.
نآشنا (Ná áshná)—Unknown, a stranger.	نآحق (Náhaq)—False ; falsely, unjustly, wrongfully.
نآنسافی (Ná-insáfí)—Injustice, inequity.	نآحق و بخراص ایدا رسانی (Náhaq wa bagaraz ízá rasání)—Falsely and maliciously vexacious.
نآبالیغ (Ná-bálig)—A minor ; a ward ; a child not arrived at the age of puberty.	نآجائز (Ná-jáez)—Invalid, illegal, wrong.
See—نآباغی	نآجائز قرار دینا (Ná-jáez qarár de-ná)—To invalidate.
نآباغی (Ná-bá'gí)—Minority ; nonage.	نآخواندہ (Ná-khwándah)—Uneducated, illiterate.
نآبود کرنا (Nábúl karná)—To annihilate, to efface.	نآخشن (Ná-khushí)—Unpleasantness, disagreeableness ; displeasure.
نآپسند کرنا (Ná-pasand karná)—To disapprove of, to reject, to refuse.	نآدار (Nádár)—Insolvent, poor, bankrupt.
نآتمان (Ná-tamáun)—Incomplete ; imperfect ; defective ; deficient.	نآداری (Ná-dári)—Insolvency, poverty, pauperism.

نے اذانتہ لی (Ná-dánista)—Unknowingly, ignorantly; unconsciously, unwittingly ; innocently.

درستہ لی (Ná durast)—Incorrect, false, wrong.

دینہ لی (Ná dihand)—Not paying what is due ; close-fisted ; defaulter.

اضی لی (Ná-rází)—Discontent, dissatisfaction ; displeasure.

اضی لی (Bárázáří)—Against ; not being satisfied with.

ناؤخسان (Ná-farmán)—Refractory, disobedient.

قابل لی (Náqábil)—Unfit, incapable.

قابل اعتراض لی (Náqábil-i-ai'tiráz)—Indisputable, incontestable.

قابل انتقال لی (Náqábil-i-intiqál)—Not transferable, inalienable.

قابل تقسیم لی (Náqábil-i-taqṣím)—Impartible.

قابلیت لی (Náqábliyat)—Incompetence, unfitness, incapacity, disability.

لی بابیٹا یکے بعد دیگرے—Successive disability.

کارا لی (Ná-kára)—Nugatory, bad, useless.

کامی لی (Ná-kámí)—Disappointment; want of success.

کارڈا کار لی (Ná-kardá kár)—Inexperienced, unskilled.

گوار گزرنے لی (Ná gawár guzarná)—To prove unpalatable.

لایق لی (Ná-láyaq)—Unfit, unworthy, undeserving.

محروم لی (Ná-mahram)—One who is not (as regards marriage) within the prohibited degrees ; one who is not permitted to enter a woman's apartments, a stranger.

مرد لی (Ná mard)—Imbecile; a coward.

مخالف لی (Ná-mutábiq)—Inconsistent, at variance with.

معقول نہ لی (Ná-ma'qúl)—Unreasonable, improbable ; impertinent; improper.

ممکن لی (Ná-mumkin)—Impossible.

ممکن الوعر لی (Ná-mumkin-ul-wusúl)—Unrealizable, irrecoverable.

مناسب لی (Ná-munásib)—Improper, unbecoming ; objectionable, inexpedient.

ممانع کرنے لی (Ná-manzúr karná)—To reject, to disallow, to dismiss (an application); to refuse.

ممانعی لی (Ná-manzúrī)—Refusal, rejection ; dismissal ; disapproval.

مزاج لی (Ná-muáfiq)—Not suitable or adopted.

مذاقت لی (Ná-muáfiqat)—Disagreement.

واجہ لی (Ná-wájib)—Improper, unjust.

نامہ، افغانستان (Ná-wáqfiyat)—Ignorance.

نامہ، افغانستان کوئی عذر نہیں ہے (Ná-wáqfiyat-i-qánún koi'uzr nahisn hai)—Ignorance of law is no excuse, *Ignoranti a juris non excusat*.

نامہ (Nátá ناتا)—Relationship, alliance, affinity, consanguinity.

نامہ کھچ (Kachchá nátá کچھ ناتا) Relation ship with the family of the bride or bridegroom before marriage and after betrothal.

نامہ جوڑنے (Nátá joṛná ناتا جوڑنا)—To form an alliance with.

نامہ دار (Nátedár ناتیدار) -Relatives, kinsmen.

نامہ داری (Nátedárí ناتیداری)—Relationship; family alliance.

نامہ بیٹی (Nátf ماتوں)—A daughter's son, a grandson.

نامہ ناٹک (Náṭak ناٹک)—A play, a drama.

نامہ سال (Náṭak sál ناٹک سال)—A ball-room, a play-house, a theatre.

نامہ (Náj ناچ)—Grain, corn.

نامہ کی منڈی (Náj kí mandí ناچ کی مانڈی)—A grain-mart.

نامہ (Ná khudá)—The master of a ship.

نامہ (Nárad)—The name of a Rishi, a celebrated legislator.

نامہ پرسنگ (Nárf parsang ناری پرسنگ Libertinism; coition.

نامہ ناسخ (Násikh)—Repealing.

نامہ قانون نامہ (Qánún násikh)—The repealing Act.

نامہ ناطق (Nátiq)—Final, conclusive ; imperative.

نامہ ناطق و ممکن (Nátiq-wa-mukhtátim)—Final and conclusive.

نامہ ناظر (Názir)—A supervisor, an officer employed in a judicial court ; a sheriff ; a bailiff.

نامہ ناظم (Názim)—A n administrator ; a governor ; the chief officer of a province.

نامہ ناخن (Nága karná)—To fail to come at one's term, to be absent ; to render blank (an entry &c.)

نامہ نافذ (Náfiz)—In force, valid, operative.

نامہ نافذ وقت (Náfiz-ul-waqt)—For the time being in force.

نامہ نافذ کرنے (Náfiz karná)—To put in force ; to pass, to issue.

نامہ نافذ کرونا (Náfiz honá)—To have effect on, to be issued, to come into force.

نامہ نافذ (Náfla)—A work of supererogation.

نامہ ناقید (Náqid)—One whose business is to examine coin and to ascertain its genuineness, an assayer.

نامہ ناقص (Náqis)—Defective, imperfect ; deficient.

نامہ ناقص ہو جانا (Náqis ho jáná)—To become defective or defi-

cient; to be vitiated; to deteriorate.

نالش (Náká ناکا) — The site of a toll or custom station, where transit duties or custom is levied; a subordinate police station.

نالش بندی (Náká bandí ناکا بندی) — Placing a picket at the extremity of a road; collecting (or collections on account of) land customs, transit duties or tolls.

نالش خدا (Nákat khudá) — An unmarried person, a bachelor.

نالش (Náqil) — A reporter, a narrator, a transcriber, a copyist.

نالش ناگری (Nágri ناگری) — The most approved form of Hindi character.

نالش (Nálisch) — A suit; an action, a charge; a complaint; a prosecution.

نالش اثبات مواد داری (Nálisch-i-isbát-i-muákházadári) — A suit to establish an encumbrance or liability.

نالش استرداد دعوی (Nálisch-i-istar-dád da'wí) — A suit for the avoidance of a claim, a suit to contest a claim.

نالش ابتداء (Nálisch-i-istaqrár) — A declaratory suit.

نالش بیعت (Nálisch-i-bai'bát) — A suit for foreclosure.

نالش پیدھائی (Nálisch-i-bedakhlı) — A suit in ejectment.

نالش اعادۃ حق و تنا شری (Nálisch-i-áda-i-huqúq-i-zaná shoí) — A suit for restitution of conjugal rights.

نالش از قسم قمار بازی (Nálisch az qism qimár bází) — A speculative suit, a speculation in litigation, a maintenance.

نالش دخليابي (Nálisch-i-dakhlýábf) — A suit for recovery of possession.

نالش ذر هرجه (Nálisch-i-zar-i-harja) — A suit for damages.

نالش تقسیم (Nálisch-i-taqṣím) — A suit for partition.

نالش دیوانی (Nálisch-díswáñf) — A civil suit.

نالش مفلسی (Nálisch-i-mufisí) — A suit in *forma pauperis*.

نالش نامباری (Nálisch-i-nambarí) — A regular suit.

نالش واگذشت قرقی (Nálisch-i-wá-guzásht-i qurqí) — A suit of replevin, a suit for the removal of attachment.

نالش نان و نفقة (Nálisch-i-nán wá-nafqá) — A suit for maintenance.

نالش فوجداری (Nálisch-faujdárí) — A criminal suit.

نالش فوجداری کی ہدایت کرنا (Nálisch-i-faujdárí kí hidáyat karná) — To direct criminal prosecution.

نالش کا استحقاق (Nálisch 'ká istah-qáq) — Right to sue, right in action.

نالش دادر کرنا	Náliš dáyár.	نامنگار (Námanigár)—A correspondent, a news writer.
نالش جوں کرنا	karná. Náliš rújú' karná.	
To institute a suit, to file a suit.		
مجدداً نالش کرنا (Mujadidan náliš karná)	— To bring a fresh suit.	
نالش سے دست بودار ہونا (Náliš se dast bardár honá)	— To withdraw a suit.	
نالش میں مانع ہونا (Náliš men máne' honá)	— To bar a suit, to preclude a suit.	
نالش سمس کرنا (Náliš dismis karná)	— To dismiss a suit.	
نالشی (Nálshí)	— A complainant.	
نامزد (Námzad)	— Nominated, appointed; betrothed.	
نامزد کرن (Námzad karná)	— To nominate.	
نام کٹانا (Nám kaṭáná)	— To take one's discharge; to have one's name struck out of the rolls.	
نام کرن (Nám kran नाम करण)	— The ceremony of naming a child after birth, a christening.	
نام لگانا (Nám lagáná)	— To accuse of, to charge with, to make an imputation, to ascribe.	
نامہ (Námewá)	— A son.	
نام (Náma)	— A deed, a record, a letter.	
نامہار (Námahar)	— A letter carrier, a messenger.	
		نامنگار (Námanigár)—A maternal grandfather.
		نامنگار (Nánkár)—An assignment of, a portion of the land or revenue of an estate, made to the occupant or zemindár as an allowance for his subsistence, usually amounting to about five, or sometimes ten per cent., on the assessment payable to the state; land granted to servants for their subsistence.
		نامنگار زامیں (Nánkár zamín)—Land assigned rent free to zemindárs or public officers for their maintenance.
		نامنگار دار (Nánkár dár)—A holder of nankár allowance.
		نامنگار م JRAS (Nánkár mujrás)—Deductions from the revenue, on account of nankar or subsistence allowance.
		نامنگار شادی (Nándishrádh जान्हीश्राद्ध) —A saradh or commemorative offering to the manes preliminary to any festive occasion (as initiation, marriage &c).
		نامنگار چکانا (Náon chukáná जाच्छी चुकाना)—To settle or discharge a balance.
		نامنگاری (Náhál नमहाल)—A maternal grandfather's family or house.

نادی (Nání नानी)—A maternal grandmother.

نایب (Nayab)—A substitute; a deputy, a delegate; *locum tenens*, an assistant.

نیہاں (Nibáhná निवाहना)—To conduct, to support; to deal with ; to act or behave (towards); to carry on or through.

نیتھان (Nibtáná निष्ठाना)—To settle, to adjust, to decide.

نیدن (Nibandh निधन)—Fixed property ; a grant (of property)

نیندہ (Nibandh निधन)—Settled ; ascertained.

نیکن (Nibhná निखना)—To serve, to live, to subsist; to endure.

نیدان (Nibedan)—Representation.

نابیر (Nabírā)—A grandson, a grandchild.

نیپن (Nibeñná निवेदना)—To settle, to adjust, to complete.

نپوت (Napútá नपूता)—Childless, sonless, a childless man.

نٹھی (Nathí नथी)—A record or file of papers; the record or papers of a cause or suit.

نیتھ (Natet नतेत)—Related; a relation, a kinsman.

نکھل (Natsja)—Result, effect, conclusion ; sum or substance.

نکھل لازم (Natsja lázms)—Necessary inference, necessary consequence.

نکالن (Natsja nikálna)—To confer, to conclude.

نیسار (Nisár)—Sacrifice ; money which is scattered or thrown among the people at marriages or on other festive occasions.

نج (Nij निज)—Personal, individual.

جوت (Nij jot निज जीति)—Land cultivated by the proprietors or revenue-payers themselves, and for their own benefit.

جوتا (Nij jötá निज जीता)—A cultivating proprietor.

کھرچ (Nij kharch)—Private expense.

نجا (Nijá निजा)—A faithful wife, one who follows her husband's corpse to the funeral pile.

نجیب (Najib)—Of noble-birth ; honorable ; a volunteer ; irregular troops ; a jail-guard.

نجیب الارضین (Najib-ul-tarfain)—Noble on both sides (father's and mother's.)

نیش (Nijsh)—(M. Law.) Bidding for articles on sale without intending to purchase them, for the sake of enhancing their price, This is held to be illegal.

نیکھوار (Nichháwar)—Offering, the same as نیک (q. v.)

نخاس (Nakhkhás)—A slave-mart, a cattle-market ; a tax (levied

in some of the native states) on the sale of horses and cattle.

نذر (Nazr)—A gift or present (from an inferior to a superior); a fee paid to the state or its representative on succeeding to an office or to property.

نذر کرنے | Nazr karná } To give as a present to a superior.

نذرانہ (Nazráná)—A gift or present (offered or received when people of rank pay their respects to a prince); a fine or premium; the fee paid to government as an acknowledgment for a grant of land or any public office &c.

نارانہ (Naráná)—To clear, to weed.

نیرباندھ کرنے (Nirbandh karná निरबंध करना)—To insist on; to persist.

نیرپ (Nirp वृप)—A king, a prince.

نیرپکش (Nirpeksh मिरपेक्ष)—Independent of; indifferent to;

نرخ (Nirkh)—Tariff, market, price-current; price (of provisions as fixed by the magistrates or the police); the standard rate at which the lands of a village or district are assessed.

نرخنامہ (Nirkh námá)—A table of current prices, price-current.

نرخنامہ-i-hundi (Nirkh námá-i-hundi diyán)—Course of exchange.

نرخ داروغہ (Nirkh dároga)—An officer who regulates the market rates.

نرخ کا گھٹاؤ (Nirkh ká ghaṭáo, bāṛháo)—Fluctuation in the market prices.

نردوش شہزادہ (Nirdosh ṭbahráná निरदोष उद्धराना)—To prove to be guiltless; to exculpate, to exonerate, to acquit.

نردار (Nirdhár निरधार)—Free from debt.

نیرادھکاری (Niradhkári निरधिकारी)—Without authority; one who acts without authority.

نیرانشی (Niranshi निरांशी)—One who has no share or interest, one who has been deprived of a share.

نیرنیय (Nirnay निर्णय)—Decision, sentence, verdict, decree, award, (in logic) deduction, inference, conclusion.

نیرنای पत्र (Nirnay-patr निर्णय पत्र)—Decree, award, verdict.

نیرنای کرنے (Nirnay karná निर्णय करना)—To determine; to distinguish; to adjudge, to decide.

نیرنیت (Nir-nita निर्णीत)—Settled, decided; adjudged, decreed.

نیرవاہک (Nirváhak निर्वाहक)—One who conducts, a manager.

نیروان (Nir-vaná निर्वाण)—Presentation of funeral offerings to manes; libation, oblation; gift, donation.

نیریوکتیک (Niryuktik निर्युक्तिक)—Ilogical; unmeaning; inappropriate, improper.

نرینہ (Narīna)—Male.	connection ; (2) Respecting, regarding, with reference to.
اولاد نرینہ (Aulād-i-narīna)—Male children.	نسبت کرنا (Nisbat karnā)—To form a matrimonial alliance.
سلسلہ نرینہ (Silsila-i-narīna)—In the male-line.	نسبتی (Nisbati)—Related by marriage.
نزاع (Nizā')—Dispute; contention, litigation ; controversy ; the subject of dispute ; the point at issue.	نسبتی بھائی (Nisbati bhāfi)—Wife's brother.
نیزدات (Nizdāt)—An inefficient balance ; a suspense account.	نستار (Nistār निस्तार)—Discharge of a debt, acquittance ; definitive settlement ; decision, decree.
نزدیک (Nazdīk)—Hard by ; near, adjoining ; on the point of ; in the opinion of.	نستالیق (Nasta'liq)—A fine round-hand.
نیزدیکی (Nazdīkī)—Proximity, neighbourhood ; propinquity ; approach.	نستوک (Nistok निस्तोक)—Definitive settlement ; decree.
نزع (Niza')—Expiration, agony.	نمسخ (Naṣkh)—Cancelling, repealing ; repeal, annulment.
حالت نزع In a morbid state.	خط نسخ کھینچنا (Khat-i-naṣkh khīnchnā)—To cancel (as a stamp.)
نیزول (Nizūl)—An escheat, land that has lapsed to the state for want of legal claimants ; crown or government land.	نمسخ کرنا (Naṣkh karnā)—To abrogate, to repeal, to annul, to set aside.
نیزولی (Nizūlī)—Escheated property or land.	نسق (Nasq)—Arrangement, management.
سلسلہ نیزولی (Silsila-i-nizūlī)—In order of descent, in descending line (as opposed to سعردی سلسلہ)	نسل (Nasl)—Lineage, race, descent.
نسب (Nasab)—Genealogy, lineage, family ; نسب per stirpes.	نسل پدری (Nasl-i-pidrī)—The paternal line.
نسب نامہ (Nasab námá)—Pedigree ; a genealogical tree.	نسلی (Naslan)—Lineally.
نسبی (Nasbi)—Lineal.	نسل بعد نسل (Naslan ba'd naslan)—Generation after generation.
نسبت (Nisbat)—(1) Betrothal ; affinity, matrimonial alliance ;	See بطنہ بعد نسل (Bطناً بعده نسل).

نے (Nasiya)—Delay allowed for payment of money ; credit; purchase or sale on credit.	نیچے کرنے (Nishchey karná निश्चय करना)—To convince oneself, to prove, to determine ; to guarantee.
نشا (Nasha नशा)—An intoxicant; intoxication.	شکرمان (Nishkraman निष्क्रमण)—Taking a child out of the house for the first time, (an essential ceremony performed in the fourth month after birth, and accompanied by sacrifice.
نشان (Nishán)—A mark.	نشیدہ (Nishedh निशेध)—Prohibition ; negation, refusal, denial; contrary to, or deviation from a rule ; an exception.
نشان تجارت (Nishán-i-tijárat)—A trade mark.	نص (Nas)—(M. Law.) A clear and express dictum of law which cannot be set aside ; a text of the Qurán.
نشان حرفة (Nishán-i-hirfá)—Design or trade mark.	نصاب (Nasáb)—(M. Law.) An estate or property for which <i>sukat</i> or legal alms must be paid.
نشان ملتبس (Nishán-i-multabis)—Counterfeit mark.	نصف (Nisf)—Half, a moiety.
نشان ملکیت (Nishán-i-milkijat)—A property mark.	نصف جمع پر بندوبست کرنا (Nisf jama' par bandobast karná)—To settle at half assesed rates.
پانی پر تیرنے والا نشان (Pání par tairne wálá nishán)—A buoy.	نطفہ (Nutfa)— <i>Sperma hominis</i> , a son.
نشان دینا (Nishán dená)—To point or indicate (the place of occurrence.)	نطفہ حرام (Nutfa-i-harám)—An illegitimate child.
نشانات تشدد (Nishánát-i-tashaddud)—Marks of violence.	نظرارت (Nazárat)—The office of a <i>Názir</i> (, q. v.)
نشانات حدود (Nishánát-i-hudúd)—Boundary-marks.	نظم (Nizám)—Constitution.
نشانی (Nishání)—A mark, a sign, a token.	نظام الملک (Nizám-ul-mulk)—Administrator, the title of the Nawáb of Hyderabád (Deccan.)
نشپنگ مانک (Nishpramánik निष्प्रमाणिक)—Unauthenticated, unauthorised.	
نشپخت کرنا (Nishchit karná निश्चित करना)—To ascertain.	
نشیعہ (Nishchey निश्चय)—Ascertainment, inquiry, investigation, decision, positive conclusion, fixed intention, design, aim, certainty, positively.	

نظام (Nizámat)—Regulation ; government, administration of justice ; the office of Názim.	نظم و نسق (Naz'u wa nasq)—Administration ; system of government ; constitution.
نظام درافت (Nizámat-i a'dálát)—The supreme court of criminal justice (nominally presided over by the Názim or the vice-roy of the province. It was originally established at Murshidabad, and removed to Calcutta in 1790.	نظام و نسق کرنا (Naz'u wa nasq karná)—To administer.
نظائر (Nazárr)—Rulings, decisions, precedents.	ظییر (Nazir)—Rulüg, precedent ; a case in point.
ناظر انداز کرنے (Nazar andáz karná)—To disregard, to take no notice of, to discard, to ignore	ظییر معرفہ (Nazir-i-muhawwilá)—The case referred to, the precedent cited.
نظراً ارزی (Nazarandází)—Valuation of land or appraisement of crop upon inspection. <i>See—نکتہ</i>	ظییر مقدمہ هذی سے طیار مطابق نہیں ہے (Nazir muqadama házá se kuliyatán mutábiq nahiñ hai)—Ruling is not on all fours with the present case.
ناظر بند (Nazar band)—Under surveillance ; confined	نعش (Na'sh)—Corpse.
ناظر بند رکھنا (Nazar band rakhuá)—To keep under surveillance, to keep in custody ; to detain.	معاينة نعش (Mu'áina-i-na'sh)—Post mortem examination.
ناظر بندی (Nazar bandí)—Surveillance, detention, confinement ; duress.	نفاذ (Nifáz)—The passing ; enforcement.
نظر میں (Nazar meñ)—In view, in the view or opinion of.	نیازی (Nizáz-i-qánún)—The passing or enforcement of the law.
نظر اسکے (Ba-nazar iske)—With this fact in view, seeing that.	نیفاس (Nifás)—(M. Law.) The condition of a woman after the birth of a child, during which period she is unclean, and is not permitted to perform the usual prayers. According to the Sunnis, it is a period of 40 days, but according to the Shiáhs only ten.
نظر سرسری (Ba-nazar-i-sarsari)—On a cursory view ; on the face of ; summarily.	نیاق پر (Nifáq parñá)—Disagreement to arise between.
کس نظر سے (Kis nazar se)—From what point of view, in what respect.	

نفر (Nafar)—One person, an individual.	نقب زني وقت شب (Naqab zanf ba waqt-i-shab)—House-breaking by night.
نفع و نهدان (Nafa' wa nuqsáu)—Profit and loss.	نقد (Naqd)—Cash, ready money.
نفس (Nafs)—Essence, the real merits of a case ; corpus.	نقد جنس (Naqd wa jins)—Money and goods ; cash and kind.
نفس الامری (Nafs ul amrí)—Material.	نقدي (Naqdí)—Pecuniary, rent paid in ready-money (in contradistinction to that which is paid in kind (bhaoli.)
نفس مطلب (Nafs-i-matlab)—The substance or real purport.	نقدي حساب (Naqdí chiṭṭhá)—Cash account.
نفقة (Nafqá)—(M. Law.) Maintenance. It signifies all those things which are necessary to support life, such as food, clothes and lodging. There are three causes of maintenance established by law. (1) Marriage. (2) Relationship. (3) Property (in case of a slave).	نقدي فاصلات (Naqdí faislá)—Settlement of cash balances.
نقل (Nafh)—(M. Law.) A voluntary religious act, one not enjoined by law.	نقشهات (Naqshaját)—Maps, returns.
نفل (Nafal)—Plunders (especially taken from infidels).	نقشهات ميدادي (Naqshaját-i-miādī)—Periodical returns.
نفي (Naff)—(M. Law.) (1) The formal denial of the paternity of a child born of his wife by a husband ; rejection or abandonment of a child. (2) Negation, negative.	نقشه (Naqsha)—A design ; a plan ; a map, or chart ; a table, a return ; a register, a statement.
نفي و اثبات (Nafí wa asbát)—Negation and affirmation.	نقشه بارباد (Naqsha-i-bando-bast)—A summary of settlement statement.
نقاد (Naqqád)—An assayer.	نقشه جات گانگ شکست، گانگ بارار (Naqshaját-i-gang shikast wa gang barár)—Maps of land affected by fluvial action.
نقب (Naqab)—House-breaking.	نقشه حد بست (Naqsha had bast)—A boundary map.
نقب زني (Naqab zanf)—Burglary, house-breaking.	نقشه خام (Naqsha-i-khám)—A rough plan.
	نقشه سالانه (Naqsha-i-sálána)—An annual statement or return.

نقشہ شش ماہی (Naqsha-i shash máhí)—A six monthly return or statement.	نقصان رسانی (Nuqsán rasání)—Mischief ; causing harm.
نقشہ فوتی (Naqsha-i-fautí)—A mortuary return.	نقصان کرنا (Nuqsán karná)—To do harm or injury ; to destroy, to ruin.
نقشہ کشتوار (Naqsha-i-kishtwár)—A field-map ; a plan of fields according as they are assessed.	نقض امن (Nuqz-i-aman)—Breach of the peace.
نقشہ ماسکبادار { Naqsha-i-másik-bár. نقشہ ماحاذہ { Naqsha-i-máhá-na.	نقض معاہدہ (Nuqz-i-mu'âhda)—Breach of agreement.
A monthly statement.	نقل مصدقہ (Naql-i-musaddiqah)—An attested or authenticated copy.
نقشہ مساحت علمی (Naqsha-i-masáhat 'ilmí)—A professional map.	نقل مطابق اصل (Naql-i-mutábiq asl)—A true copy.
نقشہ موضع وار (Naqsha-i-mauza' wár)—A village map.	نقل نویس (Naql navís)—A copyist.
نقشہ حاضری (Naqsha-i-házrí—The attendance register.	نقای (Naqlí)—Fabricated ; spurious, counterfeit, false.
نقشہ کمی و بیشی (Naqsha i-kamí-wa beshí)—A comparative statement.	نقیب (Naqíb)—A herald.
نقشہ نویس (Naqsha navís)—A draughtsman ; a writer of statistics.	نقیض (Naqiz)—Conflicting ; inconsistent with.
نقص (Nuqs)—Defect, deficiency ; damage ; injury.	نكاح (Nikáh)—(M. Law.)—Marriage.
نقص عظیم (Nuqs-i-'azím)—A material defect ; flaw or irregularity.	It is a contract which has for its design or object the right of enjoyment and the procreation of children.
نقص قانونی (Nuqs i-qánuuí)—Legal defect, legal flaw.	Marriage is contracted by declaration and acceptance. The words used in the contract are of two kinds ; <i>sarih</i> , or plain, <i>kinayat</i> or ambiguous. The <i>sarih</i> are <i>nikah</i> (which literally means carnal connection) and <i>tazwīj</i> . The <i>kinayat</i> include
نقصان (Nuqsán)—Injury, harm ; loss ; damage ; deficiency, prejudice.	
نقصان پھونچانا (Nuqsán pahúñchá-ná)—To cause loss, injury or damage.	

such words as *hiba* or gift, *tumlik* or transfer, *sudkut* or alms, *beya* or sale, and *shira* or purchase.

Marriage is not contracted by *ijarat* or hiring, *iarat* or lending, *ibahut* or permitting, *ihlal* or legalizing, *tumatooa* or enjoying, *ijazat* or allowing, *raza* or being content, and the like.

The reference of a marriage to a future time, and its suspension on a condition are not valid.

A *moozaf* marriage (مظاف ح) or one which is referred to a future time is not valid, but a *mooulluq* (معلق ح) marriage is valid where the dependence is on an event already passed.

The principal conditions of a marriage are. (1) The parties must be sane and adult and free. (2) The female being an adult should give her consent, and in the case of a *saibá* (a woman who has had sexual intercourse with a man) it is necessary that she should be explicit. (3) The declaration and acceptance should take place at one and the same meeting, and should not be discordant with each other. (4) *Shahadat*, or the presence of a sufficient number of competent witnesses. (5) That the husband and the wife

be both known and identified.

(6) The parties should be equal to each other, i. e., as regards freedom and Islám. (7) The woman should not be one with whom marriage is prohibited. The degrees of affinity and consanguinity within which marriage is prohibited are nearly the same as under the Mosaic law. But under the Mohammedian law affinity may be contracted by illicit intercourse, as well as by marriage. A man cannot also marry a woman related to him by fosterage, a prohibition which embraces not only the foster parents, but also persons related to them within the prohibited degrees of consanguinity and affinity. So also a *Muslim* is prohibited from marrying an idolatoress, though he may marry a Christian or Jewess. A difference of nationality may also be classed among the prohibitions of marriage, for if one of the married couple should change his or her nationality, the marriage would be at an end. The principal incidents of a marriage are the wife's rights to dower and maintenance, the husband's right to conjugal intercourse and matrimonial restraint, the legitimacy of children conceived, not merely born, during

the subsistence of the contract, and the mutual rights of the parties to share in the property of each other at death. The right to dower is opposed to that of conjugal intercourse, and the right to maintenance opposed to that of matrimonial restraint. Marriage confers no rights on either party over the property of the other. The wife retains the same powers of retaining and disposing of her property, of entering into all contracts regarding it, and of suing and being sued without the consent of her husband, as if she were still unmarried. She can even sue her husband and is in no respect under his legal guardianship. On the other hand, he is not liable for her debts, though he is bound to maintain her, and he may divorce her at any time, without assigning any reason. He may also have as many as four wives.

نکہ حنفی (Nikah parháfi) — Marriage-fees.

نکہ دینا (Nikah parhá dená) — To tie the nuptial knot.

نکہ نامہ (Nikah námá) — A marriage contract.

نکاسی (Nikásí निकासी) — (1) The skirts or suburbs of a town, the outer boundary of the land belonging to it. (2) Adjustment of accounts; discharge of a debt.

(3) Out-turn, yield, net produce.

نک (Nikás patr निकास पत्र) — A statement of adjusted accounts or of the gross produce of an estate receivable from the cultivator.

نکاسی (Nikásí निकासी) — Out-turn; net-produce, income; profit; tax collected on goods passing out of a town; transit duty; clearance; account of the revenue assessed upon an estate.

نکاسی خام (Nikásí khám) — Gross-produce of an estate of a village receivable from the cultivators by the zamindar, according to the account of the patwari, gross rental.

نکاسی کی چھپی (Nikásí kí chitthí) — A certificate of clearance; a permit; a pass-port.

نکاسی حال (Nikásí-i-hál) — Existing assets.

نکاسی خلاص (Nikásí-i-khális) — Net-assets.

نکاسی سالانہ (Nikásí-i-sáláná) — Annual out-turn, annual assets, annual valuation.

نک (Nikána निकालना) — (1) To strike out, to remove, to exclude, to eject, to put away, to beat out. (2) To issue, to publish, to work out, to find out, to discover, to give vent to (دل کا میل نہ رکھنے); to strike

(a balance) ; to bring out (a procession &c.); to give utterance to ; to accomplish.

- نگراؤسی (Nikráusi निकरोसी)—The ceremony of the bridegroom proceeding on horseback, with the nuptial procession to the home of the bride.

نیگاہداسٹ (Nigáhdásht)—Observation, watch, custody, care, observance.

نکشیپ (Nikshep निक्षेप)—A pledge, a pawn, a deposit (especially one which is open, or which if sealed is specified as to its contents, in opposition to *Upānidhi* or sealed or unknown deposit); hoarded treasure.

نیدھی نکشن (Nidhi nikshen)—In the south of India conveyances or grants issued to declare the right of the new occupant to all treasure that may be found in the soil, or to the treasure-trove.

نکشیپ کاری (Nikshep kári निक्षेप कारी)—One who makes a deposit, a pledger.

- نگر (Nagr नगर)—A city, a town.

نگر ادھیکش (Nagr adhyáksh नगर अध्याच्छ)—The chief civil officer of a city.

نگرانی (Nigráni)--Supervision, revision. (It is to be distinguished from نظڑانی or review.)

نگرانی کرن (Nigráni karná!—To revise ; to use the powers of

revision, to control, to superintend.

درخواست نگرانی (Darkhwást-i-nigráni)—Application for revision.

نیگمن (Nigman निगमन)—Logical conclusion ; the deduction.

نماز (Namáz)—Prayer, (especially the prayers prescribed by Mohammedan law, which are said five times a day.)

نمایش (Numáyash)—Show, exhibition.

نمایش جبر ماجرمان (Numáyash-i-jabr-i-mujrimáná)—A show of criminal force.

نمایشی (Numáishí)—Colorable ; ostensible.

نمایشی کاروائی (Numáeshí kárrawái)—Colorable transaction.

نمیز (Nambar)—Number.

نمیز دار (Nambar dár)—See—
نمبر دار

نمباری (Nambari)—Regular (suit.)

نمیت (Nimit निमित)—Share, allotment.

او سکے نمیت (Uske nimit)—For his sake ; in his interest.

نمدا باندھنا (Namda bándhná)—To become bankrupt.

نمک حرام (Namak harám)—Unfaithful, disloyal ; disobedient ; a traitor.

نمک حلال (Namak halál)—Grateful, faithful, true ; loyal.

نہک خوار (Namak kháwár)—A servant, a dependant.

نہک کا حق ادا کرنा (Namak ká haq adá karná)—To discharge one's obligation arising from service.

نہک مھال (Namak muhál)—Revenue derived from salt, salt-revenue.

نہک ناجایا (Namak nájáyaz)—Contraband salt.

نیمانtran patr (Nimántran patr निमन्त्रण पत्र)—A written summons; a note of invitation.

نمونہ (Namúna)—A sample, a pattern, an example; a form; a specimen.

نند (Nand नन्द)—A sister-in-law, a husband's sister.

نند پندیت (Nand pandit नन्द पंडित) Nand Pandit the famous commentator of the Hindu law.

نندری (Nandoi नन्दोई)—The husband of the husband's sister

ننھاں (Nanihál ननिहाल)—The house and family of a maternal grandmother.

ننیا ساس (Naniyá sás ननया सास)—A mother-in-law's mother.

ننیا سسرا (Naniyá susar ननया ससर)—A husband of the mother-in-law's mother.

نوبت (Nau-ábád)—Recently settled or cultivated (as land.)

نوبرا (Nau-barábar)—Land recently reclaimed.

نوشکست (Nau-shikast)—Land recently cut away by fluvial action; land newly broken.

نوسٹ (Navast नवसत)—A division of crop where the zamindar takes nine parts out of sixteen and the cultivator the remaining seven.

نواہ (Nau shrádh नव श्राद्ध)—The first of the series of sacrifices to the manes of a deceased relative (viz. on the first, third, fifth, seventh, ninth and eleventh days after the death.)

نواب (Nawáb)—The title of Mohamnedan princes.

نیواران (Niwáran patr निवारण पत्र)—A prohibitory note to one employed to demand payment of debts.

نواہسا (Nawásá)—A daughter's son.

نواہسی (Nawásí)—A daughter's daughter.

نوبت (Naubat)—Stage.

اوایل نوبت (Awáil naubat)—Preliminary stages.

نوبت پھونچانا (Naubat pahuncháná)—Things or matters to come to such a pass or pitch; recourse or resort was had to clubs (لڑکی کی پھونچانے, جو بجھتے, جو بجھتے), occasion for certain things to arise or arrive.

اول نوبت مقدمہ (Awwal naubat-i-muqaddma par)—At the first hearing of the case.

نوتی (Nautni नीतनी)—A feast given to a newly-married couple by their relations.

نوت (Not) A note; a currency note; a cheque.	نہر کی آب پاشی (Nahr ki áb-páshí)—Canal irrigation.
پرمیسیری نوت (Pramisiri note)—A promissory note	نہر کا مہکما (Nahr ká muhakma) Canal department.
نواہ و خواہ (Nawisht wa khwánd)—Engagement or compact in writing; a bond, the execution of a legal deed, epistolary correspondence.	نیابت (Niyábtan)—In the right of (another.)
نواہ (Nawisht) A writing, a deed.	نیاز (Niyáz)—A gift, an offering, a thing dedicated; assignment of the revenue for the relief of the indigent.
ناوش (Nausha) A bridegroom.	نیاز مند (Niyáz mand)—An humble or obedient servant.
نوع (Nau')—Kind, sort.	نیامک (Niyámak नियामक)—A controller, a superintendent.
بھار نو (Bahar-nau')—At any rate, at all events.	نیاء (Nyáw न्याव)—Justice, equity.
نوعیت (Nau'iyat)—Nature, specification.	نیاء व्याय (Niyáe v्याय)—Justice, equity, law, a lawful act; policy; decision; judgment; arbitrament, argument, logic.
نواہ (Naukari)—Post, service; pay for service.	نیائی پاتی (Niyái pati नियाय पत्र)—Decree.
نواہ پر ہونا (Naukari par honá)—To be in service or employment.	نیائی چاہنہ (Niyái cháhná नियाय चाहना)—To seek redress.
نونی (Nauni नीनौ) —Efflorescence of salt; harvesting.	نیائے سبھ (Niyáe sabhá न्याय सभा) A court of justice or of arbitration.
نویس (Navis) —A writer.	نیائی (Niyáya न्याय) —Right, just; lawfully claimable.
عرضی نویس (A'rzi navis) —A petition writer.	نیائے دھیش (Niyáe dhish न्याय धीश) —A magistrate, a judge.
اصلاباقی نویس (Wásil báqí navis) —A writer of accounts, or receipts and balances of revenue	نیائے دھیشی (Niyáe dhishi न्याय धीशी) Magistracy; the office or function of a judge.
خوش نویس (Khush navís) —A calligrapher.	نیامن (Niyámar न्यायमङ्ग) —A tree that has sprung up of itself in a cultivated field, and which the cultivator may cut down.
نویسیندہ (Navisinda) —A writer, a clerk; the drawer of a hundi	
نہر (Nahr) —A canal.	

نیت (Niyat) - Intention ; design ; purpose, object, aim.

نیک نیت (Nek niyat) — Well-meaning ; *bona-fide*.

خریدار نیک نیت (kharidár n-k niyat) — A *bona-fide* purchaser.

نیک فیتی (Nek niyati) — Good faith.

نیک نیتی سے (Nek niyati se) — In good faith, *bona-fides* (as opposed to نیتی سے ملے اور *mala-fides*).

ذیت فاسد (Niyat-i fásid) — Guilty intention.

ذیت فریب (Niyat-i-fareb) — A fraudulent intent.

ذیت مجرمانہ (Niyat-i-mujrimáná) — A criminal intent.

ذیت (Nít نیت) — Polity, ethics, justice.

چپ (Nich) — Low.

جات (Ních ját) — A man of low caste.

کامائی (Ních kamái) — Ill-gotten gain.

نیکت (Niyukt नियुक्त) — Appointed, delegated ; a functionary ; an appointed or delegated agent.

نیگ (Neg نیگ) — Privilege, the customary presents at marriages and on other festive occasions made to relatives and dependants (and considered by them as perquisites to which they are entitled.)

نیل (Níl نیل) — Indigo.

نیل کی کوٹھی
نیل کا کارخانہ
Níl kí koṭhí
Níl ká kárkháná

An indigo factory.

نیل، نیل (Níl wálá نیل والہ) — An indigo planter or dealer.

نیلام (Nílám) — An auction, a public sale by auction.

نیلام بحالت اجراء (Nílám ba-i'lát ijrái-i-digrí) — A sale in execution of a decree ; an execution sale.

نیلام بعاثت مالگزاری (Nílám ba-i'llat-i-málguzári) — A sale for arrears of revenue.

نیلام پر چارخانہ (Nílám par chárkháná) — To bring to sale ; to bring to the hammer.

نیلام دار (Nílám dár) — An auction purchaser, one who holds an estate &c. purchased at a public sale.

نیلام کرنے (Nílám karná) — To sell ; to sell publicly or by auction.

نیلام منسون (Nílám mansúkh karáná) — To set aside a sale.

نیلام بولی (Nílám men bolí bülñá) — To bid at an auction sale, to give a bid.

نیلامی (Nílámí) — Saleable by auction ; to be sold by auction.

نیلام طلب (Nílám talab) — To be sold by auction.

ذیم (Niyam नियम) — Fixed institute or observance ; established practice ; a rule or regulation, a

statute ; an agreement, a contract, an engagement.

نیم کرتا (Niyam kartá नियम कर्ता) — A legislator, the legislature.

نیم پतر (Niyam patr) — A deed of agreement or assent, a contract, a written engagement.

نیم (Nim) — Half.

نیم آن پتواری (Nim ánnā pátwári)

Half an anna in the rupee given as a fee to the village accountant at the settlement of assessment (Wilson)

نیما (Nimái) — A half share or concern in agricultural or commercial transactions.

نیم سالی (Nim sálí) — Half yearly.

نیمات (Nimit निमित) — Enjoined ; agreed upon, stipulated.

نیمچک نیمچک (Nimchak नीमचक)

The wooden platform of a well upon which the brick work or masonry rests as a foundation.

نیوچوار (Neochháwar नैवच्छावर) — See — نیوچوار

نیوکتا (Niyoktá) — Appointed, delegated.

نیوگ (Niyog नियोग) — An appointment, a delegated duty ; (See below.)

نیوگ (Niyog dharm नियोग धर्म) — (H. Law.) Official duty or occupation ; the appointment of a kinsman to raise up issue by the wife of a childless husband, or one deceased without leaving children.

(۹)

وابستگان (Wábastgáu) — Dependents, relations, adherents.

دینا و اپس دینا $\left\{ \begin{array}{l} Wápis dená \\ \text{वापिस देना} \end{array} \right\}$ To return, turn,
کرنے و اپس کرنے $\left\{ \begin{array}{l} Wápis karná \\ \text{वापिस करना} \end{array} \right\}$ to
send back, to restore, to refund, to re-imburse, to remand.

جانا و اپس جانا (Wápis jáná वापिस जाना) — To go back, to return, to retire.

عہدہ پر و اپس جانا (Apne mustaqil u'hda par wápis jáná) — To go back to his substantive appointment.

لئا و اپس لئا (Wápis lená) — To take back, to claim back; to recover.

اوپسی (Wápsi) — Return, remand; refund ; reversion.

معقدمہ و اپسی (Wápsi muqaddama) — The reward of a case.

واشق (Wásiq) — Firm, strong ; binding, obligatory.

اجب (Wájib) — Proper, just ; reasonable, right, necessary.

اجب تھا عرض کیا (Wájib thá arz kiyá) — It was right and proper (and so) I have represented or mentioned it (an expression used at the end of petitions.)

اجب جانا و اجبوچھاونا $\left\{ \begin{array}{l} Wájib jánná \\ \text{اجب سمجھوچھاونا} \end{array} \right\}$ To deem necessary or incumbent.

واجب الاتباع (Wájib ul itbá')—
Binding.

اجب الادا (Wájib-u'-adá) — Payable; due; necessary to be discharged (as debts or duties.)

اجب اتسليم (Wájib-ul-taslím) — Recognisable, binding.

اجب التعيميل (Wájib-ul-ta'mil) — Binding; necessary to be carried into execution.

اجب الرحم (Wájib-ul-rahm) — Deserving pity or commiseration.

اجب المطلب (Wájib-ul-talab) — Claimable, demandable.

اجب العرض (Wájib-ul-a'rз) — Administration paper. It is a statement of the constitution of the mahal, a record of the arrangements made by the settlement officer himself, or agreed to by the co-sharers regarding the management of a mahal and all the customs prevailing therein.

اجب القتل (Wájib-ul-qatl) — Deserving death or execution.

اجب الوصول (Wájib-ul-wasúl) — Recoverable, capable of being realized; due.

اجبات (Wájibát) — Necessary things; important points, requirements.

اجبي (Wájbí) — Proper, just, incumbent, expedient.

اجبي دعوى (Wajbí da'wí) — A just claim.

اچک (Wáchak वौचक) — News, tidings.

اجن (Wáchan वचन) — Recitation.

اد (Wád वाद) — Discourse, argument; pleading in court; a law-suit.

اد بروتاد (Wád prit wád वाद प्रति वाद) — Charge and defence; pleadings in a suit.

اد، اد (Wád wiwád वाद विवाद) — Discussion; argument, disputation.

اد، اد، اد (Wád prit wádí वादी प्रति वाद) — Plaintiff and defendant.

کارنا، کارنا (Wár karná) — To make an attack on, to assault.

وارث (Wáris) — An heir.

ارت بعيده (Wáris-i ba'íd) — A remote heir.

ارت عردي (Wáris-i-'audí) — A reversioner.

ارت باقي ماندة (Wáris-i-báqí mánda) — A remainder man.

ارت متوسط (Wáris-i-mutwassat) — An intermediate heir.

ارت قياسي (Wáris-i-qiyásí) — A presumptive heir.

ارت مابعد (Wáris maba'd) — A reversioner.

ارتی (Wársí) — Heritage.

ارد (Wárid) — A new comer, a new arrival.

وادیات، (Wárdát)—Events, occurrences ; incidents, accidents ; a casualty, a crime.

موقع وادیات (Mauqa' wárdát)—Scene (or place) of occurrence.

واران (Wáran वारन्)—A sacrifice, an offering, an oblation.

وارنٹ (Wáranṭ)—A warrant

وارنٹ تلاشی (Wáranṭ-i-taláshí)—A search-warrant.

وارنٹ جاری کرنا (Wáranṭ járí karná)—To issue a warrant.

وارنٹ رہائی (Wáranṭ-i-rihái)—A warrant of acquittal.

وارنٹ سپردگی (Wáranṭ-i-supurdgí)—An order of jail delivery.

وارنٹ گرفتاری (Wáranṭ-i-girافتاری)—A warrant of arrest.

وارنٹ کا مقدمہ
مقدمہ قابل
اجرا سازی

Wáranṭ ká
muqaddama
Muqaddama-
i-qábil-i-ijrái-
i-digrí

A warrant-case.

وار (Wár वार)—An enclosure ; a place.

وارا (Wárá वारा)—A dwelling place ; a division of a town, a quarter ; a ward.

واری (Wárí वारी)—A hamlet.

اس (Wás वास)—A dwelling, a habitation.

وستو (Wástav वास्तव)—The site or foundation of a house.

استوپوجا (Wástau pújá वास्तु पूजा)—Ceremonies observed on laying the foundations of a dwelling house.

اسطہ، (Wásta)—A medium ; an instrument ; a middle-man ; connexion, relationship.

اسطہ، علی (Bilá wásta)—Independent, direct, immediate.

واسیل باقی (Wásil báqí)—Collections and balances ; an account showing the payments made and outstanding dues ; an account showing the amount of revenue realized and the remainder outstanding.

واسیل باقی کرننا (Wásil báqí karná)—To balance an account.

واسیل باقی نویس (Wásil báqí navís)—A writer of receipts and balances.

صلات، (Wáslat)—The total amount of revenue collected under different heads ; the proceeds of an estate ; mesne profits. (ذر، اصلاحات)

اصلاحات آیندہ (Wáslat-i-áyanda)—Future mesne-profits.

واضح (Wázah)—Evident, clear, manifest.

کو، اوضح (Wázeh ho ke)—Be it known ; whereas, now.

واضح، (Wáze')—A founder, a framer.

واضحانہ (Wáze'án-i-qánún)—The legislative body, the legislature.

واز، (Wá'ez)—A preacher.

واضی، (Wáfi)—Complete ; sufficient ; copious.

اَقْعَادٌ, (Wáqe'át)—Facts, occurrences, accidents ; casualties, deaths.

اَقْعَدْ, (Wáqe'a)—Event, incident, news ; accident ; casualty ; death.

اَقْتَلْ, (Wáqe'a honá)—Death of a person to occur.

اَقْعَدْ نَوِيْسْ, (Wáqe'a navís)—A news-writer ; a correspondent, an informer.

اَقْعَدْ يِ, (Wáqa'i)—Actual ; due : actually ; *defacto*, true, real, *bona fide*.

اَقْفَافْ, (Wáqif)—(M. Law.) (1) An appropriator ; the donor of a *waqf*. (2) Informed ; sensible ; conversant with ; experienced.

اَقْفَافْ كَارْ, (Wáqif kár)—An experienced person,

اَقْفَافْ, (Wáqif honá)—To be acquainted with or aware of, to understand.

اَقْفَيْتْ, (Wáqfiyat)—Acquaintance, experience, knowledge.

اَقْفَيْتْ پِيدَا كَرْنَاهْ, (Wáqfiyat paidá karná)—To make an acquaintance with.

اَقْفَيْتْ زَاتِي, (Wáqfiyat-i-záti)—Personal knowledge.

اَكْ دَتْ, (Wák datta वाक दत्त)—Betrothed.

اَكْ دَانْ, (Wák dán वाक दान्)—A verbal or promised gift ; affiance, betrothal, promise to give a boy in adoption or a girl in marriage.

اَكْ بَرु, شَيْءٌ (Wák parú-hiya वाक परुस)—Defamation, scandal, calumny punishable by law.

اَكْذَبْ تَجْزَى, (Wáguzásht karná)—To release.

اَكْذَبْتْ, (Wáguzásht)—Release (from attachment), relinquishment.

اَنْ اَشْانْ, (Wálá shán)—Of elevated rank and dignity.

اَنْ حَصْرَرْ, (Huzúr wálá)—Your honour.

اَنْ وَالِدْ, (Wálid)—A father.

اَنْ وَالِدَةْ, (Wálida)—A mother.

اَنْ وَالِدَيْنْ, (Wálden)—Parents.

اَنْ وَارِيْسْ, (Wálí wáris)—Guardians, parents.

اَنْ وَالِيْا, (Wáliya वालिया)—Boyhood, infancy, youth.

اَنْ جَنْ, (Wánaprastha वान प्रस्थ) —A man of the three first castes, who, after the term of his house holdership has expired, has entered the third *asarma* or "order," and has proceeded to a life in the woods : (the *Hyllobios* of Greek-writers.)

اَنْ مُوكْ, (Wánmukh वानमुख)—An exordium.

اَنْ هِبْ, (Wáhib)—A döñör, a giver ; one who executes a deed of gift.

اَنْ هِبَاهْ, (Wahiba)—A female donor.

اَنْ هِيْ, (Wáhiya)—Expelled from caste or society ; an outcaste ; a foreigner.

વિભાગ (Wibhág વિભાગ)---(H.Law.)

--Portion of inheritance or partition of property.

Partition according to Vijneshwar (author of Mitakshra) is the adjustment of the rights of many, over the whole property by distributing those rights in particular portions of it. Before partition, the right of each co-owner stands, over the whole property. The effect of partition is to create in favor of each co-owner an exclusive right to a part, in lieu of the joint right which he previously possessed over the whole. *Dayabhag* defines partition as the allotment of separate portions of the family property to the co-sharers corresponding to the shares already owned by each, even before partition. The share of a coparcener is known. By partition an allotment is made in respect of that share. Allotment of shares to the sons by the father is called partition.

The Hindu lawyers treat partition and inheritance as part of the same subject. The reason of this is that the normal state of property, with which they have to deal, is joint property and that they can only explain the amount of interest which each member has in the

property, by pointing out what share he would be entitled to in the event of a partition.

There is no such thing as succession properly so called, in an undivided Hindu family. The whole body of such family, consisting of males and females, form a sort of corporation, some of the members of which are coparceners, that is, persons who on partition would be entitled to demand a share, while others are only entitled to maintenance. Each person is simply entitled to reside and be maintained in the family house.

As he dies, his claims cease, and as others are born, their claims arise. The claims of each of them spring from the mere fact of their entrance into the family, not from taking the place of any particular individual in the family. Each member transmits to his issue his own share in the joint property, and that such issue takes *per capita inter se*, but *per stripes* as regards the issue of other members.

But in the general body of the undivided family the property does unlike the coparcenary not go to all the surviving generations, but only to the three generations next to the owner in an unbroken male

descent. Every one of these descendants is entitled to offer the funeral cake to the owner of the property, and therefore every one of them obtains by birth an interest in his property.

In Bengal the right of every co-parcener is to a definite share, though to an unascertained portion of the whole property. The right passes by inheritance to female or other relations, just as if it were already divided, and it may be disposed of by each male proprietor just as if it were separate or self-acquired property, though such alienation will be taken into account as part of his share on partition. The rule of survivorship governs the devolution of the share where a coparcener leaves as no near heirs, and determines its amount. When however, property comes to belong exclusively to its possessor, either as his self-acquisition, or in consequence of his having separated himself from all his coparceners, or having become the last of the coparcenary, then it passes to his heir properly so-called. His heir is the person who is entitled to the property whether he takes it at once, or after the interposition of another estate. If the next heir

to the property of a male, is himself a male, then he becomes the head of a family, and holds the property either in severalty or in coparcenary as the case may be. At his death the devolution of the property is traced from him. But if the property of a male descends to a female, she does not except in Bombay, become a fresh stock of descent. At her death it passes not to her heirs, but to the heirs of the last male holder.

The principle upon which one person succeeds to another generally depends upon the capacity of benefiting that person by the offer of funeral oblation.

કેંદ્ર, વિભાગ (Ajivad wibhág અજીવદ વિભાગ)—Partition after father's decease.

કેંદ્ર, પ્રકાશ (Parkásh wibhág પ્રકાશ વિભાગ)—A public partition made in the presence of a witness.

કેંદ્ર, અન્યોના (Anyonya wibhág અનયોના વિભાગ)—Mutual partition made by the sharers without the presence of any other person.

કેંદ્ર, જીવદ (Jivad wibhág જીવદ વિભાગ)—Partition made during the life of the father.

ریهاسیہ ویبھاگ (Rihasiya wibhág रहस्य विभाग) — Partition made privately in the presence of a few friends only.

سام ویبھاگ (Sam wibhág सम विभाग) — Division of the property among the sons in equal shares.

ویکھام ویبھاگ (Wikham wibhag विषम विभाग) — Division of the property by the father in his life time amongst his sons in different proportions, which may take place with property self-acquired.

ویبھاگ بھاک (Wibhág bhák विभाग भाक) — (H. Law.) One who shares in property already distributed, as a son born subsequently to the partition of the parental inheritance.

ویبھاگ پاترکا (Wibhág patrká विभाग पित्रिका) — (H. Law.) A deed of partition. (It should be drawn up at the time of partition, specifying whether the property is ancestral or self-acquired, the particulars of its acquisition, the names of the sharers with their respective shares. It should be signed by the parties, witnessed and dated.)

ویبھکت (Wibhakt विभक्त) — Divided, separated (either the property, or as applied to persons; the sharer who has separated from his co-heirs and holds his portion in sevularity).

ویبھدک (Wibhedak विभेदक) — Contradictory.

ویپراتی پتھ (Wiprati patti विप्रति पत्ति) — Difference of opinion; conflict of evidence.

ویسۇق (Wasúq) — Confidence, trust, reliance; strength, firmness.

ویسیقا (Wasíqa) — A deed, a document; a bond. A pension paid out of the interest of government promissory note in deposit with government.

ویسیقا اینٹےقل (Wasíqa-i-inteqál) — A deed of transfer.

ویسیقا دار (Wasíqa-i-hissá dár) — A scribe.

ویسیقا دار (Wasíqa dár) — A holder of a bond or a government promissory note, a pensioner.

ویسیقا سرکاری (Wasíqa sarkári) — Government paper.

ویسیقا زمانات (Wasíqa i-zamánat) — A bail-bond.

ویسیقا واقف (Wasíqa-i-waqf) — A deed of endowment.

ویسیقا جات (Wasíqaját) — Compacts; bonds; documents; title-deeds.

وایجات (Wajátyá वजातीय) — Of different or mixed origin; base-born, bastard; a bastard.

وایجب (Wajúb) — Necessity, obligation.

وایجہ (Wajúh) — Grounds; reasons.

وایپل (Wajúh apíl) — The grounds of appeal.

و جوہ تمهیدی (Wajúh tamhídí) —
The preliminary grounds.

و جوہ (Wajah) — Ground, reason,
cause, motive.

و جوہ تحریک (Wajah tahrík) — The
motive.

و جوہ ثبوت (Wajah sabút) — Evi-
dence.

و جوہ ثبوت کامل (Wajah sabút ká-
mil) — Conclusive proof.

و جوہ ثبوت واقعات (Wajah sabút
wáqéát) — Circumstantial evi-
dence.

و جوہ ثبوت پیش کرنا (Wajah sabút
pesh karná) — To adduce evi-
dence.

و جوہ ثبوت میں منظور کرنا (Wajah
sabút men manzúr karná) — To
receive in evidence.

و جوہ قانونی (Wajah qánúni) —
Legal ground.

و جوہ قوی (Wajah qawí) — Strong
proof.

و جوہ کافی (Wajah káfí) — Sufficient
cause, ground or excuse.

و جوہ معاش (Wajah mu'ásh) —
Means of subsistence; main-
tenance.

و جوہ، و جوہ (Wajah muwajjah) —
A strong reason, a sufficient
cause.

و جوہ، و جوہ (Wajah nálish)
و جوہ، و جوہ (Wajah mnkhás-
mat)

Ground of complaint, cause of
action.

ویچار (Wichár विचार) — Investiga-
tion ; judgment.

ویھار کرن (Wi-hár karná) — To
deliberate, to consider.

ویهان (Waehan वचन) — A dictum
in law, a text from a work of
authority.

ویڈھی (Widhi विधि) — A rule, a pre-
cept, especially one enjoining
a particular act or observance
in law or religion ; any act or
rite or ceremony so enjoined.

ویدھوا (Widhwá वेद्हवा) — A widow.
ویدھوا و بدن (Widhwá vedan विधवा
विद्धन) — Widow marriage.

ویدھی (Widyá विद्या) — Knowledge
of any kind, science, art.

ویدھی دھن (Widyá dhan विद्या धन) —
Money acquired by teaching
or by means of learning.

ویدھی مان (Widyá mán विद्यामान) —
Being present ; presence of
a third person as a witness in
money transactions.

ویدیعت (Wadí'a't) — (M. Law) De-
posit. A thing entrusted to the
care of another. The proprietor
of the thing is called the *mudí* or
depositor ; the person entrust-
ed with it is *mudí'*, or trustee,
and the property deposited
is *wadí'a't*.

ویرتیسا (Wiritíya विरत्या) — A man
of one of the first three castes
who has lost caste through
non observance of ten principal

purificatory rites especially investiture with the sacred thread. /

،، راٽستوٽوم (Wirátastoma व्रातस्तीम)—A sacrifice performed by persons who have lost their castes through not receiving investiture for the purpose of being allowed to receive it.

راٽست، (Wirásat)—Inheritance, heritage; heirship.

دراٽست کی سند، (Wirásat kí sanad)
سارٽیفکت، راٽست (Sár̄tīfikát wi- rásat).

A certificate of heirship, succession certificate.

نامہ، (Wirásat námá)—A deed of inheritance or heirship.

راٽستان، (Wirástan)—By or by way of inheritance.

پاھونچنا، (Wirástan pahúñch- ná)—To devolve by inheritance.

درت (Wrata ब्रत)—Observance of any enjoined practice; office; means of subsistence, allowance.

ڈی، (Wirsa)—Inheritance; heritage; bequest.

ڈی، (Wirsá)—Heirs.

پانی ڈی، (Wirsá páná)—To acquire a property by inheritance or bequest.

دار ڈی، (Wirsa dár)—An heir, a proprietor by hereditary right.

حرام، (Warjit वर्जित)—Forbidden, unlawful.

بادنڈھ ۸۱، (Wirudh sambandh विरुद्ध संबन्ध)—(H. Law.) Degree of consanguinity or relationship, within which marriage is prohibited, extending to seven degrees, or all connected by offerings of the funeral cake or *pindas*.

۸۲، (Wiriddhi विवृद्धि)—Increase of money, interest: various kinds of interest are recognised by Hindu Lawyers :—

۱.—کایک ورددھی (Káyik wírddhí कायक विवृद्धि)—Bodily interest or the advantage arising from the body of an animal pledged as security for loan; interest paid repeatedly without reducing the principal.

۲.—کالک ورددھی (Kálík wírddhí कालिक विवृद्धि)—Interest payable periodically.

۳.—چاکر ورددھی (Chakr wírddhí चाक्र विवृद्धि)—Compound interest.

۴.—کارک ورددھی (Kárká wírddhí कार्का विवृद्धि)—Interest at a stipulated rate higher than the usual rate, or without regard to the legal rate.

۵.—سکھ ورددھی (Sukh wírddhí سُکھ विवृद्धि)—Interest at a usurious rate payable daily.

۶.—بھوگ لابھ (Bhog lábh भोग लाभ)—Advantage accruing to a creditor from the use of any article handed over to him as security; as the usufruct of land, gardens, &c.

اُنیا سے وردہ (Anyáí wiriddhí अन्याय विद्धि) — Usurious interest.

پارم وردہ (Param wiriddhí परम विद्धि) — Interest at the highest legal rate.

سامان وردہ (Sámán wiriddhí सामान विद्धि) — Interest at the usual or a moderate rate.

دھرم وردہ (Dharam wiriddhí धर्म विद्धि) — Lawful interest.

واستاو وردہ (Wástav wiriddhí वास्तव विद्धि) — Just or customary interest.

شراڈہ وردہ (Wirddhí sharádh श्राद्ध आष) — A saradh or offering made to departed ancestors on any prosperous occasion.

وَرْغَلَانَةٌ (Wargaláná) — To inveigle, to decoy, to deceive, to incite, to instigate.

وَرْش اتسرگ (Wrishotsarg वृष उत्सर्ग) — Letting a bull go loose at certain ceremonies; the bull is considered sacred and belongs to no one.

وَرْثَةٌ دَان (Wirthá dán वृथा दान) — An improper gift and that may be annulled, or if only promised, not performed; as gifts to courtesans, panegyrists, or money lost at play &c.

وارن (Waran वर्ण) — A tribe, a class; a caste.

وَرْهَاس्पति (Wirhaspatí) — The name of an author of a commentary on Hindu Law.

وَزَان (Wazan) — Weight; influence.

وَزَان كَش (Wazan kash) — A weighman.

وَزَان كَشِي (Wazan kashí) — The office or the perquisites of a weighman.

وَزِير (Wazír) — A minister; a privy-counsellor.

وَسِاتَّ (Wisátat) — Intervention, intercession, means, medium.

بِلَّا وَسِاتَّ (Bilá wisátat) — Directly, not mediately.

وَسَارْجَان (Wisarjan विसर्जन) — Gift; donation; dismissal; setting a bull at liberty on particular occasions.

وَسْط دَرْجَةٍ (Wast daryá) — Mid-stream.

وَسْط (Was'at) — Extent; latitude, convenience.

وَسْط دِينَةٍ (Was'at dená) — To extend the meaning, to go the length of saying and to make applicable.

وَسِيعٌ (Wasí') — Ample, large, extensive, comprehensive; liberal.

وَسِيلَةٌ (Wasíla) — Means.

وَسِيلَةٌ مَدَادٌ وَسِيلَةٌ (Wasíla paidá kar-ná) — To provide the means, to create interest.

وَسِيلَةٌ نَاجِيَّةٌ (Wasíla nájáyaz) — Corrupt or illegal means.

وَسِيلَةٌ بَلْ (Be wasíla) — Without means or resources; without patronage or interest.

شہر پریتی (Wishnú prítí विष्णु प्रीति)

—Land granted rent-free to
Brahmans in honor of Vishnu,
or to maintain his worship.

جہش، (Wishnú tra विष्णुत्तर)—

A grant of rent-free land for
the worship of Vishnu.

جہش، (Vishay विषय)—Object, aim,
affair, business, transaction,
subject-topic department

Wasáyá (Wasáyá)—(M. Law.) Wills
and directions for carrying it
out.

See—صیت،

Wasúl (Wasúl)—Recovery, collec-
tion : realization of revenue.

(وصل مالگذاری)

Wasúl báqí (Wasúl báqí)—Un-
collected balance ; realization
and recovery of arrears.

Wasúl karná (Wasúl karná)—To
realize, to collect, to levy.

Wasí (Wasí)—An executor.

صیت، (Wasiyat)—(1) Will, testa-
ment. (2) (M. Law.) Confer-
ring a right of property in a
specific thing, or in a profit
or advantage, in the manner
of a gratuity, postponed till
after the death of the testator.
The legal effect of a bequest is
to confer on the legatee a new
right of property, in the same
way as in the case of a gift,
and the bequest becomes vested
in him by acceptance ; so that
if he accepts after the death of
the testator, his ownership of

the thing bequeathed is estab-
lished, whether he takes pos-
session of it or not.

A bequest to a stranger is valid
without the consent of the
heirs, but not beyond one third
of the estate, unless assent'd
to by them after the testator's
death. A bequest to an heir
is not lawful, without the assent
of the other heirs.

صیت تحریری (Wasiyat-i-tahrírī)

—Written will.

صیت زبانی (Wasiyat-i zubání)—
A non-eupative will.

صیت نامہ (Wasiyat námah)—A
will, a testament.

صیت نامہ غیر اریاضی (Wasiyat námah-i-g̃air riy'atí)—A privileged will.

صیت وقف (Wasiyat bil waqf)—
An unprivileged will.

It is a testamentary direction
to the heirs to make a *waqf*,
that is to appropriate property
to the purposes and in the
manner indicated by the testa-
tor. Such testamentary direc-
tion is technically called *wasi-
yat bil-waqf*.

وضع کرنے (Waza' karná)—(1) To
establish, to legislate. (2) To
subtract, to deduct; to allow for.

وضد، (Wazú)—Sacred ablution
performed before prayer.

وطن, (Watan)—Native country, home; dwelling. (Marathas) Any hereditary estate, office, or privilege.

دَارِ وَطَن, (Watan dár)—(Marathas) The holder of a hereditary right, property or office, with the privileges and emoluments attached to it.

ظِيفَةٌ, (Wazífa)—A pension, pay or allowance; land bestowed in gift for past services; revenue collected at a stipulated or a fixed rate for a certain quantity of land.

دَارِ ظِيفَةٍ, (Wazífa dár)—The holder of a pension, or of a rent free-grant of land.

ضَيْعَةٌ, (Wazi'at)—Trust, deposit.

عَدَّةٌ, (Wa'idá)—A promise, an engagement; an agreement.

خَلَافَةٌ, (Wa'da khiláfi)—Breach of promise or engagement; default.

وَغَائِرٌ, (Wagaira)—And others; &c.

كَرَنَّا, (Wafá karná)—To keep faith; to fulfil; to satisfy, to bear with.

مَوْتٌ, (Wafát)—Death.

قَاعِدٌ, (Waqáya)—Occurrences, news.

نُوِيسٌ, (Waqáya' navís)—A newspaper correspondent.

وقت, (Waqt)—Time, term, period, opportunity.

وقت، فَوقْتٌ, (Waqtan fa-waqtan)—From time to time.

وقف, (Waqf)—(M. Law.) Waqf is the dedication of some specific property, in perpetuity for some charitable purposes or other good objects which never fail, extinguishing the rights of the creator or author of the waqf, to transfer the property or deal otherwise with it as his own, vesting it in a person who is called a *Mutwallí* as trustee for carrying out the intention of the appropriator.

The property itself is supposed to remain vested in the appropriator, according to one opinion, while by another, though the appropriator's right abates, it is supposed to abate in favor of Almighty God, and does not pass to a human substitute. Appropriation may be constituted by words *inter vivos* or by bequest. But when it is constituted by bequest, the property which is the subject of it must not exceed $\frac{1}{3}$ of the testator's estate, unless the excess is assented to by the heirs. The proper subjects of appropriation are land, houses or other immovable property generally, movables, with a few exceptions, cannot by themselves be made the subjects of appropriation. With regard to its

objects two conditions are required. There must be some connection between them and the appropriator, and they must be of such a nature that, taken together, they can never fail. A pious or charitable purpose, according to Mohammedan law, is every purpose which conduces to what is technically called *Qurbat* or approach to the Almighty. Therefore every good purpose which according to religious conceptions of Islám leads to that end is a proper purpose for a waqf. To provide for oneself, or for one's own children, results in as much merit as a dedication for the support of the general body of the poor, but it has been held that there must be substantial appropriation of the property for charitable or such purposes to make the appropriation valid.

۴۷۸، (Waqfa) — Delay; respite, interval.

۴۷۹، (Waqú') — An occurrence, the happening; an accident, an event.

۴۸۰، وَعْدَ مَوْعِدٍ، (Waqú' jurm ke waqt) — On the occurrence of the crime, red-handed; *flagrante delicto*.

۴۸۱، وَعْدَ مَوْعِدٍ، (Waqú' men láná) — To bring to pass, to cause to happen.

۴۸۲، (Waqíya) — A weight of 7 *misqals* and 40 *dirhams*, an ounce.

۴۸۳، (Wikálat) — The business of an advocate or pleader; practice at the bar; delegation, commission.

۴۸۴، (Wakálat karná) — To practise as a pleader; to advocate the cause (of); to act as a substitute or proxy.

۴۸۵، (Wikálat náma) — A power of attorney.

۴۸۶، (Wikáltan) — Through a pleader, by agent; by delegation.

۴۸۷، (Wikraya विक्रय) — Sale, selling.

۴۸۸، (Wikraya anúsaya विक्रया अनुशय) — Recession of sale.

۴۸۹، (Wikrayí विक्रयी) — A vendor.

۴۹۰، (Wikrítá putra विक्रिता पुत्र) — A son sold by his natural parents and bought to be adopted as a son.

۴۹۱، (Wikriyasam pradánam विक्रियसम प्रदान) — Non-delivery of an article sold, recession of sale.

۴۹۲، (Wakíl) — A *vakil*; a pleader; an ambassador, an agent; an attorney.

۴۹۳، (Wakíl karná) — To appoint one as *vakil* or pleader.

۴۹۴، (Wakíl 'alá-ul-wajeh) — An executor.

y, (Walá) — (M. Law.) A peculiar relationship voluntarily established, and which confers a right of inheritance on one or both parties.

It is of two kinds.

1.—**وَلَادَةٌ**, (Walá-ul-atáqah)— Relationship between a master and a manumitted slave, in which the former inherits any property the latter may acquire after emancipation.

2.—**شُرِيكَةٌ**, (Walá-ul-mawálát) —The connection arising out of a mutual friendship.

وَلَادَةٌ, (Wiládat) — Birth.

وَلَيْتَ, (Wiláyat) — Guardianship. (According to M. Law. the word is restricted to the guardianship of property, and education and marriage of the ward, whilst Hizánat (حِضَانَة q. v.) is used to denote guardianship over the rearing and bringing up of the child.)

The guardianship of a minor for the management and preservation of his property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on the executors, next on the ruling power or his representative, the Qází.

وَلَيْتَانٌ, (Wiláitan) — In behalf of, as the guardian of.

وَلَيْتِي, (Wiláití) — European, foreign, English.

وَلَادٌ, (Walad) — A son, an offspring.

وَلَادَةٌ, { Walad-ul-harám }
وَلَادَةٌ, { Walad-ul-ziná }

(M. Law.) — A bastard, an illegitimate child. He cannot inherit the property of his father but he is acknowledged as the rightful heir of his mother.

وَلَادَةٌ, (Walad-ul-halál) — A legitimate child. (The shortest period of gestation recognized by M. Law. is 6 months, and consequently a child born at any time after six months from the date of marriage has a claim to legitimacy).

وَلَادَةٌ, (Walad-ul-mulá'nah) — (M. Law.) A child of impregnation. He is debarred from his right of inheritance from his father.

وَلِيٌ, (Wali) — (M. Law.) Next of kin; a guardian.

وَلِيٌ بَعِيدٌ, (Wali ba'íd) — A legal guardian of a more remote degree than father, brother or uncle.

وَلِيٌ جَبِيرٌ, (Wali i jabír) — An authoritative guardian, recognized by law.

وَلِيٌ الدَّمْ, (Walí-ul-dam) — A relative entitled to exact retaliation.

وَهْدَى, (Wali a'had) — An heir-apparent.

دیوبی (Walí quríb)—A near guardian.	دیوبی (Wiyájí व्योजी)—Bearing interest.
دیوبی و ناخ (Walí wa náhálíg)—A guardian and ward.	دیوبی हाज़िरी (Wiyáj kaṭautí व्याज कटाती)—Making out an interest account, calculating the interest at different periods on sums on either side of the account, and drawing out the balance.
دیوبی مهاری (Walí muqarrirí)—A testamentary guardian.	دیوبی (Wiyás व्यास)—A celebrated sage, the reputed arranger of the Vedas in their present form.
دیوبی (Walíya)—A female guardian.	دیوبی (Wiyásana व्यासन)—Vice, dissipation, profligacy.
دندکر (Wandigraha बन्दिग्राह)—A thief, a housebreaker; especially one who breaks into a place where something precious or sacred is kept.	دندکر (Wiyáohárik व्याहारिक)—Customary; belonging to judicial procedure, legal; a counsellor
دانش (Vansh वनश्च)—A race, a family.	دان (Veda वेद)—The primary source of H. Law. There are 4 Vedas, the Rig Veda, the Sham Veda, the Atharvana Veda, the Yajur Veda.
دانش کارم آگات (Vanash karam ágat वंशकर्मा आगत)—Des ended or inherited lineally.	دان کریا (Veda kriya वेद क्रिया)—The religious ceremonies enjoined in the Vedas.
دانش (Vinmay विनिमय)—Exchange; substitution; requital, retaliation; a pledge, a deposit.	دان کرن (Viráun karná वैराण कर्ना)—To lay waste; to depopulate
دانش (Viváh विवाह)—See دانش	دان کریا (Viryá dán वीर्य दान)—Seed-gift (when a husband of one of the three subordinate castes was either dead or away from the country, and the wife had not as yet borne a male child, the Purohit of that household temporarily filled the husband's place and begot a son.)
دانش (Vivás विवास)—Banishment, expulsion from house and home.	
دانش (Viapár व्यापार)—Traffic, merchandise; dealing, transaction, labour, work, operation. See—دانش	
دانش (Wiyábhichár व्याभिचार)—Going astray, doing wrong, profligacy, adultery.	
دانش (Wiyáj व्याज)—Interest, usury.	

ویشیا (Veshiyā वैश्या) — A prostitute.

ویشا (Waisha वैशा) — A man who occupies the soil ; a man of the third Hindu caste whose business was trade and agriculture.

ویماترا (Wemátra वैमात्र) — A step-mother's son; a half-brother.

ویماتری (Wemátrí वैमात्री) — A half-sister.

ویواستھا (Wyavasthā व्यवस्था) — Settlement, arrangement, a written opinion on points of law, with citation of original texts on which it is based given by Pandits ; a decision.

ویواستھا پڑھ (Wyavastha patr व्यवस्था पत्र) — The written dictum or opinion of a Hindu lawyer ; an extract from a code of law.

ویواستھا دای (Wyavasthā dái व्यवस्था दार्ज) — A law-giver ; one who gives a legal opinion.

ویواستھیت (Wyavasthit व्यवस्थित) — Arranged, adjusted, based, established, appointed, decided, decreed.

ویواہار (Wyavhár व्यवहार) — Affairs, business, wordly occupation ; as trade, or profession; judicial procedure, administration of justice (both civil and criminal), practice of the courts; lawsuit.

ویواہار ویشیا (Wyavahár wishaya व्यवहार विश्य) — Object or title of legal procedure

According to Manu the titles of subjects are eighteen :—

1. *Rinádan* (رینادن) Contractation of debt.

2. *Nikshēp* (نکشیپ) Deposit, bailment.

3. *Aswámi vikraya* (اسوامی کریہ) Sale without ownership or authority.

4. *Sambhuwá samáthana* (سنبھوٹھا) Concerns amongst partners.

5. *Datta pradának* (دات پرداںک) Resumption of gift.

6. *Vet nadána* (ویت ندان) Non payment of wages.

7. *Sámirl Vyátikrama* (سامرل یاتکرام) Breach of agreement.

8. *Kiráya vikráyanusaya* (کرایا کرایانوسایا) Reversion of sale and purchase.

9. *Simá Viváda* (سیدا ویواد) Boundary disputes.

10. *Swámi paláyar viváda* (سوامی پالیار ویواد) Disputes between master and dependant.

11. *Vák parushaya* (وک پاروشایا) Defamation, slander.

12. *Danda párushaya* (ڈند پاروشایا) Assault.

13. *Stiyá* (ستیا) Theft.

14. *Sahasa* (سھسا) Robbery, extortion.

15. *Strisangrahan* (ستری سانگرھن) Adultery.

16. *Stripundháran* (اسٹری پنڈھارن) Duties of man and wife.

17. *Dáya bhag* (دیاگ بے ایڈ) Partition of inheritance.

18. *Dyúta* (دیوتا تھیڈ) Gambling.

These titles are sometimes differently stated and a few are added :—

Vyavahár (بیوہار مالیکاں کا مذکور) Legal process in general.

Sákshiya (ساکھیہ ساکشی) Legal evidence.

Lekhya (لیکھیہ لکھیڈ) Written testimony.

Divya (دیویہ دیویڈ) Ordeal.

Abhyupetya (ابھیپتیہ) Contracted service.

Prakirnaka (پراکیرناک) Miscellaneous

ویوہاری { *Wyohári* ویوہاری }
ویوہاریک { *Wyohárik* ویوہاریک }

A suitor, a litigant ; an adult, one who is of age to manage his own affairs ; one who is engaged in the active occupations of life.

ہاتھیہ (Wahábí)—Wahábí is a sect of the Mohammedans, so called after the name of Abdul Wahib, the founder of the sect, who lived in the 15th century. Wahábís are known as *Ahl-ul-Ahádis*. They reside in Central Arabia and Southern Africa and have their own rulers whose mandates are decisive in any matter of law, when no rule or decision in point is to be found in the Qurán or the *Hadís*. They do not submit to the authority of *Kyás* and *Ijmá*, unless it be of a *Saháb* or the companion of the Prophet.

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ہاتھ کٹھا (Háth áná ہاٹھ آنا)—To come into the possession or power of, to fall, to be gained.

ہاتھ پر ہاتھ کٹھا (Háth par háth márná ہاٹھ پر ہاٹھ مارنا)—To make a promise, to pledge oneself ; to bet.

ہاتھ پھونکھا (Háth pheṇkná)—To fence.

ہاتھ دالنا (Háth dálna ہاٹھ دالنا)—To meddle, to interfere ; to lay hands on ; to insult (a woman), to encroach on ; to undertake.

ہاتھ چیٹھا (Háth chit̄thí ہاٹھ چیڈی)—A letter of credit ; a testimonial.

ہاتھ چیٹھا (Háth chit̄thá)—An account written by the debt-

or himself in the books of the creditor.

હાથ મારના (Háth mārná હાથ મારના)

—To strike at; to strike down; to slay; to purloin; to embezzle; to plunder; to promise.

હાત (Hát હાત)—A market; a moveable market.

હાર (Hár હાર)—(1) A field; land most distant from the site of a village, beyond the manjhá; (2) Loss; forfeiture.

હાર જીત (Hár jít હાર જીત)—Loss and gain; gambling.

હાર કરના (Hár jít karná હાર જીત કરના)—To gamble.

હારિજ (Hárij)—Interrupter.

હારિજ લા (Hárij honá)—To be a bar; to interrupt, to prevent.

હારના (Hárná હારના)—To lose; to fail.

હારના પણ (Bachan hárná)—To promise, to give one's word.

હાલા (Hálá હાલા)—A tax on plough; an instalment of revenue.

હામિભરના (Hámíbharná હામીભરના)—To afford confirmation of, to confirm, to pledge oneself, to promise, to assent.

હાન (Hán હાન)—Neglect, deserton, loss, absence (of), deficiency, mischief, injury, murder.

હિબા (Hiba)—(M. Law.) Gift. Gift is the conferring of a

right of property without an exchange. This may be done either by actual transfer, which is termed *tamlik* (تمليك) or by extinction of the donor's right, which is termed *Isqát* (إسقاط). When gift operates by way of transfer, it is not complete without possession, and is in general resumable. When it operates by way of extinction of right, it does not even require acceptance, and cannot be resumed. When the gift is of a thing that may be divided without impairing any of its uses, it is necessary that the subject of it should not be *Mooshá* (مساع) or confused with the property of another.

Before delivery any gift may be revoked, but after delivery gifts to relatives within prohibited degrees, between husband and wife, do not admit of revocation. Other gifts may in general be revoked, unless there is some special cause to prevent it. Of the causes that prevent the revocation of gifts, one in particular may be noticed because it has given a name to a device for effecting a gift of a *Mooshá*. It consists in giving an *ewaz* or exchange for the gift. This may be entirely an afterthought, or may have been stipulated for in the first transaction; which in that case is termed *Hiba-ba-shart-ul-*

ewaz. In both cases the *ewaz* is itself a gift. Up to possession, too, the *ewaz* may be revoked, but after that, neither the original gift nor the *ewaz* for it is resumable. In the second case there is a further effect, which is that, after possession of *ewaz*, the two transactions continue, and form an exchange of property for property, which is a sale. Thus *hiba-bil-ewaz* has become a device in India for giving effect to the gift of a *Mushá* in a thing susceptible of partition, which may be lawfully sold, though it cannot be the subject of a gift.

هبة اصلي (Hiba-aslí)—The original bequest.

هبة الاخذ (Hibá-ul-akhz) — A demonstrative legacy.

هبة بالعرض (Hiba-bil-ewaz)—(M. Law.) Gift for an exchange. "The fundamental conception of *Hiba-bil-ewaz*" says Justice Mahmud "is that it is a transaction made up of mutual and reciprocal gifts between two persons each of whom is the donor of one and the donee of the other." It is a sale in all its legal incidents.

هبة بشرط الاعرض (Hiba-ba-shart-ul-ewaz)—(M. Law.) Gift with a condition of exchange. This is a contract in which one party gives a certain thing

to another on condition that the latter shall give to the former something in return. It is therefore like a contingent contract.

هبة بارغبت (Hiba-bil-ragbat)—
A voluntary gift.

هبة خاص (Hiba-i-khás)—A specific legacy.

هبة مشروط (Hiba-i-shartiyá)—A conditional gift. A gift which is made to depend for its operation upon a certain condition, e. g., when to-morrow comessuch a gift is void.

هبة م Shrút (Hibá-i-mashrút)—(M. Law.) A gift with a condition. In such a gift the extent of the donee's right is sought to be restricted by a condition qualifying the absoluteness of the gift. In such a case the condition is void and the gift valid.

هبة كالدم (Hiba-i kál-'adam)—A void gift, a void bequest.

هبة باقى (Hiba-i-má-baqá)—A residuary bequest.

هبة مشهور (Hiba-i-mushá')—See—
مشهور

هبة مشهور (Hiba-i-mashgúl)—(M. Law.)—The gift of a thing occupied, as the gift of a leather bag in which there is food of the donor's is not lawful, but a gift of the food in the bag is lawful; so also the gift of land with the crop; when a

right be established in the crop, is void

ہنگ عزت کوڑا (Hatak i'zzat karná) —To disgrace.

ہنگ کوڑی (Hath karí हथ कड़ी) — Handcuff, manacle.

ہنگ کوڑی کوٹ Hath karí lagáná
ہنگ کوڑی کوٹ हथ कड़ी लगाना
ہنگ کوڑی کوٹ Hath karí dáláná
ہنگ کوڑی کوٹ हथ कड़ी डालना

To handcuff.

ہنگ کوٹ (Hath pher हथ फेर) — Borrowing.

ہنگ کوٹ لئنا (Hath pher lená) — To borrow.

ہنگ دھرم (Haṭ dharam हट धर्म) — Unjust, ungrateful.

ہنگیار (Hatyár) — A tool, an implement; arms.

ہنگیار بند (Hatyárband) — Armed.

ہنگی (Hijri) — The era of the flight of Mohammed. It begins from 622 A. D.

ہدایت (Hidáyat) — Direction, guidance; precept.

ہدایت قانونی (Hidáyat-i-qánúni) — A direction of law.

ہدایت نامہ بندوبست (Hidáyat námá-i-band-o-bast) — Directions for settlement officers.

ہدایت قائمہ مالگزاری (Hidáyat námá-i-málguzári) — Directions for collectors of land-revenue.

ہدایتی (Hidáyati) — Directory.

مقدمہ ہدایتی (Muqadma-i-hidáyti) — Leading case.

ہنگی (Hudyá) — An offering, a present.

ہنگی تون (Hadḍi túná हड्डी दूटना) — The fracture of a bone.

ہنگی ترن (Hadḍi utarná हड्डी उतरना) — The dislocation of a bone.

ہنگی جم (Har ásna) — By all means; at all events.

ہنگی روز (Har roz) — Daily.

ہنگی کار (Har kára) — An out-door servant to go on errands; a courier; a peon, a post-peon.

ہنگی گاہ (Hargáh) — Whereas.

ہنگی سوت (Har sot हरसोत) — The first ploughing of the season.

ہنگی حیراج (Hirráj) — An auction; an outery.

ہنگی کرناج (Harráj karná) — To sell by auction.

ہنگی حراں (Haráf हराँ) — The portion of land in a field which is included within one circuit of a plough.

ہنگی حرج (Harj karná) — To interrupt, to delay.

ہنگی حرج (Harja) — Damage.

ہنگی حرج بعید (Harja-i-ba'id) — Remote damages.

ہنگی حرج براۓ نام (Harja-i-bará-i-nám) — Nominal damages.

ہنگی حرج باری (Haran bári हरण बाड़ी) — House of correction; penitentiary.

ہنگی حرن (Harná हरना) — To kidnap; to steal.

ھاروی (Harwáhá هر واہا) — A ploughman.

ھاروی (Harauri هر اوری) — The place where ploughing is going on ; money lent by a cultivator to a ploughman (bearing no interest as long as he serves).

ھاروال (Harwal هر وال) — Advances made to a ploughman without interest.

ھاری (Hari هری) — Contribution of assistance by cultivators in ploughing the fields of zemindárs; compulsory ploughing of fields.

ھست بود (Hast-a-búd) — Present actual state (of revenue or income) compared with former years ; an estimate of the assets of a tract of land.

ھست نابود (Hast nábúd) — A remission granted by zemindárs ; portion of land failing in produce.

ھازم کرنے (Hazm karná) — To embezzle.

ھشو منہائی (Hasho minhái) — Rent-free, Nankár or other assigned lands.

ھل (Hal ھل) — A plough.

ھل بارا **ھل سازی** (Hal barár Hal sází) — Assessment according to the number of ploughs ; collection at a certain sum per bighá.

ھل بندی (Hal bandi) — A tenure in which a few bighás are assign-

ed to each tenant who has a plough for the cultivation of cotton &c., for which he pays rent in cash, for all other land in his occupation he makes payment in kind ; the quantity of land under cultivation.

ھلاک کرنا (Halák karná) — To kill, to murder.

ھلاکت (Halákat) — Death, execution ; homicide.

ھلاکت کا باعث ہونا (Halákat ká bá'is honá) — To cause death.

ھلاکت لازم ملزوم (Halákat-i-lázim malzúm) — Justifiable homicide.

ھالدی چارخانہ (Haldi chárkháná) — The ceremony of rubbing turmeric on the bride and bridegroom between the betrothal and actual marriage.

ھام پایا (Ham páyá) — An equal, a colleague.

ھام جادی (Ham jaddí) — A collateral relation.

ھام جادی قرابت (Ham jaddí qarábát) — A collateral kinsman.

ھام زلف (Ham zulf) — A wife's sister's husband.

ھام سایا (Ham sáyá) — A neighbour.

ھام سار (Ham sar) — A peer ; an equal.

ھام سار کا دادوا کرنے (Ham sarí ká da'wá karná) — To lay claim to equality.

ھام شکل (Ham shakl) — Identical, resembling.

ہمشیر (Hamshír)—A foster sister.

ہمشیرہ (Hamshíra)—Sister.

ہمشیرہ اخیافی (Hamshíra-i-akhyáfi)—A sister by the same mother only.

ہمشیرہ حقیقی (Hamshíra-i-haqíqí)—A whole-sister.

ہمشیرہ رضاپی (Hamshíra-i-razáfi)—A foster sister.

ہم معنی (Ham ma'ní)—Synonyms.

ہم شرب (Ham shurb)—A co-religionist; one who can drink of the same cup.

ہم نام (Ham nám)—Cognominal, namesake.

ہم وطن (Ham watn)—A fellow-country-man.

ہما (Hama)—Whole, every.

ہماں باس (Ba-ín-hama)—Notwithstanding; without.

ہنگا (Hantá ہنگا) —An assassin; a thief, a robber.

ہندیارون (Hundíáwan)—Price paid upon (or for) a bill of exchange; rate of exchange, discount.

ہندی (Hundí)—A bill of exchange.

ہندی درشنی (Hundí darshani)—A bill payable at sight.

ہندی میادی (Hundí mi'ádi)—A bill payable after date; a bill payable after a certain stipulated interval.

ہندی بھجنے (Hundí bhejná)—To send a hundi, to make payment by a bill.

ہندی پتنا (Hundí paṭná)—A hundi or bill to be cashed or to be honored.

ہندی پر بچھنا (Hundí par bechá likhná)—To endorse over a bill.

ہندی کا بیوہار (Hundí ká biyohár)—Exchange.

ہندی کرنہ (Hundí karná)—To remit money by a bill of exchange; to draw a bill or cheque upon.

ہندی وال (Hundí wál)—A banker; an exchange-merchant; a bill-broker.

ہندیت (Hundet)—An insurer.

ہنگاما (Hangáma)—An affray.

ہنگاما کرنہ (Hangáma karná)—To commit an affray.

ہوا بکار (Hawá bigáṛná)—To get a bad name.

ہوا دیکھا کرنا (Hawá dekhá karná)—To watch the state of affairs; to notice how things are tending.

ہوتا ہوا (Hotá chalá áná)—To have been ever so; to be a custom from time immemorial.

ہوتا ہوئا (Hotá hóiqá)—The officiating priest at a sacrifice.

ہولار (Holar)—A foetus, a child in the womb.

ہوم (Homa)—An oblation with clarified butter; a burnt offering; a sacrifice.

د تک (Dattak homa)—An oblation made to the fire at the time of adoption.	جھر، جھر (Her pher)—Exchanges, barter
ہتی کرنے کی (Heti karná)—To bring disgrace on.	حائزا (Haiza)—Cholera. هکری جاتانہ (Hekri jatáná)—To menace, to brag.

(۴)

یابنده (Yábinda)—A receiver ; a recipient ; a finder.	یافت (Yáft)—Perquisites, gains, profits.
یابنده زر (Yábinda-i-zar)—The payee.	یافت کی نوکری (Yáft ki naukri)—A lucrative appointment.
یاڑا (Yátrá यात्रा)—Pilgrimage ; a festival.	یافتانی (Yáftani)—That which is to be received ; dues ; bills receivable ; credits.
یاترث (Yatártha)—True or real meaning ; just, truth.	رتعہ زر یافتانی (Ruqqa-i-zar-i-yáftani)—A note of credit.
یاچک (Yáchak याचक)—The officiating priest at a sacrificial ceremony ; an applicant.	یاتن (Yatn यतन)—Effort, endeavour ; scheme.
یاچیت (Yáchít याचित)—(H. Law.) A particular form of deposit in which the holder of the deposit may have the use of it.	یاثاستھ (Yatháshtit यथा स्थिति)—According to place or circumstances ; <i>in statu quo</i> .
یاچتک (Yáchtik याच्चिक)—An article deposited or lent for use.	یاثا اونک (Yathá ukt यथा उक्त)—As mentioned above.
یادداشت (Yáddásht)—A memorandum.	یاتیم (Yatím)—An orphan ; (M. Law)—A child whose father dies before he or she arrives at maturity although the mother be living.
یادداشت اپیل (Yáddásht-i-apíl)—A memorandum of appeal.	یاجور، یاجور (Yajur veda यजुर वेद)—The sacrificial veda. It is divided into two portions, the Black and White, both of which
یادداشت شراکت (Yáddásht-i-shirákát)—A memorandum of association.	
یادگار (Yádgár)—A monument, a memorial.	

full on the subject of
es.

मानि यज्ञसानी) — See —

(ज्ञान यज्ञसान) — A per-
son employs a priest or
to perform for him
ed or occasional re-
monies.

(यज्ञ यज्ञ) — Sacrificing,
ing sacrifices or minister-
for others either person-
or by competent priests,
one's own account.

(जाजन याजन) — Conducting
ices for others.

(यज्ञा यज्ञ) — A sacrifice ;
inance of a sacrifice; offer-
iations or oblations of

(यज पशु यज्ञ पशु) — An
al offered or sacrificed.

(यज्ञपवित्र्यां पवौति) —
ceremony of investiture
the sacrificial thread.

(यज्ञपौति यज्ञी पवौति)
who is invested with the
sacrificial thread.

{ Yaqín diláná } To
Yaqín karáná } as-

(Yaqín karná) — To be-
to give credit.

(qṣnā) — Assuredly, cer-
ty.

یک جدید (Yakjaddí) — Of the same
stock, descended from the same
ancestor.

یکسا نیت (Yaksá níyat) — Identity,
uniformity.

یک طرف (Yaktarfa) — Ex parte.

یک طرف فیصل کرنا (Yaktarfa faisal
karná) — To decide ex parte.

یک فصلی (Yak faslī) — Land pro-
ducing only one crop annu-
ally.

یک قلم (Yak qalam) — Entirely ;
at one stroke.

یک بیوگا (Yak lautá betá) — An
only son

یکمشت (Yakmusht) — In a lump
sum, prompt payment.

یکمشت ادا کرنا (Yakmusht adá kar-
ná) — To pay in a lump sum.

یکتی (Yukti युक्ति) — The reason of
a thing or argument, consis-
tency given to a passage of law
by the determination of its
sense or purpose, usage, cus-
tom ; policy.

یک دیگر (Yake bá dígre) —
One after another.

یکان (Yagána) — Kindred.

یوا (Yawá यवा) — One who has
attained the age of puberty, a
youth (from 16 or 17 years of
age).

یونہج (Yantak यन्तक) — A nuptial
gift ; presents made to a wo-
man at her marriage, becom-
ing her property (See چندی اسٹن),
a gift to a youth or child at

any of the initiatory ceremonies or Sanskárs.

يavrāj (Yavrāj यवराज) — The young Raja, properly the eldest son of a Raja who succeeds to the Raj by the right of primogeniture; a young prince associated with his father in the government before his death.

Yogkshema (Yogkshema योगक्षेम) — (1) Property assigned for the performance of religious ceremonies and accomplishment of benevolent objects, as constructing temples, wells &c. (2) Transport or custody of goods, and charges on that account, property.

Yog (Yog योग) — (H. Law.) Collusion, fraud; wealth or its acquisition; an assembly or

court of Brahm

cognizance

يوم الفطر (Yaum-us rit) To
of breaking fast. To
of Ramzán.

يوم العتق (Yaum-ul inq (M. Law.) — This is the day which any one possessed of a slave, may restore it or manumission to the owner; on which any thing terri

يوم الشحر (Yaum-ul-shahar) day of sacrifice, the festival Bakr'íd.

Yaumiya (Yaumiya) — A dance or pension of a daily.

Yaumiya dáí (Yaumiya dáí) pensioner or grantee